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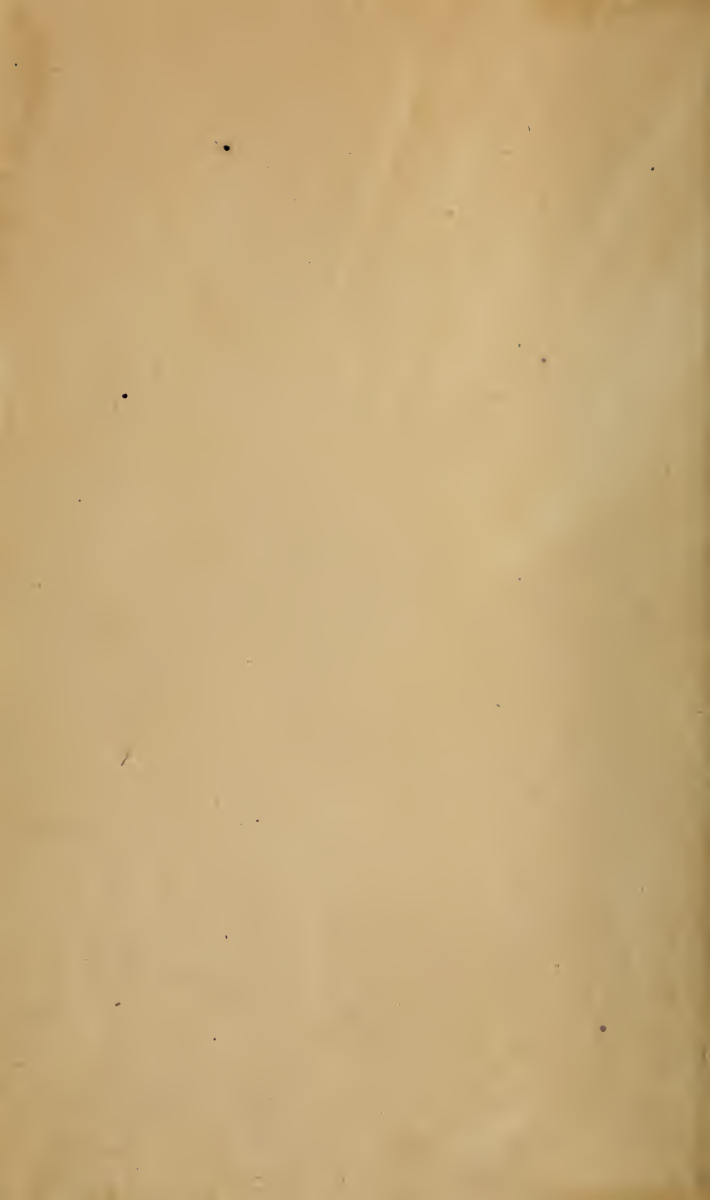


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To

Mrs Mattie Kittle
from her affectionate
Father the author.

San Francisco W. A. Scott
29 Nov. 1860.











THE
PACIFIC
EXPOSITOR.

REV. W. A. SCOTT, D. D., EDITOR.

205*
-P119

“AND beginning at Moses and all the prophets, He expounded unto them in all the Scriptures.” “And Paul, as his manner was, reasoned with them out of the Scriptures, opening and alleging that Jesus is Christ.”

VOLUME I.

SAN FRANCISCO:
GEORGE W. STEVENS, PUBLISHER,
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REFERENCE

G. W. STEVENS,
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PROSPECTUS.

WE NOW OFFER to our friends and the public, the first number of the **PACIFIC EXPOSITOR**. An eminent man, in a plea for a college in our State, has said: "There are no *five* States together in our Western World, which, if they had none at all, would want an institution of this kind so much as California does." This is undoubtedly true; and as to a magazine, of the kind we propose, the remark is equally true. The power of the Press is beyond all calculation in time, eternity alone can disclose it. All sects and denominations, all schools, creeds and parties, understand the necessity of using the Press to propagate and defend their opinions and measures. They all have their organs, from the daily sheet to the stately quarterly.

By this publication it is our wish to supply what seems to us to be a special and pressing want on this coast. It is far from our wish to interfere with any other publication, for there is none among us of the kind we design.

The **PACIFIC EXPOSITOR** is to be devoted to the exposition of God's Word, and the preaching of the Gospel, according to the standards of our Church. We wish to do by the press for our fellow-men, just what we do for Calvary Congregation every Sabbath; that is, to expound, explain and preach to them, the **WORD** of the Living God. Our columns will be open, also, to our brethren, for their sermons and the productions of their pens, and we have reason to believe, that we shall have their cordial co-operation. We would, if possible, furnish sermons to be read on the Lord's day, in the lonely places of our valleys and mountains, where there is no pastor or evangelist to open his mouth and show the way of salvation; and into the crowded village of miners, farmers and travelers, where as yet, there is no house of worship, we desire to send the **EXPOSITOR**, to open to them the Scriptures, and preach unto them Jesus. It is well known that a large number of the half million of souls that are on this coast, do not attend any church or meeting-house; many thousands of them never hear a sermon preached from year to year. We would make them all, if possible, our hearers by this publication, just as Calvary Congregation is, and furnish them with suitable reading for *the family and for Sunday*. We would furnish them with such reading as may remind them of their early training, the home of their youth, and cause them to seek and serve the God of their Fathers, with a perfect heart and a willing mind. We hope to embody in our pages sterling truths; truths calculated to enlighten the mind, elevate the heart, and purify the affections; truths drawn chiefly from the Word of God, and presented in a plain, clear and forcible style, that they may be suit-

ble for all classes, and be read by all the members of a family. We hope to make the *EXPOSITOR* a *missionary*, that may preach even where the colporteur and the evangelist do not go. As far as we can do so, the *EXPOSITOR* will be the reporter, or short-hand writer of the lectures and sermons of the pulpit on the Lord's day. Literary items, education, review of new books, news of the churches and general intelligence, will be presented also, as far as our space may allow.

Our own time and brain-toil are cheerfully given to the work, for the sake of trying to preach in this way, from the press, especially to those who are not within the sound of the voice of the living preacher. The editor and publisher do not propose to make money by the work. They desire only such aid from their fellow-citizens as will meet the expenses of publication. Not one dollar of the subscriptions will be appropriated to the editor's private use. All that is subscribed beyond the actual cost, will be spent in extending the circulation of the work among our miners, cattle-drivers, farmers, sailors and travelers. The *EXPOSITOR* will be issued every month, at *three dollars* per annum. If each one will help, the work can be easily sustained. It can be mailed to any part of the country.

☞ Ministers, elders, church-officers and others, who are friendly to this work, are invited to act as agents in procuring subscribers. A liberal commission will be allowed.

Life is short. The night cometh soon when no man can work. Let us work while the day lasts. Will you help?

W. A. SCOTT.

SAN FRANCISCO, July 18th, 1859.

O LORD GOD, the fountain of all light, joy and wisdom, open thou our eyes that we may see wondrous things out of thy law. Create within us a clean heart, and renew within us a right spirit, that we may humbly and earnestly strive after new obedience, and walk blamelessly before thee, in all thy statutes and commandments, through our Lord Jesus Christ, to whom be glory world without end. Amen.

Almighty and most merciful God, bless this, our present undertaking. May it be begun and carried on for thy glory, and the good of our fellow-men. Bestow upon us, thy unworthy servants, strength, wisdom, patience, faith, courage and grace, for the successful prosecution of this work. We know that without thy blessing, all our efforts are in vain; but as it hath seemed good to thee to use even feeble means for the accomplishment of thy purposes of mercy towards mankind, so do thou be pleased to bless and prosper us in this undertaking. Give us favor in the sight of thy dear people, and of our fellow-men, and give us the guidance of thy Holy Spirit. May we be filled with love to thee, and zeal for thy name, and for the salvation of men. And whether we eat or drink, speak or write, or whatever we do, may we do all in the name of the Lord Jesus; and for his sake, and through his mediation and death, be very gracious unto us, and hear us, and thine shall be all the glory forever. Amen.

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THE PACIFIC EXPOSITOR.

NO. I.—JULY, 1859.—VOL. I.

THE GOSPEL MINISTER'S PLATFORM.

MINISTERS of the Word of Reconciliation are “servants of the Most High God,” showing unto the people the way of salvation. They are set forth as a spectacle to men and angels. The great Apostle to the Gentiles says in his first epistle to the *Corinthians* 2: 2, “I determined not to know anything among you, save Jesus Christ and Him crucified.”

The CROSS OF CHRIST was his favorite topic. The chosen subject of his discourse, the grand theme of all his writings. He gloried not in his Abrahamic descent, not in his Hebrew lore, not in his classic attainments, not in his mighty intellect, but in the Cross of Christ. Though a Hebrew of Hebrews, and as touching the law blameless, and though brought up at the feet of Gamaliel, we do not hear him speak of his genealogy or of his learning. Nor does he boast of his miraculous gifts, nor of visions, or eminent usefulness, although he had been caught up to the third heavens and had visions unutterable, and had planted churches, and had built up churches, but not on another man's foundation, and had been honored as the *very chiefest of the apostles*. All these things he considered as nothing. “God forbid that I should glory,” says he, “save in the cross of our Lord Jesus Christ.”

1. *To know Christ and Him crucified* is to know the whole Gospel, and to preach from this platform is to preach Christ crucified as the whole Gospel. The cross of Christ is put for His humiliation and suffering. It is the representative of His death, its manner and ignominy. To preach Christ and Him crucified, therefore, is to preach salvation through the satisfaction which He rendered unto the divine and immutable law—to explain the method by which sin is pardoned,

and how the forgiveness of the penitent sinner is reconciled with the justice and holiness of God. To preach Christ and Him crucified, then, is to declare the miraculous conception of the Son of God—His true human nature, and yet His proper Divinity—to reveal His holy and benevolent character—how He laid down His life as an expiation for our sins—how He was wounded for our transgressions—bruised for our iniquities, and the chastisement of our peace being laid upon Him—a lamb slain from the foundation of the world—the Lamb that was slain still standing bleeding before the throne in the midst of the elders and angels that are round about the throne. Hence, to *know Christ and Him crucified*, is to set forth the death of Christ as the great central point of the Christian system—that the great purpose for which He came into the world was to die under the law, in the room and stead of his people—that by this great vicarious sacrifice of Himself, in behalf of His people, God can be just and yet the justifier of all who believe in Jesus. To *know Christ and Him crucified* is to know the glorious method of *Free Grace* revealed in the Gospel—a method honorable to God, because, while He receives the transgressor into favor, He expresses His aversion to sin in the strongest manner, and requires that the demand of His holy law be perfectly fulfilled; and yet all this is done in a method suited to man, coming down to his weakness and wretchedness, and offering him just as he is in this sin-smitten world, in which he is born, and out of which he is to die and appear before his Creator, a finished, gratuitous, honorable and glorious salvation. To preach Christ and Him crucified is to preach the being and glorious perfection of JEHOVAH as the one, only, living and true God, the Creator of all things; the future judgment and eternal state of righteous retribution; the lost state of man, and his recovery through the One great Mediation; the necessity of regeneration, repentance, conversion and personal holiness through the Spirit; the duties and precepts of the Gospel.

2. *The minister of the Gospel who stands on the Apostle's great platform, must know Christ experimentally as his Saviour.* He must be truly a pious man. He must know by experience what it is to repent and believe, and have a sweet experience in his own soul of the preciousness of the Saviour's love. How can he point others to the Lamb of God, if he has not seen Him for himself? How can he teach others, who has not himself been taught? There is something fearful in the idea of an unconverted and ungodly minister. Terrible is the thought that his own doctrines and preaching shall come up as a swift witness against himself in the great day of eternity—that having preached Christ to others, and thereby been the instrument of saving others, he

should himself be a castaway. But such things have occurred. There were wicked prophets and false apostles, and there are doubtless unconverted ministers. It becomes us all to watch and pray.

3. *The minister's platform is to believe and preach the same truths that Jesus Christ believed and preached.* There is no irreverence in speaking of the Creed and worship of our Lord. He was an example in all righteousness. His inner life as the God-man, the Mediator, as to the truth which he believed, the precepts he honored and the devotions he poured out to his God, is the highest model for the piety of every one that believes in Him. As his ministers, we are to believe and preach what the Son of God believed and preached, concerning God his Father, Himself and the Eternal Spirit, and the whole economy of Free Grace. The DIVINE WORD, therefore, which is the utterance of Christ's Spirit to us by prophets and apostles, is the sum total of all we are to believe and preach. It is our armament, arsenal, fleet, artillery and land forces, with which we are to lead His sacramental hosts in our great aggressive movements upon the kingdom of darkness. We must enforce and explain the Scriptures, because they testify of Jesus, and therefore it is, that in them we have eternal life. The Scriptures set forth Christ crucified in promises, prophecies and types. They give an account of His birth, life, death, resurrection, ascension and intercession. They represent from beginning to end a suffering, atoning, dying, yet living and reigning Messiah as the only hope of mankind. The sacred oracles are our "only Rule of Faith and manners." It is by the *truth through the sanctification of the Spirit, that men are to be saved—sanctified through the truth—begotten by the truth.* The Scriptures are able to make us wise unto salvation through faith in Jesus Christ. There is then great amplitude as well as emphasis in the Apostle's injunction—PREACH THE WORD. If insulated texts are used, however eloquently and skilfully it may be done, there is danger that the minister's discourses will be substituted for the Divine Word, and that his discourses will become mere dry rhetorical flourishes, or essays and SENTIMENTS, opinions and fancies, be regarded as the teachings of eternal truth. Holy Scripture must be explained by holy Scripture, and not wrested out of its proper connection. The customs of the country of their several writers, and the idioms and meaning of the words in which the mind of the spirit has been communicated, must be understood by the interpreter of the sacred text. This expository method of preaching is sometimes called lecturing. It is more difficult, if it be well done, than the topical essay kind of preaching; but I doubt not, far more agreeable to God, who hath placed the chief honor on his word as his instrument for converting men from error.

Earnest, pointed, practical exposition was without doubt the primitive mode of preaching. It was thus Ezra preached. He read the law and then caused the people to know its meaning. The blessed Saviour stood up and read out of the Jewish Scriptures, and then sat down and taught the people the true meaning of what he had read. It was thus Philip preached to the Eunuch, and in like manner we find that Paul and the other apostles were daily engaged in expounding the Scriptures to the people in the synagogues. The Reformers, and the most eminent and useful ministers of Christ in past ages, have been able, doctrinal, expository preachers of the Word. This mode of preaching has this advantage, that the minister always has his subject before him, and in-going through a book by chapter and verse, all sorts of characters are spread out before him, and all manner of opinions, so that he has an opportunity of striking home every kind of error, without seeming to aim his discourses at particular persons in his congregation. It may be best, sometimes, for a pastor to use but a single text as the theme of his discourse; but the fullness and the richness, the profitableness and the *mellowness* of his ministrations, will depend upon his acquaintance with, fondness for, and ability in expounding the whole volume of God's truth. Its promises, threatenings, doctrines and precepts, rewards and punishments are set forth best when preached in the order of the spirit of God. If a minister of the Gospel, through ignorance or indolence, or for the want of courage, smother up the light that is given him—if he do not preach and cause his hearers to understand the great truths of Revelation, he is a *traitor* to his sovereign or totally unfit for his mission. The burden of the Lord on the minister, who stands on the Apostle's platform, will always be "Repentance towards God and faith in Jesus Christ." "Christ the wisdom of God and the power of God." "Of God Christ is made unto us wisdom, righteousness, sanctification and complete redemption."

4. *On the Apostle's platform Christ is set forth as the minister's MODEL in the manner as well as the matter of preaching.* The minister of the Gospel, who knows nothing but Christ and Him crucified will strive to imitate the Son of God in his humility, piety and zeal. Our Lord had all wisdom and power, yet never was there one so meek and unassuming. He never exerted his omnipotence for display, nor for His own personal comfort. *He who was in the form of God, and thought it not robbery to be equal with God, took upon himself the form of a servant*—humbled himself—emptied himself of his ineffable glory—and became a man—a man of sorrows and sufferings, obedient unto death, even the death of the cross. The minister of Christ, therefore, is not to preach himself, but Christ Jesus the Saviour of sinners. He is not to preach

his own fancies or sentiments, but the words of eternal life. "We preach not ourselves, but Christ Jesus the Lord, the unsearchable riches of Christ." There may be—there will be differences and diversities as to the form and manner in which divine truths are presented by preachers of the Word; yet Christ must ever be the centre in which all the lines of truth meet. The preacher of the Word may command the wealth of history, the powers of eloquence and the charms of rhetoric—splendid talents, varied and profound attainments, great learning and untiring research, and the more knowledge of men and things, of learning sacred and profane he can lay under tribute, the better able is he to be useful, but like the wise men from the East, he must lay all his talents and attainments at the feet of Jesus. If he speak in "thoughts that breathe and words that burn," let it be of Christ, *the brightness of His Father's glory and the express image of His person—the Lord JEHOVAH, OUR STRENGTH AND RIGHTEOUSNESS.* The apostle Paul, on the great platform laid down by himself, is an example to be well studied and followed. He had talents to shine in the Senate or to rule in the Sanhedrim—genius and position to have been among the first men in his nation; but, the only pre-eminence he desired after his conversion, was a pre-eminence in suffering and in devotion to the glory of his Divine Master. See Acts xx: 17, 27. Paul was a preacher of *free grace*—a doctrinal, argumentative, earnest, practical preacher. He brought logic and rhetoric and philosophy and the heathen classics, and a well trained and powerful mind to the cross of Christ, and baptized them all into his blood. The prominent, the chief topic in all his discourses and in all his epistles, is *free grace*. How often do we hear him acknowledge his indebtedness to redeeming love. He seems never to weary of the theme, nor to have been ashamed of his obligations. *By grace are ye saved through faith, and that not of yourselves; it is the gift of God,* was with him a sort of stereotyped address. He exulted in the obligations laid upon him as a sinner saved by free grace. He speaks of it as *undeserved, unexpected*, and when first revealed to him *undesired*. He says it came to him from the highest Heavens, arrested him in his career of impiety and persecution, and made known to him a Saviour. *Free, sovereign grace* is the affecting theme that melts his heart, elevates his powers, and tunes his tongue to praise—which dissolves his whole soul in tenderness and pours out the deep emotions which heaved his bosom. He could say by experience: *It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the chief.* The grandeur of his mind; the the amplitude and strength of his intellect; his moral courage; his heroic devotion, his patience in suffering; his powerful genius; his deis-

ion of character ; his fixedness of purpose ; his eloquence and zeal—all give him a prominence in the ministry of God's dear Son, that well entitle him to the study and careful imitation of all Christ's preaching servants. Who more powerful, massive, clear and overwhelming in argument than Paul with the subtle and vain philosopher ? Who more terrible in dealing out the thunders of JEHOVAH and sounding forth the trumpet-tongued curses of Sinai against gainsayers and all the ungodly tribe, who refuse free grace ? And yet never was there a more tender and affectionate son of consolation in his discourses to the timid disciple. He knew better than any other man how to wind his way into the human soul—"how to coil around its most sacred affections—how to explore the secret place of tears, and to put in motion all its kindest sympathies." But it is when he speaks of the fulness, depth, length and breadth of free grace, whereof he was a minister, and an apostle, both to Jew and Gentile, that he looms higher and shines more gloriously than on any other subject. Here all his powers of intellect, and all his feelings are concentrated. He declares unhesitatingly that the *grace of our Lord Jesus Christ was exceeding abundant—and that he had obtained it for this end, that in him, first the Saviour might show forth, all long suffering to them who should believe on Him, to life everlasting. He regarded himself as a monument inscribed with: THERE IS FORGIVENESS WITH GOD.* He tells us, moreover, that his ministry was marked with *many tears*. I have often thought of the Apostle in tears. I have tried to imagine how he must have looked when preaching free grace in tears. There is something peculiarly affecting, tender and sublime, in the tears of an apostle. But wherefore, O thou man of God, these "many tears ?" Did he weep before the Jewish Sanhedrim, or before the Roman Governor ? Did he weep when he was shipwrecked—when he was put in prison—when he was scourged—when he was stoned and taken up half dead—or when he was in perils in the city, in perils in the wilderness, or in perils of false brethren, or when he was carried to Rome and appeared before Nero, and under sentence of death, or when taken to the block to be beheaded ? No, my brethren, there is no record of any tears from Paul on any of these occasions. But he does tell us expressly, *that none of these things move me ; nor do I count my life any thing, only that I may finish with joy the ministry of the Lord Jesus. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness.*

The fountain of his tears was sealed up too deep to flow on his own account. But the great deeps of his heart were broken up, when he

saw his countrymen rejecting the only Messiah—when he saw his fellow men rejecting free grace—putting away from them the only words of eternal life. Having a full view of the completeness and glory of the gospel, and the terrors of the Lord, and the awful destruction that awaits the finally impenitent from the presence of the Lord, he could not refrain from tears. Now the eyes that knew no tears while he stood in chains before a Roman governor, nor when he was sentenced to death by the bloody Nero, are suffused and overflowing. *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* He was willing to be accursed after the manner of Christ, for his brethren's sakes. Like the prophet, he was ready to exclaim, "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Whitfield, and many other eminent servants of God, have not been able to refrain from tears when pleading with sinners to be reconciled to God.

5. For a minister of the Gospel to stand on the platform of knowing nothing but Christ and Him crucified, is, as the dying Rutherford said to his fellow presbyters: "To do all for Christ; to pray for Christ, study and preach for Christ; feed the flock committed to your charge for Christ; to visit and catechise for God, and out of love for the souls of men, and to beware of men-pleasing." In a word, it is to make Christ the all in all of his ministry—the soul of all Christian graces, ordinances and sacraments. Psalms and hymns, spiritual songs, prayers and sermons, baptism and the holy supper are nothing without Christ. He gives them all their value. Christ my brethren, is the subject of all our preaching—the ground of argument, the magazine of arms, and the great motive of persuasion. He is all that we want to give peace to the conscience, strength to the feeble, patience and courage to the suffering. He is all that is wanted to purify the affections, and loosen us from earth, and lift us up to heaven. Christ formed within us the hope of glory, will be followed by the setting of our affections on things that are above. If we preach the *law*, it is that it may be a schoolmaster to bring our fellow-men to Christ, the end of the law for righteousness to every one that believeth. If we preach *repentance*, it is because Christ is exalted to the right hand of God, to be a Prince and a Saviour to give repentance unto Israel and forgiveness of sins—that repentance should be preached everywhere in his name. Do we preach *faith*? It is because Christ is the author, object, and finisher of faith. And if as faithful men, who cannot shun to declare the whole counsel of God, we preach *the torments of hell*, it is to warn men of the wrath to come, and induce them to flee to Christ as a glorious refuge. And when we preach the

joys of heaven, it is to allure to that bright world—to encourage sinners to fly to Christ, who is the way to the inheritance of the saints in glory. As ministers we are without occupation, commission, authority, subject or hope of success, except as we realize the presence and authority of Christ. One is our master, even Christ. It is his commandment to “go into all the world and preach the Gospel to every creature.” “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.” All our strength as ministers of the Gospel is from Christ. Paul and Apollos, Calvin and Edwards, are nothing without him. He giveth the increase. As the clouds from which the rain descends have not that rain in themselves, but derive it from the sea and various moist places of the earth, and then disperse it abroad; so all the *efficacy* of the Gospel which is preached, is derived from Jesus Christ, who is the overflowing fountain of all that is good and holy. The treasure is committed to earthen vessels that the excellence of power may be of God.

With two remarks, I close this discourse.

And the FIRST is this, that to be a minister of the Gospel of the Lord Jesus Christ, is to bear an awful and fearful responsibility. No man should take this office upon himself unless he is called of God to it. And then he should ever bear in mind that he is set to watch for souls as one that must give an account to the Judge of quick and dead in the light of eternity. Christ’s ascension gift is not nuncios, popes and cardinals; nor clergymen, nor assemblies, nor vicar generals, nor rabbis, nor Ulemans, nor reverend, nor right reverends, but *bishops* or *pastors* to feed the people with knowledge and understanding. Of all things, clerical pride, and pomp, and hypocrisy, are the most contemptible. What can be more melancholy than to see a man who is set between the living and the dead—a mouth for God—himself a poor sinful man, converted and saved by free grace, and honored with the ministry of reconciliation, so far forgetting his high calling as to compliment himself in the pulpit, and be far more anxious to show himself off, than to win souls to heaven by preaching Christ and Him crucified?

The *second remark* is, that in proportion to the divine authority attached to the living ministry of the Word, is the responsibility on the part of the hearers of preachers of the Gospel, to take heed how and what they hear. As men sent of God to preach the Gospel of His grace, their authority is from heaven. In preaching Christ and Him crucified, they speak not their own words, but the words of God. If you receive their message, you shall inherit eternal life; if you reject it, you reject the offer of pardoning mercy from your eternal Judge. *He that believeth and is baptised shall be saved; and he that believeth not shall be damned.* AMEN.

WE find the following lines in an exchange, ascribed to the German writer *Sturm*. They are a most touching commentary upon the benefits^s of affliction. The heart of the man who wrote them, must needs have been often in the furnace. It is through great tribulations, *threshing*, as Trench says tribulation signifies, that we are to make our way to the New Jerusalem. It is indeed by *threshing* that God separates the wheat from the chaff.

“ I HOLD STILL .”

“ Pain’s furnace heat within me quivers,
God’s breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow :
And yet I whisper, As God will !
And in his hottest fire hold still.

“ He comes and lays my heart, all heated,
On the hard anvil, minded so
Into his own fair shape to beat it
With his great hammer, blow on blow,
And yet I whisper, As God will !
And at his heaviest blows hold still.

“ He takes my softened heart and beats it ;
The sparks fly off at every blow ;
He turns it o’er and o’er and heats it,
And lets it cool, and makes it glow :
And yet I whisper, As God will !
And in his mighty hand, hold still.

“ Why should I murmur ? for the sorrow
Thus only longer-lived would be ;
Its end may come, and will to-morrow,
When God has done his work in me :
So I say trusting, As God will !
And trusting to the end, hold still.

“ He kindles for my profit, purely,
Affliction’s glowing, fiery brand,
And all his heaviest blows are surely
Inflicted by a Master-hand :
So I say praying, As God will !
And hope in him, and suffer still.”

PARENTS.—Parents must never put away their own youth. They must never cease to be young. Their sympathies and sensibilities should be always quick and fresh. They must be susceptible. They must love that which God made the child to love. Children need not only government, firm and mild, but sympathy warm, and tender. So long as parents are their best and most agreeable companions, children are comparatively safe, even in the society of others.

SOLOMON'S TEMPLE.

[As a model of Solomon's Temple, which is indeed a wonderful work for California, and worthy of an examination any where, has been on exhibition for some weeks in the Pavilion, it has been thought desirable to give the following extracts from the discourse preached on the *fifth and sixth* chapters of 1 Kings, in Calvary Church, by the Pastor.]

THE site of Solomon's Temple, is one of the few sacred localities that can be identified without doubt. It is almost universally agreed that the hill, now occupied by the Mosque of Omar and its courts, is "The mountain of the Lord's house." Nor have I any doubt but that the arch toward Mount Sion within the walls of the city, and the large stones at the exterior of the eastern walls above the valley of Jehoshaphat, are some of the stones that formed the stupendous foundations of the Temple of Solomon. The Pharos or light house of Alexandria, the Colossus of Rhodes, and the temple of Diana at Ephesus, have been considered as holding a distinguished place among the wonders of the world. In some respects, however, they were inferior to the Pyramids and to the temples of Palmyra, Baalbeek and of Thebes. Nor were they equal in true grandeur to the structures of Athens. The Temple of Solomon was different from all these; and in some respects superior to any of them. It was built after a *divine* model. It was the special dwelling place of God. It was the depository of sacred things, and the type of heavenly worship. It was called "The tabernacle of the Lord," "the sanctuary," "the palace of the Most High," and "the house of the Lord." It is not my purpose now, however, to attempt to describe the building. This could not be done without diagrams or a model. Solomon's Temple is justly regarded as one of the most elegant structures that has ever been built on our globe; and yet it is extremely difficult, if not impossible, to obtain an accurate idea of its relative parts, and of their respective proportions. No two writers agree in their descriptions of it. The history of the Temple, and the description of it given in Kings and Chronicles and in Ezekiel, is the best we have. But Josephus' account differs considerably from that in the sacred text, which is probably owing to the fact that he described the temple that was before his eyes, which was properly Herod's temple, and not the original Temple of Solomon. The fact is, there were three temples, and yet they were all called Solomon's Temple. First, the Temple of Solomon, the original one, then the second temple built by Zerubbabel, "the Temple of the Restoration," which was greatly

enlarged and adorned by Herod, and which though in one sense the *third*, was always called the *second* temple. It is thus I would explain the want of harmony in the descriptions given of the Temple. Abundant testimony could be adduced from Philo and Josephus, and from the writings of Drs. Lightfoot, Prideaux and Calmet, who have exhausted the literature of the subject, that would show conclusively that the high veneration which the Isrealites had for their Temple, has not been over stated in the Scriptures, nor unworthily bestowed. As far as I can judge, the architect, of the model now in the Pavilion, has wisely and faithfully followed the history given in the Bible. It is an astonishing monument of toil and expense, in a State so new as California, and is well worthy of a visit from you and your children. I can hardly conceive of an hour more profitably spent than in studying the scenery of the Holy Land and drawing lessons from the model of the "Palace of the Lord of Hosts!" A visit to the Temple will hardly fail to make the studying of the Holy Scriptures more interesting and profitable.

Had you been in Jerusalem, no matter what year of the world, but the fourth year of the reign of the wise son of David, you would have rejoiced in the glory of the season and the prosperity of the country. The reigning monarch was a young man of extraordinary gifts and graces. His throne was guarded by lions, and his palace courts were splendidly adorned with all that the navies of three continents could collect. His morning levee was marked by dispatch, justice and wisdom. His proverbs and wise sayings filled the world with astonishment. As the Lord's anointed, and the chosen agent for building the sanctuary, he was privileged beyond any other man. An eloquent living writer says that "as the aloe shoots up, and in one stately blossom pours forth the life which it had been collecting for a century, so nations pour forth their accumulated qualities in some characteristic man, and then droop away." It is at least true that great men appear when called for. If Macedonia blossomed, Alexander the Great was the flower of Greece; and when Rome shot up in a spire of glory, it was revealed in Augustus Cæsar. Sometimes it is true that great men appear in clusters—perhaps more frequently men great in arts rather than in arms—great for their labors in advancing science, rather than for deeds of battle. If this illustration be applied to the Holy Land, its flower was Solomon, the wise king of Israel. Half-way between Abraham and the fall of the holy city, he reigned in the high summer of Hebrew story; in learning, luxury and wealth; in wisdom and glory, he was without a rival. "Like a Colossus on a mountain top, his sunward side was the glory toward which one millenium of his nation

had all along been climbing — his darker side, with its overtopping beams, is still the mightiest object in that memory." He was indeed a great Prince.

But it is sometimes said the Jews could not have built such a Temple; they were not rich, learned and skilful enough to construct such an edifice. To this we answer, *first*: Their fathers were educated in Egypt, where building as an art had been carried to great perfection at a very remote period. *Secondly*: The plan was after a divine model; the pattern was given by inspiration. And *thirdly*: There was no difficulty, at least no insurmountable difficulty, in obtaining the necessary materials. Caravans from Ethiopia and the dromedaries of Midian and Ephah were employed in those days in bringing spices, gold and silver, and precious stones to Asia Minor. David had conquered Edom, and thus made himself master of the naval stations of Ezion-geber and Elath on the Red Sea, which commanded the commerce of the Persian Gulf, India and China. The trade of the East, as well as the arts of the West, was tributary to Solomon's undertaking. Solomon was moreover allied by marriage with Pharaoh's daughter, and able to draw supplies from Egypt. He reigned from the Euphrates to Greece. Hiram was the king of Tyre and Sidon, whose people were celebrated, and had been before his day, for their skill in architecture, and in colors and curious works. Tyre was the great emporium of commerce between the East and the West. It is admitted now on all hands that gold was more plenty in ancient times than has been generally supposed. This subject has been set forth in a clear light by the great historian *Heeren*. I have presented, in my volume of lectures before the Mercantile Library, entitled "Trade and Letters," some proofs and thoughts on this point. It is abundantly proven that the quantity of gold in the possession of the ancients was prodigious. They used it in more ways and for more purposes than we do. The ark of the covenant was overlaid with pure gold; the mercy seat, the vessels belonging to the tabernacle and to the Temple, and to Solomon's palace, were of pure gold. It is estimated that the Temple cost four or five millions sterling. St. Sophia at Constantinople, built by the emperor Justinian, cost, I believe, but one million; and yet on completing it, the emperor is said to have exclaimed:

"Glory be to God, who hath thought me worthy to accomplish so great a work. I have vanquished thee, O Solomon!"

As to the cedars and timbers, there can be no difficulty. Under the late Ibrahim Pasha almost the same process was pursued that we have described in the text. The beech, oak, fir, pine and cedars of Lebanon were cut, and *snaked*, and carried in rafts, from Scandaroon to

Egypt, where they were corded up or stacked for use, and where perhaps some of them remain to this day. From the days of the Crusaders, at least, the cedars of Lebanon have been well known to Europe. From seed then brought some trees are now growing in the Kew Gardens and Chiswick, and also in the Jardin des Plants. In the days of Solomon they were greatly multiplied in Judea, so that they were as common as the sycamore, which are very general there. The chief cedars are near Byblos, a day's journey or a little more, east of Tripoli. Travelers differ exceedingly in their statements about the number and size of the cedars of Lebanon. They are not on the summit of the mountains as seems to have been generally supposed in former days, but like our own "Big trees," they are on a bench or plateau, on the west side of the Lebanon range. I should say there are about thirty large trees, and from three to four hundred small ones, in the slope usually seen by travelers. The largest are from thirty to forty feet in circumference at the ground, and from seventy to eighty feet in height. They are shaped something like an open umbrella, limbs shooting out almost from the ground, and decreasing in length slowly as the tree rises, until the top seems almost flat and square. It is a mistake, however, to suppose that this cedar is not found elsewhere. It grows in Tennessee, in Crete, and other parts of America, in Cypress, and in some parts of Africa. The wood, and cone, and fragrance, are too well known to need a word of description. The roof of the temple of Diana, and of the palace of Persepolis, are said to have been of this wood, as well as the finishing, or ceiling and timbers of the Temple, and of Solomon's palace. This much, at least, therefore, we insist upon: There is no allusion in the Bible history of the building of the Temple, that is not supported by profane history, and by the monuments, and recent readings of the arrow-headed inscriptions of Phœnicia and Nineveh. We can account satisfactorily and fully for the wealth and skill, the gold and the timber, and the transportation and the construction of the edifice, according to our history. There is not a syllable of contradiction to it; there is not an allusion that is not in every reasonable way corroborated. According to the Bible, the timbers were hewed in the mountains, and transported down the Adonis to the sea, and then formed into rafts or floats and carried to Joppa, (which is about twenty-five or thirty miles from Jerusalem,) then on wagons, and by camels and horses, carried up to the Holy City. The timbers were hewn out in the mountains, so that they might be easily carried, and be ready to be put together as soon as they should reach the city. 1 *Kings*, 5: 10, 18, and 2 *Chron.*, 2: 16.

LESSONS FROM SOLOMON'S TEMPLE.

1. It is an illustration of the harmony that God has ordained between human agency and divine efficiency. It was the result of human skill and divine interposition. The gold and the cedar were God's; the skill of the masons, sailors and gilders, and carpenters, was the gift of God, and the product of education and practice. And as in those days the Sidonians were considered the most skilful wood cutters and workers in the world, so they were to be employed in preparing timbers. God may exercise his sovereignty in having a great work done by feeble means, yet the rule is to employ the best means. I do not think there is any irreverence in saying that "Providence always helps the best disciplined troops." For that is the rule.

In old books we find directions given about felling trees, and much said as to the *how* and the *when* to fell them, so as to make the wood susceptible of a fine polish and endure for a long time. The ancients, and Europeans in our day, take more time in preparing materials for building, than we do, and consequently their edifices are stronger, and, except when destroyed by fire, continue a great while. What is built in a hurry is not usually good for much.

The Temple was built by human hands, of earthly material, according to the designs given from heaven, and dedicated, as Solomon says, *unto the name of the Lord my God, as the Lord spake unto David my father.* And as by the name of God in Hebrew, we are to understand the essence or fulness of God himself, so the dedication of the Temple was a solemn setting of it apart to the worship of JEHOVAH, the one, only, living and true God.

2. Temples and palaces are the net proceeds of peace. "*Deus nobis hæc otia fecit,*" sung the noble bard of Mantua. The Crystal Palace of Hyde Park of 1851, and the "*Exposition Universelle*" of Paris, are the net results of peace. It is only when the gates of Janus are shut, and the nations are free from wars, that the arts useful and ornamental flourish. Voltaire declares that certain tribes were savage barbarians, because they pillaged and destroyed towns and cities, and built none. If this rule were applied to the agents of the Crimean war, or to the state of Europe at this moment, what would be the character inscribed on the great nations of the world? The millions spent in attacking and defending Sebastopol, if employed in building roads and subduing the wilderness, and making it supply the wants of mankind, would greatly promote the arts of peace and the comfort of mankind. It was in David's heart to build a house unto the Lord, but as he was a man of war, and blood was on his hands, he was not permitted to do it. It was when the LORD had put his enemies under the soles of his feet, that

the king could engage in building the Temple. It was to be a monument of peace among men, as well as of God's good will. Solomon had rest on every side, so that there was *neither adversary nor evil occurrent*. And there was peace between Hiram and Solomon; and they two made a league together. The expression "neither is there adversary," is very strong. The original is *ayin Satan*—there is no Satan, no opposer—nothing within or without to hinder; all is quiet; the time for the work propitious. It is clearly implied that the building of God's Temple is a work that Satan will always hinder. He loves not to see churches built and the divine word preached; nor is it at all unusual for him to throw all manner of difficulties in the way—to trouble and divide the council, and delay or prevent the building of the Lord's house as far as possible. It is also implied here that times of peace are to be employed in advancing the Kingdom of God in the world. It was when the churches had rest, and were edified, and walking in the fear of the Lord and the comfort of the Holy Ghost, that disciples were multiplied. *Acts 9: 31.*

3. There is a business air and accuracy in the correspondence of Solomon and Hiram that pleases me much. Solomon wished to have trees felled and timbers prepared, but did not say anything to Hiram about the expense of transportation, nor of the place and time of delivery. The king, therefore, in agreeing to Solomon's proposals, mentions where and how the timbers were to be delivered, so that there might be no disappointment. If men would have comfort and lasting friendship in their business relations, they should be punctual and exact in their bargains, and faithful in fulfilling their engagements. Time changes prices, and men's views and feelings also change, and life is uncertain. It is best, therefore, to have a perfect understanding at the beginning of a transaction, or of a business relation. When a falling out occurs between friends, it is all the more bitter by reason of the confidence they once reposed in each other. Josephus says that the correspondence between Hiram and Solomon, conducted by their ambassadors, was preserved in the archives of Tyre to his day. This statement is doubted generally by the learned, as are many other statements of the same author.

4. There is a *family feature* in this that is particularly pleasing. Solomon's ally and counselor was his father's friend. We read in 2 Samuel 5: 11, that Hiram king of Tyre sent cedar trees and carpenters and masons to David, and they built David a house; that is, not the temple, but his palace or royal house. And as Hiram loved the father, "for Hiram was ever a lover of David," so he loved the son, not only for the father's sake, but also because he saw that he was possessed of

extraordinary gifts, and that God's favor rested on him. It is plain, that whatever was the religion of king Hiram, he recognized JEHOVAH as the God of the Jews, and as a great God worthy of the sublimest worship. Whatever may be said for or against primogeniture and entail in the descent of titles and property, there is a great blessing in the birthright to a father's faith, example and prayers. There is great danger in departing from the steps of our pious forefathers. How happy was it that the friendship of these royal families continued from father to son. And how blessed was it that there was a son to carry on the great and pious work designed by the father, thus fulfilling the father's will in the use of his property.

5. We see the goodness of God in the division of the globe and in the distribution of its products. The people of Tyre and Sidon had cedars and firs, and quarries of stone, but a small portion of arable land. They were skilled in curious works of art, as are the Swiss of the present day. The Hebrews were better supplied with plains and implements of husbandry. They were generally farmers and shepherds. They had plenty of corn, but not enough of timber; nor were they devoted to works of art as were the subjects of king Hiram. It was natural, therefore, for the products of these people to be exchanged. The Tyrians wanted corn; the Hebrews had it to spare, and they supplied them. The same thing is recorded long afterwards. Acts 12: 20. Canaan and Tyre depended on each other. The one produced the staff of life; the other was skilful as a merchant, and given to commerce and trade. It is thus that God fixes the bounds of men's habitations, and gives them skill and genius to develop the capacities of the soils and climates where they dwell. And in the production and exchange of commodities, knowledge is promoted, truth is diffused, and kind feelings are generated. Mutual good offices should always mark the conduct of the trader, the producer, and the consumer. They are mutually dependent, and the well-being of all contributes to the well-being of each. [See my lectures on Trade and Letters, where this whole subject is presented.]

6. In meditating on the influence of such an edifice as Solomon's Temple, we are reminded that unconscionable influences are all the time educating us for eternity; this education goes on from the cradle to the grave; proceeding from what we see and hear, and feel and do; "and the impressions thus made upon us from material forms, are immortal." There is an immortality in the impressions made on the mind and heart, from the objects around us. Even after the rose and geranium climbing around the window, are entombed in the living rocks of a future dynasty of our planet, as the fern and the palm are in the gran-

ite and porphyry, telling us of days long since past, even then the lessons given and received, whispered and breathed under the green bower and in the shady garden walk, will be remembered. They are daguerreotyped on the immortality plates of the soul. It is thus the picture of a mother is drawn for eternity on the heart of the loving and obedient child, though that mother's sweet face grows pale, and at last turns to dust. It is thus that an influence as ceaseless and as imperceptible as that of the air we breathe, is forever coming out of the material forms around us, and blending itself with our undying natures. By immutable laws the Creator is continually embalming in us, the things with which we have to do. Generations will cease to come and go. Time itself be no more. But the impressions of a picture, of a landscape, of a mountain or of a valley, or the influence of a thought, a word, an action, can never die. The tablets of Nature are kept in fire-proof cabinets, that the last conflagration will not hurt. In the Heavenly Canaan pilgrims from afar may not find the rose of Sharon, nor the cedars of Lebanon, but the teachings of Him, who appeared among men as fairer than the sons of men, and yet a man of sorrows and acquainted with grief. "The friend of sinners," will live forever in their hearts. And as the flowers, and trees, and mountains, and skies, are connected with their impressions of his truth, so will they have immortality also. The eagle may not then poise mid heavens, or aspire toward the sun, but the self-renovating power of prayer will be remembered by all who have mounted up as on the wings of eagles, and renewed their strength by waiting on the Lord. If Jacob's well be not literally in the Heavenly Canaan, still its associations are imperishable in the memory of the fair Samaritan, who once there met the Son of Man, and likewise of all who have believed in Him as Christ the Messiah through her report of Him. If there be no more seas in the new heavens and the new earth, and consequently the beloved disciple find not again the isle of Patmos, yet are its tinkling creeks and rocky coasts, and deep dark caverns and rugged, air-hung, sun-lit peaks, all mapped down in his affectionate fancy. And thus will the works of the Great Creator be eternally embalmed in those immortal natures, which they have operated on, and have helped to make beautiful and good. And so on the other hand, objects of cupidity and avarice, of lust and passion have an abiding monument in the memory and conscience of those they have helped to make vile. The voluptuous picture, the death dealing cup, the murderous weapons, and the material appliances of dissipation and crime may not be found in the dark world of endless woe, but their living likenesses are embalmed in the evil deeds with which they are associated as incentives to, or agents in committing. And as long as lost spirits live, so long shall they be remem-

bered. The gambling saloons may now all be shut up, or pulled down; but the feelings, thoughts and deeds, that owe their existence to these breathing holes of perdition, and the untold, unutterable agony they have caused, does not cease when their doors are closed, or their walls are laid in ashes. It cannot, then, be too much insisted upon, that it is our duty never to omit seeing such objects of nature and art, beautiful landscapes and pictures and statues as elevate and refine the taste, and soften and purify our feelings. So on the other hand it is quite as imperative a duty not to look on any page of poetry or prose, or on any picture or scene that pollutes the imagination, or blunts our moral perceptions, or has a tendency to weaken our sense of our duties to God and man.

The moral laws of the universe show how important it is to have proper associations of every kind, and especially in youth. The naturalist tells us that the tree frog acquires the color of whatever it adheres to for a short time. If it is found on the oak tree of Texas, it has the color of that tree. If on the growing corn of California, it has commonly a dark green. Just so it is with young men. Their companions tell us what their own character is. If they love the vulgar and the licentious and the profane, then their hearts are already with such, and they are themselves fast becoming like these. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."

The fate of this Temple is *a solemn lesson, demonstrating the vanity of all earthly things*. Its glory began to fade even before its builder was in his tomb, because of the blight which his iniquities brought over the land. The people murmured and revolted against his successor. The idols of Ashtarothe and Baal were set up, and Zion began to mourn even before Solomon's death. The king's apostacy began in his departing from the Word of God. He did not keep his own maxim. He ceased to rejoice in the wife of his youth, and took unto himself many strange wives, and they turned his heart away from the Lord. His apostacy, though not final or fatal, prepared the way for greater departures from God in his successors, until the land was given to the Assyrians and Chaldeans, on account of the sins of the people, and the temple was burned by Nebuchadnezzar, king of Babylon, about four hundred and twenty-four years after it was built. Indeed, Jerusalem was captured and the temple plundered by Shishak, king of Egypt, within less than fifty years after it was dedicated. 1 Kings, xiv: 25, 26; 2 Chron. xii: 9.

After lying in ruins for over fifty years, the foundations of the second temple was laid by Zerubbabel. The history of the return of the Jews from Babylon, and of the building of the temple, after the decree of Cyrus, and of the favor shown to the Jews by the Persian kings is to be

found in the book of Ezra. It is admitted the second temple was far inferior to the first, though its width and height were double those of Solomon's. The weeping of the people, and the distress of the old men who had seen Solomon's Temple, at the laying of the foundation of the second temple, was not occasioned by any inferiority in size, but because they saw it was wanting in the glory that belonged to the first. There is some difference of opinion as to the number of the sacred things that were wanting in the second temple. Perhaps it is agreed there were five principal things wanting, which had belonged to Solomon's temple: the ark and mercy seat; the visible glory of God, the Shekinah; the holy fire on the altar; the Urim and Thummim; and the spirit of prophecy. And yet, the real glory of this latter house was to be greater than that of the first, because in it the Messiah was to be revealed—was to preach and work miracles.

The second temple was plundered and profaned by Antiochus the Great, but was repaired by Judas Maccabeus, and greatly enlarged and adorned by Herod the Great. The temple, as rebuilt by Herod, was considerably larger than that of Zerubbabel, as that of Zerubbabel was larger than Solomon's. Jewish writers are lavish in their praises upon the costliness and beauty of the temple. Even Tacitus calls it "a temple of immense opulence." And Josephus says its appearance had everything that could strike the mind and astonish the sight. For it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a strong and dazzling effulgence, that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than the splendor of the sun. As strangers approached the city, the Temple appeared at a distance like a mountain covered with snow. For where it was not decorated with plates of gold, it was extremely white and glistening. The historian says, it was the most astonishing structure he had ever seen or heard of, as well on account of its architecture as its magnitude, and likewise on account of the magnificence and richness of its various parts. It was the admiration of all who beheld it. But, according to our Lord's prediction, this splendid building was completely demolished by the Romans under Titus, about the year 70 of our era, and it is believed this destruction occurred on the same day of the same month on which Solomon's Temple was destroyed by the Babylonians. An arch erected in Rome to commemorate the destruction of Jerusalem exists to this day.

Finally, we have here a happy illustration of *the gathering* of all the different nations under the Gospel to the spiritual Zion. King Hiram, strangers and Israelites all joined in this work. And so on the day of

Pentecost we are told the Holy Ghost was poured out on dwellers at Jerusalem from every nation under heaven. Acts ii.

And the prophet Isaiah foretold the glory of the latter day by an image taken from the union of Hiram and Solomon in building the Temple. Isaiah lx : 10—13.

Let us remember, also, that every stone was hewn and squared, and its place ascertained before it was removed from the mountains; and the same was true of the timbers, so that when the timbers and stones were brought together at Jerusalem, there was nothing to do but to put them in their places. Nor was there either hammer, axe, or any tool heard in the building—nothing but the mallet to drive the tenons into mortices. There was neither noise nor confusion. The work was square work, perfect work, such as the Grand Master could accept.

What an impressive type, brethren of the mystic tie? Our souls must be prepared here for the kingdom of God. After death there is neither preaching nor expounding—no place for tears, or prayers, or repentance.

“There are no acts of pardon past
In the cold grave to which we haste;
But darkness, death and long despair
Reign in eternal silence there.”

It is here we must be squared and fitted by repentance, and faith and charity for the New Jerusalem. It is in this life we are to become living stones, and be built up into a holy temple by the spirit of God, and then at death we shall be transported to the city of God on high. Amen.

WHAT PLEASES THE DEVIL.—“The Devil,” says Luther, held a great anniversary, at which his emissaries were convened, to report the success of their several missions.”

“I let loose the wild beasts of the desert,” said one, “on a caravan of Christians, and their bones are now bleaching on the sands.

“I drove the west wind,” said another, “against a ship freighted with Christians, and they were all drowned.”

“What of that?” said the Devil, “their souls were all saved.”

“For three years,” said a third, “I cultivated an acquaintance with an independent preacher of the gospel; at last I became on very intimate terms with him, and then I persuaded him to preach politics, and throw away his Bible.”

“Then, continues Luther, “the Devil shouted as the Devil only can shout, and the night-stars of hell sang for joy.”

THE HABITATION OF OUR FATHERS' GOD.

IT IS WELL, sometimes, to climb the mount of retrospection, and take note how the LORD has led us on. The history of the planting of our churches on this coast, may claim our attention at a future time; at present, we content ourselves with an extract, copied word for word, from the sermon delivered at the dedication of Calvary Church, 14th of January, 1855, from Exodus xv : 2. "The Lord is my strength and song, and he is become my salvation, he is my God, and I will prepare him an habitation; my father's God, and I will exalt him."

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IT IS DONE! The cap-stone has been brought forth with shoutings, crying grace, grace unto it. Another noble structure stands at the entrance of the Golden Gate of this vast continent, a monument of American enterprise, love of freedom and christian liberty.

The *Tyre* and *Athens* of the Golden State has become, by the number of its churches, the *Jerusalem* of the Pacific, whence is to go forth to the nations beyond, the Glorious Gospel of the Blessed God. This splendid edifice for the praise and worship of the God of our fathers, has arisen almost like the creation of an enchanter's wand. It stands here to-day, a proof that both the honorable men and the chief of the fathers, the ancient men among us who saw the first foundations laid for the first houses of worship in their trans-mountain homes, and our young men also, still believe in God and his Son Jesus Christ, and in a world to come. Here is a proof that you acknowledge, fellow-citizens, that the earth and the fulness thereof, belongs to the Lord. Amid the temples of Mammon, and exchanges, and the mansions of your merchant princes, you have not been unmindful of another world.

You have not forgotten the Lord God of your fathers. But what image shall we set up in our house of worship to be the symbol and token of a present God? With what decorations shall we invest it? What frankincense and myrrh shall we breathe around it? And where is the oil for its anointing? And where are the priests, and where the victim? And where the solemn, slow-moving and chanting procession? I see none of these things here. A few months since, and I heard you saying one to another, *Go to, let us build*, in this our new home, on this side of the mountains, a house for our God. He is our God, and let us praise him; our fathers' God, and let us prepare for him a habitation. And in coming before him to-day, to dedicate this pious work of our hands, to his most worthy praise, and to remember his mercies to you in all the way by which you have been brought

hither, and to think of all his "loving kindness in the midst of his temple," can it be, my brethren, that you have forgotten to provide for a gorgeous ceremony and a pompous ritual? Not so; you have rightly interpreted the genius of our holy religion.

You have done right, then, in having no image of the ever-blessed God, and no picture of his adorable son. And you have acted wisely in not building an high altar; for we have no priest but Christ, the Messiah, whose divinity was his own altar; we have no sacrifice but the Lamb of God, which was offered once for all, and can never be repeated. Christ died but once—his sacrifice was perfect and complete. It can neither be repeated nor added to. We need, therefore, to-day, no priestly procession, no imposing ceremonies, no garlanded victims, no smoking altars. The great atonement is made; we are to worship, not with bleating lambs and burning incense; but with penitent, believing, rejoicing hearts, in remembrance of the great propitiation which was made for sin on Calvary—when the Son of God cried out "*It is finished!*"

Nor is this pulpit a Court of Queens' Bench, nor the torturing chamber of the Holy Inquisition, nor a priestly tribunal; it is not a chair of philosophy, nor a rhetorician's desk. It is the chair of Bible knowledge; it is the footstool of mercy; it is not an altar for sacrifices, but the chair of instruction. It is the *oratory* of prayer, where the christian pastor is to appear before God, for his people, as the great Jewish high priest went into the holy of holies, having the names of the twelve tribes on his breast-plate. It is the announcement throne of peace, pardon and good will to all the penitent and obedient, from him who has obtained eternal redemption through his blood, and perfected forever all them that are sanctified. The pomp, then, of earthly pageantry would but dishonor this house; for it is a dwelling-place for the ineffable Creator. The mystery of an imposing ceremonial would defile it, for it is the presence-chamber of the infinite Father of Spirits. We may not therefore perform one unmeaning service, nor add anything to that which he hath appointed and hath been pleased to require at our hands; nor mingle in the worship of this place rites and forms of man's devising, nor any low, sordid, or mean or selfish thought; for it belongs to him, who knoweth the heart, and from whose eye none of the ways of man are hidden.

This place is yielded up to the service of him who "desireth truth in the inner parts, and in the hidden part shall make us to know wisdom." The sacrifices he delighteth in, are a broken spirit—a broken and a contrite heart he will not despise, nor will he accept any offer-

ing, at this altar, that is not brought in a spirit of forgiveness and good will to all men.

There are times in the history of cities, as well as of individuals, when they should pause, survey their positions, look back over the way they have come, study the lessons of experience, and gird themselves up for the future. At just such a time have we arrived to-day, and our first thoughts, fellow-citizens, on entering this spacious and elegant house, erected for the worship of Almighty God, are mingled thoughts of gratitude, of congratulation and of hope, of gratitude to our Heavenly Father, by whose help this enterprise has been undertaken and so successfully prosecuted; and of warmest congratulations, in which I doubt not I am joined by this large assembly, to the noble band, who to-day behold the work of their hands accomplished, and of hope for the future well-being and improvement of our adopted city. But our gratitude in seeing your desires fulfilled in the erection of this edifice, is mingled with awe, because all the solemnities which are to be performed henceforth in this place, and which have been begun here this day, are connected with invisible things, and stretch through all subsequent life, and give coloring and intensity to our being through a coming eternity.

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We ask, then, for this house of worship, no other sanctity than that its walls may always be called, salvation, and its gates, praise. We hallow it with no other consecration, than to the glory of God and to the rights and well-being of man. We consecrate it to the cause of sound learning, philanthropy and *constitutional liberty*. We set it apart to the worship and praise of the one living and true God, and to the work and glory of the great Redeemer. Rather than these walls should ever witness the teachings of any other doctrines than those of true religion, let them crumble into ruin. Rather than that anything but loyalty to the great distinctive national institutions of our fathers, and of good will to all men, and the way of salvation through the cross, should be taught here, may there not one stone be left upon another. The preaching of Christ crucified, is, however, always accompanied with collateral blessings. The chief design of the Gospel is to save the soul through faith in Christ, but in doing this it scatters along its path innumerable blessings. Its goings forth in a city or state, are as the dew and fragrance of the morning, which are the promise of a glorious day. This habitation of our fathers' God is then to be identified with every agency calculated to improve and elevate our fellow-man. It is to be identified with the progress of education, the extension of commerce and the advance of freedom. Its teachings are to infuse into man's bosom a principle fitted to subdue the ferocity of the savage, and ele-

vate the virtue of the enlightened and refined ; to repress the excesses of luxury, and the wantonness of power, speculation, fraud and corruption ; to control the fury of passion, and restrain the shedding of human blood ; to diffuse on every hand the blessings of order, constitutional law, industry and contentment ; to mingle cheerfulness with suffering or duty ; to soothe the anguish of pain, sickness and poverty ; to minister consolation to the widow, and protection to the fatherless ; to shed sweet balm upon the couch of sorrow, and illuminate the shadow of the tomb. It is to fill the hearts of the sorrowing with strong consolation that will be like scented herbs, the more fragrant from pressure ; or with holy principles that should be like an arched bridge, that acquires strength in proportion to the superincumbent weight ; or, like the purest adamant, that shines most resplendently when placed in the darkest setting. It is to hold up the feeble knees of the aged, and make luminous their lengthening shadows as they fall into the grave. It is to guide and counsel the young man from home, and call back the wandering prodigal. It shall ever plead for the afflicted, be an asylum for the aged and a home for the stranger.

By free inquiry and the steady progress of truth, it is to aid in trampling into the dust all injustice and cruelty, and every vile thing, and to dispel all ignorance, and to vanquish all the infatuations of the vicious, and make the drunkard sober, the impetuous patient, the vindictive merciful, the proud compassionate, and cause the "savage to become a man, and the man a christian," to TEACH ALL TO TREAD IN THE FOOTSTEPS OF JESUS, and partake OF THE MIND AND FELICITY OF GOD.

A PRAYER.

ALMIGHTY and most merciful God, our heavenly Father, be pleased to hear our supplications at this time, and bless us. Create in us new and contrite hearts, that, truly lamenting our sins, and acknowledging our guilt and wretchedness, we may obtain mercy, perfect remission and forgiveness of all our sins, through Jesus Christ, our Lord and Redeemer.

O thou high and holy ONE, that inhabiteth eternity ; who art clothed with light and majesty, and exalted above all blessing and praise ; the heavens are thine, the earth also is thine. Thou preservest both man and beast. Neither is there any creature that is not manifest in thy sight ; but all things are naked and open unto thee. Thou art wonderful in counsel, and fearful in praises ; and of purer eyes than to be-

hold iniquity with pleasure. How then shall we come before Thee ? For we are guilty rebels ; we are sinners against thy law, against thy grace ; we are wretched, undone, lost and ruined sinners ; we deserve to die ; we deserve thy wrath, and to be driven from thy presence forever. But thanks be unto thy holy and blessed name, when we were without hope, thou didst lay help upon one, who is mighty and able to save. Thou hast found a ransom. Thou hast so loved the world as to give thine only-begotten and well-beloved son, that whosoever believeth in him should not perish, but have everlasting life. There is then forgiveness with thee, that thou mayest be feared. Blot out our transgressions as a cloud, and our sins as a thick cloud, for thy name's sake. O Father of mercies, and God of all consolation, have mercy upon us poor miserable sinners. Save and deliver us, O Lord, from going down to the pit of perdition, seeing thou hast found a ransom ! Look upon the face of thine Anointed, in whom thou art ever well pleased, and let the blood of Jesus Christ, thy son, cleanse us from all sin. Wash us, and we shall be clean. Renew within us a right spirit. Restore our souls to paths of righteousness, and lead us in the way of thy precepts. O guide us by thy counsel, and strengthen us with all might by thy spirit. Sanctify us through thy truth, and fill us with joy and peace in believing. Be thou, O Lord, our helper and refuge in trouble, our trust and stay in the valley of the shadow of death, and our portion forever. Hear us, O God, and accept our prayer, in the name of Jesus Christ, and for his sake, and to him be glory world without end. Amen.

GRAY HAIRS.

Gray hairs—when sprinkled here and there,
In beard and whiskers too,
Inspire respect and confidence,
More than the youthful hue ;
Of knowledge of mankind they tell,
Perhaps of serious thought,
And lessons at the experience school,
Of sage experience taught.

Gray hairs—I think them beautiful,
Around the ancient face,
Like pure, unsullied snows that lend,
The wintry landscape grace ;
When found in wisdom's ways they crown
With wealth's exhaustless store,
A prelude to that home of joy,
Where change is known no more.

—Mrs. Sigourney.

DON'T READ THAT BOOK.

"ONE morning after school," says an eminent man, relating his own experience, "at a street corner, an acquaintance handed me a book, while he said he could lend me for only one quarter of an hour. We stood at that corner for a few moments, while I looked at the obscene pictures and read a few pages in that polluting volume. I handed it back to him and never saw it again; but the poison took effect, 'the sin left its mark.' I cannot erase the effect of the impure thoughts which in that quarter of an hour that vile book lodged in my heart, and which, may God forgive me, I harbored there. I can and do pray against the sin, and trust by God's grace, yet to conquer it; but it is a thorn in my flesh, and yet causes me great bitterness and anguish."

Yes, young man, young woman, put down that book. A quarter of an hour spent in looking over it may make sad work of your soul. A single line read in it may pollute your imagination, and corrupt your thoughts, so that evil and foul spectres may haunt you long years afterwards, and intrude upon you in your holiest exercises. A few moments in communion with a bad book, or with evil companions may work the eternal ruin of your soul.

"A spark is a molecule of matter, yet it may kindle the world;
Vast is the mighty ocean, but drops have made it vast.
Despise not thou a small thing, either for evil or for good;
For a look may work thy ruin, or a word create thy wealth.
A sentence hath formed a character, and a character subdued a kingdom.
A picture hath ruined souls, or raised them to commerce with the skies."

CEASE from anger, and forsake wrath: fret not thyself in anywise to do evil.

For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

When, for some little insult given,
My angry passions rise,
I'll think how Jesus came from heaven
And bore his injuries.

He was insulted every day,
Though all his words were kind;
But nothing men could do or say,
Disturbed his heavenly mind.

Dear Jesus, may I learn of thee
My temper to amend;
And speak the pardoning word for me,
Whenever I offend.

GEOLOGY TEACHING THE CATECHISM.

O ISRAEL, thou hast destroyed thyself; but in me is thine help. Hosea xiii: 9.

BY ISRAEL in the text is meant especially the ten tribes, who composed the kingdom of Israel, after their revolt from the house of David. It always excites our surprise upon first thoughts, that a people so singularly favored of God as Israel was, should have been so prone to depart from him; that a people so signalized by mercies; who were brought forth out of Egypt; sustained in the wilderness, and carried over Jordan, and placed in the land of promise, by a series of stupendous miracles; that they, of all people on the earth, should have been so prone to murmur and rebel, to complain and wish to return to the land of bondage, and that they did so often sin against God, despise his mercies, forget his judgments, and fall into the abominable idolatries of the surrounding heathen; all this is indeed surprising. But is it not a true picture of poor, fallen man, whether Gentile or Jew? And has not their history been written *for our learning*? Have we not here a picture of ourselves as natural as life? Have we not done just as the ancient Israelites did? Have we not received blessings innumerable from God, and made no generous return? Which of all the divine blessings have we fully appreciated, and improved by a penitent believing reliance upon God, and an unreserved consecration of ourselves to his service and glory? The prophet Hosea, repeatedly contrasts the prosperity of his countrymen during their obedience to the divine laws, with the adversity to which they were reduced in consequence of their idolatry. In a peculiarly bold and fiery style, he has pointed out in the preceding chapter, the unprofitableness and certain destruction that attend vicious courses. In like manner he proceeds in this chapter to intermingle brief descriptions of their sins and guilt with denouncements of wrath, and yet to promise the most abundant mercy to the truly penitent. The evils which he threatens, he tells them are the consequences of their own sins. By the terrifying figure of a wild beast, he describes the Assyrians as overrunning their land, and themselves as carried away into captivity. And this, their destruction, was the work of their own hands. Famine, war, desolation, death or captivity, were the fruits of their own crimes.

I. SIN, then, is a most destructive Evil. If this point were gained fully in men's minds, then would the Gospel be most gladly received,

just as a sense of danger causes us to appreciate the means of safety. The deeper our conviction may be that we are suffering under a dreadful malady, that seriously puts our life in jeopardy, the more readily and truly will we look after and value a remedy. The whole need not a physician, but they that are sick. It has ever been the great purpose of Satan to deceive our race on this very point. It is still his great design to make men disbelieve that there is any such a thing as sin ; or, that if there is, it is quite an innocent, harmless thing. It was for this purpose he *lied* to our good mother, and said, "Ye shall not surely die," and so ever since, he has been saying to all the sons and daughters of men, "Go on in sin, take your fill of pleasure, live without prayer, neglect your Bible, never mind the Sabbath-day, forget your catechism. There is quite time enough when you come to die, to think about your soul, and to seek the God of your fathers, if you wish indeed ever to do so ; for the present, live just as you please ; live without God, and *ye shall not surely die.*" And thus does he think still to deceive us as to the awfully destructive nature of sin. The Bible teaches us that sin is a transgression of God's law, and a want of conformity to his righteousness. It must, therefore, be disagreeable to God. It is opposed to all the perfections of his nature. It is the abominable thing which he hates. Men may see no harm in sin, and think it strange that it is a destructive evil, because they are deceived. Men may see the Bible warns us against "the deceitfulness of sin." The Bible tells us that "the heart of man is deceitful above all things, and desperately wicked ;" and the Bible tells us also, that Satan is "a deceiver," and that "he goeth about like a roaring lion, seeking whom he may devour." Now, when these three great deceivers come together, the result must be a compound of deception, dishonesty and delusion, that it were difficult either to comprehend or describe, namely : deceitful sin, a deceitful heart, and a deceitful devil. These are the three great robbers of the human race. They are the thieves, the incendiaries, and the murderers of the world. It is quite possible for men to think that their beloved pursuits and engagements are not sinful ; or, that if they are, they, at least, are not destructive ; but men's judgments are often erroneous, and frequently more so in regard to themselves, and to their highest objects of interest, than in regard to minor considerations, and especially in matters that involve their appetites and passions. Men may be so demented as to think their best friends are their worst enemies, and their worst enemies, their best friends. They may be deceived as to the best means of preserving their health, and increasing the value of their property. Men may be so far bereft of reason as to consider arsenic as good as bread ; but their mistake

does not make poison healthful food. Neither mens' honesty in delusion, nor their notions and theories, change the nature of heaven's laws. There is no standard, but the Bible ; no rule of life, but the law of God ; to the law and to the testimony we must appeal. What does human experience and observation testify ? What does the word of God say on this subject ? Is there not a God, who is the Creator and Supreme Judge ? Is he not holy, just and good ? Is not the human soul immortal ? Is it not capable of doing right, and being happy, or of doing wrong, and being wretched ? Is it not appointed unto all men once to die, and after death the judgment ? Is there not a future resurrection, when all shall be judged according to the deeds done in the body ? And does not universal tradition, the very nature of things, the character of God, and the conscience itself, teach that there is a solemn accountability awaiting every one in the world to come ? And that as there are two characters, the good and the bad, the righteous and the wicked, so there must be two different places for men after death ; that there is a heaven and a hell ? And is not the entire teaching of the Bible, from Genesis to Revelation, exactly in accordance with mens' *internal* convictions ? The Bible teaches us that it was sin that destroyed the happiness of angels in heaven, and cast them down to hell ; that it was sin that destroyed the bliss of Eden, and sent our first parents out of the garden accursed ; and that by sin, death entered the world, and all our woe ; that it is on account of sin, that we see darkness, and degradation, and guilt, where we should see knowledge, and holiness, and righteousness. What but sin has produced the degradation of animals, that geologists tell us of, and effected the entire extinction of some of the species ? Is not the extinction of species, genera, families, and orders of animals, and the degradation of the geologist, associated with certain other great facts in the moral government of the universe ?

On this point let us hear the late Hugh Miller, of Edinburgh, a great authority in the geological world :

"The special lesson," says he, "which the adorable Saviour, during his ministry on earth, oftenest enforced, and to which all the others bore reference, was the lesson of a final separation of mankind into two great divisions ; a division of God-like men, of whose high standing and full-orbed happiness, man, in the present state of things, can form no adequate conception ; and a division of men finally lost, and doomed to unutterable misery and hopeless degradation. There is not in all Revelation a single doctrine which we find oftener, or more clearly enforced, than that there shall continue to exist, throughout the endless cycles of the future, a race of degraded men and of degraded angels.

Now it is truly wonderful how thoroughly, in its general scope, the revealed record pieces on to the geological record :

“We know,” says Mr. Miller, “as geologists, that the dynasty of the fish was succeeded by that of the reptile ; that the dynasty of the reptile was succeeded by that of the mammiferous quadruped ; and that the dynasty of the mammiferous quadruped was succeeded by that of man, as man now exists—a creature of mixed character, and subject, in all conditions, to wide alterations of enjoyment and suffering. We know, further, so far at least as we have yet succeeded in deciphering the record, that the several dynasties were introduced, not in their lower, but in their higher forms ; that, in short, in the imposing programme of creation, it was arranged, as a general rule, that in each of the great divisions of the procession the magnates should walk first. We recognize yet further, the fact of degradation specially exemplified in the fish and the reptile. And then, passing on to the revealed record, we learn that the dynasty of man, in the mixed state and character is not the final one ; but that there is to be yet another creation, or, more properly, a *re-creation*, known theologically as the resurrection, which shall be connected in its physical components, by bonds of mysterious paternity, with the dynasty which now reigns, and be bound to it mentally by the chain of identity, conscious and actual ; but which in all that constitutes superiority, shall be as vastly its superior, as the dynasty of responsible man is superior to even the lowest of the preliminary dynasties. We are further taught, that at the commencement of this last of the dynasties, there will be a re-creation of not only elevated, but also of degraded beings—a re-creation of the *lost*. We are taught yet further, that though the present dynasty be that of a lapsed race, which at their first introduction were placed on higher ground than that on which they now stand, and sank by their own act, it was yet part of the original design, from the beginning of all things, that they should occupy the existing platform ; and that redemption is thus no after-thought, rendered necessary by the fall ; but, on the contrary, part of a general scheme, for which provision had been made from the beginning ; so that the divine man, through whom the work of restoration has been effected, was in reality in reference to the purposes of the Eternal, what he is designated in the remarkable text, ‘*the Lamb slain from the foundation of the world.*’ ”

This, and much more of a like nature, is to be found scattered through all the volumes of this gifted son of Scotland. In the volume published since his death, we find the following declaration : “To the geologist every rock bears its inscription engraved in ancient hiero-

glyphic characters, that tell of the Creator's journeyings of old, of the laws which he gave, the tabernacles which he reared, and the marvels which he wrought; of mute prophecies wrapped up in type and symbol; of earth-gulfs that opened, and of reptiles that flew; of fiery plagues that devastated on the dry land, and of hosts more numerous than that of Pharaoh, that "sank like lead in the mighty waters;" and having in some degree mastered the occult meanings of these strange hieroglyphics, we must be permitted to refer, in asserting the poetry of our science, to the sublime revelations with which they are charged, and the vivid imagery which they conjure up."

II. These, are striking and ingenious views, and *altogether form a new argument for the old-fashioned doctrine of the fall of man*, and of human redemption by Christ, from a source that was by no means anticipated. The *stony record*, as well as the illuminated picture-volume of the stars, gives evidence in favor of the great doctrines of Revelation. *Degradation* in some sense, and for some reason, is proven in geology beyond debate, and so also great convulsions in nature, and whence these, but on account of sin? Four classes of animals came on the stage of action at certain periods, and in ascending series: fish, reptiles, birds, mammals, man, some being *degraded*, and others *elevated*. And surely, "the hand that makes no slip in its working," in forming "the crooked serpent," the footless, groveling, venom-bearing authorized type of a fallen, degraded creature, did not act without a sufficient cause. And thus, while the geologist is telling us of ganoids and ctenoids; of the first fish and the first reptiles, and the first bird, and first mammal till he comes to the creation, he is also preparing us for a demonstration of man's *fall*, and of his *glorious recovery* through the Lord Jesus Christ. And thus it appears that the evangelical view of the origin of moral evil, and of human depravity, is not only supported by common sense and universal tradition, as to all essential points, but is also consistent with, and in fact is the very identical view that the highest developments of physical science have yet revealed. Nor is there the slightest doubt, but that all the researches, discoveries and developments, that geology, ethnology, egyptology, hieroglyphics, and all the other isms and ologies of man, will in the same proportion that they are genuine and true, and in the same degree that they approach to the truth, so will they, like the wise men from the east, come and make their offerings to Christ, the anointed Saviour of the world.

In this tribute to the truth of the destructive nature of sin, from a far-off land, we must not forget the more palpable and familiar, and painful evidences of our own homes. What but sin has opened the

door of evil upon our race? Why else does the babe open its eyes to weep, and groan, and die? Whence the legions of fierce and loathsome diseases that assail us in every stage of life; in infancy, in youth, and in old age? Why is the youth of promise carried headlong by his tumultuous passions into vice, extravagance and destruction? Why is the man of middle age, struggling with labor, poverty, care, vexation and disappointment? It is sin that disturbs the peace of our world. It is sin that has introduced all our misery. It is sin that disturbs the conscience; that disturbs families, churches, cities and nations. Sin swept off the inhabitants of the world by the deluge of Noah. Sin caused fire and brimstone to consume the cities of the plain, whose former sites are to this day a witnessing memorial of the awfully destructive nature of sin. The millions of infants that die, the multitudes that perish as victims of intemperance, the myriads that have fallen in war, that have been drowned in the seas or consumed by the flames, or have been swallowed up by earthquakes; or, that suffer and die on beds of languishing, and still more the agony of a guilty conscience, and the perdition that awaits the finally impenitent. All these are proof that the **WAGES OF SIN IS DEATH**. "When lust," says the Apostle James, "hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." "Fear him," then, "who can not only kill the body, but who is able to cast both body and soul into hell." There is nothing so hateful, so dreadful, so much to be feared, as **SIN**. It is on account of sin that the wrath of God cometh upon the ungodly. *Cursed saith the Bible, is every one that continueth not in all things written in the book of the law to do them.* The development of God's love in sending his son, and the sufferings of Christ, prove the dreadful evil there is in sin. Why else should God interfere? Why else give his own son to die, if there was no evil in sin, from which it were an act of sovereign clemency to save our race?

III. But there is another point in the text equally plain and painful. It is not, O Israel, *thou art destroyed*—that indeed were an awful utterance. But it is worse. It is "*O Israel, THOU HAST DESTROYED THYSELF.*" Thy destruction is thy own work. This is unnatural. It is awful wickedness. For a man to renounce that self-love which is so deeply implanted in the human breast, is justly considered the greatest calamity that can befall him. It is to throw off the responsibility of being their own destroyers, that wicked men are so industrious and so ingenious in finding out excuses for their wickedness. Adam said, "the women whom thou gavest to be with me, she gave me of the tree, and I did eat." And the woman, as unwilling to bear the blame as her husband, said, "the serpent beguiled me, and I did eat." And thus it is

that men try to shift the guilt of their sins. They charge their passions and their vices upon their constitutions, or upon their companions, or upon their want of education, or upon their situations or callings; or upon Satan himself. But unless the tempter had found a proneness in us to sin, all his temptations would be fruitless, as they were when they were exercised upon our blessed Saviour. All our sins flow from a polluted heart, as our Lord shows most clearly, when he tells us that those things which defile a man, come *forth from his heart*. "Let no man," says James, "when he is tempted, say I am tempted of God—God tempteth no man; but every man is tempted when he is drawn aside of his own lust." The blame is our own—the guilt is our own. It is because men will not come to Christ, that they perish in their sins. It is because they obstinately persist in sin against the remonstrances of conscience, the strivings of the Holy Spirit and the judgments of God, that they are so apprehensive of the wrath to come. There is no blame to be cast upon the Creator. He made man upright, in his own image, and after his own likeness. "As I live," saith Jehovah, "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for *why will ye die*, O house of Israel." "This is the condemnation, that light is come into the world, and that men loved darkness rather than light, because their deeds are evil; for every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd." It is clearly the teaching of the Bible, that the soul-destroying sin is the wilful rejection of Christ, and that, therefore, every sinner is a self-destroyer. Hence, the Bible tells us that the time will come when every mouth shall be stopped, and all the world be found guilty before God. The books will be opened, and the dead shall be judged out of the books, according to the deeds done in the body. And the righteous shall go away into life eternal, and the wicked into everlasting punishment.

If then, the darkest, deepest places of geology lead us to the truth of the doctrines of the catechism, and from nature up to nature's God, let us also submit to the teachings of his blessed word, and in him find our salvation. All nature and revelation have but one tongue, when rightly interpreted, saying, *Benedictum sit nomen Dei*. Amen.

A GOOD RESOLUTION.—

"Whatever be our fate, yet let us try
What force of thought and reason can supply."—*Iliad*.

PAROCHIAL SCHOOLS.

THE ACTION of the General Assembly at Indianapolis, on the subject of education, is important and significant. From the report of the Board, and the remarks of Doctor Van Rensselaer, we are happy to learn that this Board is gaining favor with our people. It is second to no other work in the hands of the Church, except that of preaching the Gospel to perishing sinners, and is in fact a part of that work, or in order to its efficiency. The following resolutions were unanimously adopted :

Resolved, 1st. That the General Assembly learns with gratitude of the general success that has attended the operations of the Board of Education during the past year, as evinced both by the increase of candidates and funds.

Resolved, 2nd. That the best hopes of continued and enlarged success in the Church's operations in this department, as well as in every other, is, under God, in prayer ; and the Assembly cordially recommend, to all ministers, to give increased attention to this subject in the devotions of the sanctuary.

Resolved, 3d. That one of the means of success in the education of candidates for the Gospel ministry, consists in the faithful and interested supervision of the Presbyteries ; and as such supervision implies the possession, on their part, of definite knowledge of the progress of all candidates in their studies, and of their general qualifications for the sacred office, it be recommended to the Presbyteries to consider the propriety of obtaining, at least once a year, from the teachers and professors, where the candidates are pursuing their studies, a report on such points, and in such form as such Presbytery may deem best.

Resolved, 4th. That the Assembly are gratified to learn of the establishment of so many academies under the care of Presbyteries, in addition to many others under the management of Presbyterians, and urge continued attention to the training of the youth of the Church and the country in the principles of the Bible. And this Assembly further testify their continued interest in the " Ashman Institute," under the care of the Presbytery of New Castle, and rejoice that the first fruits of that Seminary consist in the education of three missionaries for Africa, who are now on the deep, crossing over with the Gospel message to their brethren in that benighted continent.

Resolved, 5th. That the Assembly cherish, with increased affection and regard, the system of collegiate education, which, from time imme-

morial, has engaged the energy and prayers of Presbyterians; and whilst they believe that new colleges should be established to meet the educational demands of Providence, they think that very great care and prudence are requisite in locating and founding those institutions; and particularly do the Assembly recommend to the friends of the colleges already in existence, to endow them fully; in the meantime, to avoid debt; to raise the standard of scholarships, and to pay due regard to the amount of religious influence and instructions; and generally to endeavor to make every college within the bounds of the Church, worthy of the ancient form of Presbyterianism; suited to co-operate with theological seminaries in increasing the power of ministerial education, and able to meet the wants of the country and the world.

Resolved, 6th. That this Assembly renew their recommendation to parents in consecrating their children to God, and training them to become worthy members of the Church, to dedicate such as in their judgment possess the requisite qualifications to the holy office of the ministry.

Resolved, 7th. That this Assembly appoint the last Thursday of February as a day of special prayer for the outpouring of the Holy Spirit upon the rising generation, and especially the baptized youth of the Church, the officers and students of colleges, academies, and all institutions of learning in our own and in foreign lands, and earnestly recommend that it be faithfully observed throughout our Zion; and they furthermore recommend to the churches to unite alms with their prayers, and to take up collections on that day for the object specified in the preamble of this report.

Resolved, 8th. That all the pastors and ministers of the Church be requested to preach once at discretion during the year, on a call to the Gospel ministry, setting forth the doings of both the Church and the pulpit; that is, to portray the crying destitutions of our land, and at the same time to hold up for consideration such things as will recommend the Gospel ministry as a calling, in order that parents and youth may give its claims a respectful hearing.

Resolved, 9th. That we earnestly urge Presbyteries and *Committees ad interim* to guard with a becoming caution, and a firm vigilance, the door to the holy office of the ministry, so as not to admit to that sacred calling men wanting in mental and moral qualifications, for its high and holy functions.

MISSION OF THE CHURCH.

IF ANY FARTHER testimony could have been asked for in proof of the merely *spiritual jurisdiction* of the Presbyterian Church, it is to be found in the acts and doings of the late Assembly. The whole proceedings of that august body, from beginning to end, are but the reiterated utterances of the highest court of the Church—that “ecclesiastical discipline must be purely moral or spiritual in its object, and not attended with any civil effects.” “Synods and councils are to handle or conclude nothing, but that which is ecclesiastical; *and are not to intermeddle with civil affairs.*”

During the sittings of the Assembly, various matters were discussed and measures adopted, by all of which, a stern rebuke was administered to fanatical agitators, and the high mission of the Church vindicated. It was made more and more apparent that she is a unit, and will not allow herself to be turned aside to local or secular interests; but eschewing all geographical lines, will confine herself to preaching the Gospel to men *as sinners*, that they may be saved through Jesus Christ. On this subject the Rev. Dr. Thornwell said, “It is not a *new doctrine* that the Church is purely a spiritual body, and is not to meddle with any secular or civil affairs. It is the doctrine of the Bible and of our Confession of Faith, that the Church is a spiritual body; that Christ’s kingdom is not of this world; and again, the Bible is its only rule of faith and practice; and lastly, that the power of the Church is only ministerial, or declarative. Hence, when she speaks, she speaks only by authority of the Lord Jesus Christ, and she does so only while she keeps in her place, and utters only words appropriate for her. She will have a tremendous reflexive power for good on the world without. Just so it is with the ocean. It is a means of health and blessing while confined to its proper bounds; but let it break forth beyond its limits, and ruin and destruction are sure to follow.

Let the Church work at the foundations and sanctify society, then the work will be done that the Church should do, but not so, if she leave the place appointed her. Whenever the Church speaks in an organic capacity, she does so for and under the authority of the Lord Jesus, and whenever she makes deliverances inconsistent with these views, she destroys her power and speaks without authority. Dr. Thornwell thought the Church of the Lord Jesus Christ a spiritual body for the salvation of the souls of men. The Lord Jesus has tied his Church to the Constitution of the Holy Scriptures, and he was op-

posed to linking the Church with any outside institutions, however good. The Church has simply to do with men as sinners. The Church has no right, no commission, even to build lunatic asylums, or to attend to any matters at all, but to do good to all men.

We, as a Church, only know men as needing the Gospel. In this we know no distinction of high or low, rich or poor ; no north or south, east or west. As soon as you try to assimilate the Church, the bride of the Lord Jesus Christ, to the world, you degrade and enfeeble it. For this reason we have declined to have anything to do with the Presbyterian Historical Society as a church. Drive out of the Church, colonization societies, abolition societies and pro-slavery societies. He had been a member of nine General Assemblies, and never had laid his hand upon anything in all that time, that could mix up the Church with any secular institution.

These truths, held and taught by our Church, tend to make us what we are, a great and blessed Church ; a means of holding together this great confederacy, of which he was so proud."

OPENING OF THE GOSPEL.

ON READING the beginning of the Gospel according to the first chapter of Luke, we are struck with the fact that its first announcements were made to persons filled with alarm, and were intended to quell their fears. Thus, when the angel, Gabriel, the man of God, that is, the angel servant of the Most High, appeared to Daniel, to Zacharias, Elizabeth and Mary, they were all afraid. They were troubled at the vision. But the first announcement of the new dispensation, in the very aurora or dawning of the Gospel, was, *Fear not*. "Fear not," was the address to Zacharias and to Mary. And why not ? Because I am sent, said Gabriel, to show thee these glad tidings—to evangelize—to proclaim to you the love of God in sending his Son. Now this was preaching the Gospel. And what was the subject-matter of these glad tidings ? Why, it was that Elizabeth's son should be "filled with the Holy Ghost"—"should be called the prophet of the Highest," and should prepare the way of the Lord, and turn many of the children of Israel to the Lord their God ; and that the son of Mary should be the Son of the Highest, and his name shall be called JESUS, "for he shall save his people from their sins ;" "and the Lord God shall give unto him the throne of his father David. And he shall reign over the

house of Jacob forever, and of his kingdom there shall be no end."

Reader, how have you received this Gospel? What do you think of Christ? Is he your Saviour? Have you found him precious to your own soul? Can you lean upon him? Does he save you from your sins? If he does not, it is because you will not let him do so; for his heart yearns over you; his eye pities you; his arm is stretched out to heal you. You are a poor dying sinner, but to-day the "friend of sinners" passes by this way; will you be healed? As your faith is, so shall it be done unto you. "Lord, I believe, help thou my unbelief!"

THE MISSIONARY SPIRIT.

BY REV. DR. SMYTH.

THE MISSIONARY SPIRIT is so essential to our life as sinners saved by grace and believers in Christ, that a necessity may be said to be laid upon every christian to be a missionary, and upon every church to be a missionary society. Woe is unto them if they do not to the utmost of their ability preach the Gospel to every creature. They hold it in *trust* and are debtors to the Jew and to the barbarian. They can neither be happy, nor holy, nor prosperous, nor orthodox, nor safe, without faith as the principle of missions, and obedience to the command of Christ, and a scrupulous conscientious obedience to his will, as the life of missions. Thus, and thus only shall we know that we are passed from death to life, because we love Christ and love all for whom he died.

WHY NECESSARY?

In this necessity there is nothing arbitrary. It is based, we have seen, on the very constitutions of our nature both as natural and renewed, and on all the facts and revelations of christianity. And it is itself the vital power and breath of christianity. It embodies in its childlike, implicit faith, unquestioning obedience, all-conquering love, all-subduing humility, all-prevailing compassion and mercy, and all-enduring patience and perseverance; in short, self-sacrificing devotion to Christ, glorying in his cause, and desire to be partakers with him in his sufferings, and his crown, and his glory.

You thus perceive that the Church cannot live without the spirit of missions. This is her *sensorium*—her brain; the organ of spiritual vitality, from which branches out the spinal chord and all the nerves of sensation, motion and enjoyment. What the revival of learning was to

the world ; what the discovery of printing was to literature ; what the mariner's compass was to commerce ; what the discovery of America, and an easy passage round the Cape of Good Hope was to the world of business ; what colonial establishments have been to Great Britain and France ; what enterprising wars have been to Russia, and anciently to Greece and Rome, Alexander and Jenghis Khan, who regarded himself as " nothing but the hand of destiny ;" such are foreign missions to the Church.

They awaken and invigorate it. They open a boundless field of illimitable glory and unspeakable grandeur. They fire hope, sustain self-consuming zeal, and give wings of seraphic ardor to a faith kindled at the sun of righteousness, and to a love stronger than death, and delighting in arduous undertakings and in heroic conflicts.

The foreign missionary spirit is a praying spirit, and therefore a revival spirit. It leads to God. It brings Christ near. It overwhelms the soul with the sense of absolute dependence on the Holy Spirit, by whom alone the world can be convinced of sin, of righteousness, and of judgment, and its dark and formless chaos be transformed into spiritual beauty and order. It demands men and women of an order peculiarly gifted with grace and wisdom, enduring fortitude and patient long-suffering and hopeful labor ; men, to whom to live, is Christ, and to die, gain ; men to whom the field of duty is their home and country, whether it be in the depths of the untrodden wilderness, or in the deserts of Africa, or on India's coral strand, or where spicy breezes blow soft o'er the islands of the sea, or wherever the heathen in their blindness bow down to wood and stone. But such women and such men can only be the product of frequent and powerful revivals of religion. And since the greater awakening of the missionary spirit, have not such outpourings of divine grace been manifested in a manner unparalleled in previous ages of the Church ; and, are they not at this present time sweeping as with another deluge over the face of evangelical christendom, and bringing thousands of young men into willing captivity and obedience to the Gospel of Christ ?

The missionary spirit is therefore the re-productive, fructifying spirit of the Church. In bearing to others the waters of life in freshness and purity, it waters every field and garden of the Lord through which it flows, and brings back from its distant skies the dew and rain of divine blessing. It is the good seed, which cast into the earth, brings forth an hundred-fold, and scatters everywhere fresh seed to turn the wilderness into a fruitful field, and cause even the desert to blossom as the rose. The missionary spirit, including faith, prayer, self-denial, deadness to the world, charity, beneficence, heavenly mindedness, a

willingness to submit to sufferings and hazards, and a supreme regard to the glory of God, scatters sparks and kindles a flame in hearts all around it. It stimulates by example. It enlists sympathy. It inspires the conviction of duty to co-operate in its labors, and earnest desires to participate in the glory, honor and blessedness to those who publish salvation to the ends of the earth. It impels, therefore, to increasing faithfulness and love, and liberality; and by pressing upon every christian the truth that wherever he is, he is a missionary and his field a mission, it constrains him to live not unto himself, but unto him who died for him and rose again, and to be willing to communicate, ready to distribute, and zealous of good works. It expands the mind, liberalizes the soul, elevates the aim, arouses faculties and feelings which nothing else could have addressed, and produces effects and results which no other object could command. Every missionary that goes abroad, in proportion to his influence and character at home, is a fire kindled among the hearts and homes of his Church, and kindred, and country. The tidings of every battle fought and victory won, is like a trumpet-call to exultation and onward progress; and every missionary fallen at his post of duty, or as a martyr to satanic fury, is like the news from Lexington or Bunker Hill. It unites all hearts and all parties. It awakens the common heart of christianity. It fires the ardor of the timorous, and concentrates the devotion of the brave, and evokes the prayers and sympathies of all.

SUWAROW AND THE MIRROR.

MARSHAL SUWAROW was a remarkable man, and very religious in his way. Many amusing things are related of him with the sober verity of history. Among other things, it is said of him that he was in the habit of dashing every mirror to atoms into which he looked, because he was not pleased with the image he saw there. But did this make the matter any better? The breaking of the mirror did not change a single feature of the original, nor did it in the least affect the law that a mirror should always reflect the image cast upon it. The old marshal might break a thousand mirrors, as he did Turks' heads, and still every mirror into which he looked, would present him his own broad, rugged face. "What if some did not believe? Shall their unbelief make the faith of God of non-effect? God forbid! Let God be true and every man a liar." What then if you do not like the doctrine of grace? Have you a right to complain? May not God do what he will with his

own? If he is pleased to pardon the penitent sinner, is it not an act of free sovereign grace? May it not, therefore, be done in the way he appoints, or not done at all? What if you are not pleased with the doctrines preached? The only question is, are they true according to the word of God? If they are, then there is no escape from them. All that we are solicitous to know, is, that our articles of faith are according to the Scriptures; that they are faithful reflectors of the Bible. The mirror creates nothing; it is responsible only for giving a true image of the original. So in our Bible readings, if we can reveal the mind of the spirit speaking to us from the prophets and apostles, then we are sure that we have apprehended the truth as it is in Jesus. If, then, our standards of faith—that is, our catechism, creed and confession—are the *counterpart, the image, the echo* of the Holy Scriptures, then are we sure they are true, and this is just what we believe them to be.

WOMAN AND HOME.

WHEN I THINK of Haman's wife, and her bitter reproach when he came home, I am not so much astonished at his wickedness, as that he did not go further. I wonder, when she chided him, he did not go and hang himself on the gallows she had caused him to have built for Mordecai.

What a misfortune it was that Haman had not a sweet christian home to retire to after the terrible disappointments and bitter experiences of that day! Yes, a sweet quiet home. But you tell me I forget that he was a man of large estates, great honors, and the owner of a princely palace. True, but the palace is not always a home. What is home? It is something for which many of earth's babbling tongues have no term. A home is not a mere residence for the body, but a place where the heart rests, and the affections nestle, dwell and multiply. A *home* is the place where children romp and play, and learn to love, and where the husband and wife toil smilingly together, as they trudge up the hill on their way to a better world. If men are not happy anywhere else, O let them be happy at home. Have you not stood before the picture, "The Soldier's Dream," until you could hear your own breathing? But why so much enraptured with that picture? Is it not because you see the soldier by his bivouac-fire fast asleep? But to-morrow's sun is to awake him to battle and death. Sleep on, then, happy dreamer. See in the visions of that heart of hearts, that can meet death at the cannon's mouth, your sweet "wee ones" and

loving wife, with streaming hair and outstretched arms, welcoming you back from the wars. Yes, it is of HOME the tented or the dying soldier thinks. And it is of home the sailor thinks, on his lonely watch, far away on stormy seas. And the traveler, amid the feathery palm-trees, and while gazing on the birds of bright plumage and gorgeous flowers, why does he seem to be staring on vacancy? "His heart is far away." Seas, and lands, and mountains, are all *passed* in a moment, and he hears not the birds on starry wings that warble their Asiatic notes for him, but the lark that used to sing above his father's fields; and again he sees his fair-haired brother with a light foot chasing the butterfly by the spring branch, or the sweet sister that left them all to go and sing in the choir of the angels.

HOME! none but the weary and the worn, the traveled and the soiled of earth can know what it is. And our home in heaven, the new Jerusalem! Shall we not long for it, as birds about to migrate to those sunny lands where there is no more winter, "nor any more sorrow, nor any pain, nor any dying?" Just in the proportion that a good woman is a blessing, in the same proportion is a bad woman a curse. Woman's mission is a high and grand one. She is connected with everything that belongs to our race that is noble, refining and hopeful.

Great is the calamity, then, for a community to be under the influence of such opinions or sentiments as are degrading to its women. One bad woman can do more harm in society than a dozen of bad men. An ambitious, ungodly woman as a wife, or a mother, or a member of society, is a poisonous Upas, whose deadly influences are continually exuding and permeating the surrounding atmosphere. As she is man's best helper in meeting the cares of life, and making his way upward to God and heaven, so when she is herself without the fear of God, she is his most dangerous companion, and will utterly destroy his soul and body, and cast him down to perdition sooner, I had almost said, than the devil himself could do it. It is difficult, indeed I do not know that it is possible, to overstate the importance of female influence in our country. As long as our sisters, mothers and wives are pure, patriotic and pious, so long our institutions are imperishable. As long as a husband has a wife, or a son has a mother to pray for him, so long there is hope for him. The husband or the son may be engrossed in the pursuit of wealth, or of pleasure, or of fame; but as long as his name is daily breathed up to the ear of God, by a pious wife or mother, so long is there a golden chain still holding his soul to the anchor of hope. It may often seem to be ready to break, yet the chances are, that at last he will be saved. "They that rock the cradle, govern the world."

CHRISTIAN LIBERALITY.

SOME WEEKS AGO, the Rev. Dr. Scott, in his introductory readings of the Scriptures, read from the seventh chapter of Mark, and in making a brief commentary upon it, particularly on the querulous objections of the tongue-virtuous hypocrites, the Pharisees, he said :

First. It was remarkable how zealous our Lord's opponents were for the forms of religion, and for mere human ceremonies, and how little they seemed to regard the eternal principles of Justice and Mercy. Their great objections to him were urged, not on the ground that he violated any moral law, but that he did not conform to their ceremonial observances. This illustrates the humiliating fact in human history, that men will contend more earnestly for the husks of religion, than for its vitality. They will write for it, argue in its behalf, and even fight and die for its sake, rather than live as it commands them to do.

Second. We see that the DIVINE WORD and human traditions cannot stand together on the same platform. One or the other must give way. They cannot both be recognized as "The Rule of Life." As men are corrupt, it is easy to see that they are inclined to give the pre-eminence to human traditions, and to draw from thence rules that will favor their depraved desires. Now the Gospel does not teach insubordination. There is nothing wrong in rendering all due respect to the opinions and traditions of mankind. It is only when the commandments of men are made substitutes for the DIVINE WORD, that they are to be rejected. Augustine's maxim was the true one : *Unity in things essential ; full liberty in things not essential, and in all things charity.*

Third. This point is more fully illustrated in what is recorded of the tradition of the elders as to eating with unwashed hands. See verses 1-13 of Mark, chap. vii. Now there could be no harm in the mere washing of their hands. If their ideas of cleanliness and personal comfort required it, they might have washed their hands not only when they came from the market, and when they went to eat, but *forty times* a day, and there would certainly have been no harm in it. The great error on this subject lies in two points :

1. The tradition of the elders as to the "washing of pots and brazen vessels, cups and tables," made void the word of God. "In vain do ye worship me, teaching for doctrines the commandments of men." They honored God with their lips, but their heart was far from him.

They sought the world's sugar plums, and by canting hypocrisy claimed to have the only key to heaven also.

2. They not only made the word of God of non-effect, by their traditions, but they assumed to exclude every one from the favor of God, *who would not wash his hands, and his cups, and pots, and tables, as often as they did, and just in the same manner.*

Their traditions were, therefore, wrong in two points. They were exalted above the word of God. They taught that mere ceremonies and forms were to be substituted for faith, truth, love and mercy; and they made conformity to their views essential to the favor of God. They claimed to have a patent way to heaven, in which no one could travel, except he went by their line; and there are some vestiges of this unchristian spirit in the world still. I hold that God alone is Lord of the conscience. I am responsible to him, and to him alone, for my religious sentiments. The chief differences of christian worship amongst us are non-essentials. Whether a minister is to preach in a surplice, for example, or in a black gown, or without either, as long as it is a mere matter of taste with himself or of his congregation, it is of no moment. Let a man preach the truth as it is in Jesus, in whatever garb suits his convenience or taste, or that the etiquette of the country may require, and I will bid him God-speed; but the moment the robe is made *symbolical*, and it is alleged that the sacraments of the Lord's house cannot be rightly administered, and that a minister has no right to preach, and cannot preach efficiently, except in a particular robe, and in a particular genealogical line, and everywhere repeating the stereotyped "shibboleths" of his sect, then I must think the traditions of the elders have made of non-effect the word of God; then the Pharisee's creed of washing hands is made supreme over my conscience, and the liberty of the Gospel is overturned, and dangerous errors are substituted for the truth and "exceeding grace of God."

Fourth. The same charitable and enlarged views are suggested by the passage of Scripture in hand, as to the mode of baptism. In the fourth verse, the Greek word for *washing*, is the much controverted term *baptismos*. And it seems to me plain from the passage, that it cannot always signify immersion. I enter not now upon the ecclesiastical controversy about the mode of baptism that divides the christian world. I do not wish to do so; but in passing may be allowed to say, that *immersion* is not always the meaning of the Greek word. "The cups, pots and brazen vessels," might be plunged into a vessel of water and washed in that way; but who supposes that *tables* or *couches*, the Roman *triclinaria*, some twelve feet long—a piece of furniture as unwieldy as a large piano—were picked up and immersed in water, when

they were to be washed? The Hebrew method of cleansing or purifying their couches or tables, was to sprinkle them with hyssop dipped into water. This, I have no doubt, is what is meant by the washing of tables in the text. And the inference I make is very plain and direct, that the Greek term, so much controverted, does sometimes mean pouring or sprinkling. But the *mode* of your baptism is with me a matter of no consequence. If your conscience tells you to be immersed, then let that be your mode of baptism, and I will heartily give you the right hand of fellowship, and greet you on your way to the kingdom of heaven. But if baptism by pouring or sprinkling, is to me the answer of a good conscience, then give me your hand of christian fellowship, and let us go together to the heavenly Canaan, without quarreling by the way. *The great matter is to be born of the spirit of God*, and that Christ be formed in us, the Hope of Glory.

—*Daily Paper.*

MEN OF STRAW.—It is an old and common artifice with controvertialists, to attribute their own conclusions to their opponents, and to make them responsible for inferences and constructions which they deny. It were only justice to state a man's position in his own words, for there is such a variety and so many shadings of signification in terms, that no man, but the author himself, knows exactly (and perhaps even *he* does not) the precise meaning he attaches to the terms he uses; consequently, supposed equivalents selected by another, may not give his meaning at all. Thus it is that much of the courage and toil of controvertialists is wasted on men of straw. They beat the air; they charge wind-mills that exist nowhere but in their heated brains.

THE POINT TO BE DECIDED.—Are we with Christ or against him? Have we the form of godliness *and* the power—the profession and the principle; or, are we without both? Or, are we trusting in the form merely? This question, simple as it is, is one of tremendous import. Our real character is known to God, who is to be our final judge. And it will be too late to rectify mistakes after we have passed into the grave. It will be too late when we appear before the judgment seat of Christ. Now is the accepted time. *This is the day of salvation.* Now, not to-morrow. **FLEE!** Escape for thy life! Jesus Christ is a willing and Almighty Saviour. He casts out none that come to Him.

PRESBYTERIAN ITEMS.

CHINESE MISSION.—We are glad to learn by a letter just received from the Hon. Walter Lowrie, secretary of the Board of Foreign Missions, that a missionary has at length been found, to supply the Chinese mission in this city, rendered vacant by the ill health and departure of the Rev. W. Speer. The first missionary appointed to take Mr. Speer's place, died *en route*. The Rev. A. W. Loomis is now appointed and may be expected here in a few weeks. May an effectual door be opened unto him.

OUR GENERAL ASSEMBLY OF 1859.—This body met at Indianapolis on the 19th of May last, and in the absence of the Moderator, Rev. Dr. Scott, of California, the Stated Clerk called the Assembly to order, and on motion of Rev. Dr. McGill, the Rev. Dr. Rice, of Chicago, the last Moderator present, was requested to preach the opening sermon, and act as Moderator *pro tem*. The Rev. Dr. Rice accordingly delivered the opening sermon, on "The Nature and Power of Faith," from 2 Cor.: v. 7. "For we walk by faith, and not by sight." After sermon the Assembly was constituted with prayer. The Rev. Dr. W. L. Breckenridge, of Kentucky, was elected Moderator, and the Rev. J. R. Mann, of New York, temporary clerk. Among the most important measures acted on by this Assembly, we may name the location of the North Western Theological Seminary at Chicago, and their doings in regard to the cause of education and the Board of Domestic Missions. The New York *Observer* says: "The General Assembly (O. S.) at Indianapolis, is by far the largest and most powerful body which that denomination has ever convened, nearly three hundred and fifty delegates being in attendance, *representing the entire area of the United States, and some portion of the Eastern world!* The deliberations of such a body are intimately associated with the spread of the Gospel in the earth, and the discussions reported in this paper, will be read with instruction and interest."

The *Banner and Advocate* of Pittsburg, speaking of the late General Assembly, says: "This venerable body, in session at Indianapolis, conducts its business with great harmony. There is deep devotion to the cause of the Lord and Master; great respect to the courtesies of gentlemanly and christian life; and great good feeling on the part of the members toward each other. The discussions are animated. There has been more truly instructive speaking than we ever before heard at an Assembly. There are many men able in debate, but no one has assumed a leadership. No one attempts to monopolize the speaking. There is neither sectionalism nor partyism in the house. There are specific interests brought forward, but no *party* movements. Never were there stronger evidences of the unity of the Old School Presbyterian Church, on the foundation of the prophets and apostles, and in supporting the doctrines, order and policy of the Church."

In dissolving the Assembly, the Moderator called upon his brethren to renew the consecration of themselves wholly to the great work of the Gospel. "I entreat you," said he, "to call up the obligations that are upon you, each for himself, in affectionate and grateful review, and be sure that you recognize, and that you faithfully strive to meet the obligations which they impose, to consecrate yourselves more and more to the service of the Church and its blessed and gracious Head. These obligations are certainly more intense than they ever were before to serve the Lord Christ. Brethren, by the grace of God, let us see that we fulfill them, as we go on to do the work which he has given us to do. It has

pleased him to give us a great position. Let us see that we understand, and that we answer our high calling, and may the God of our fathers be our God, and the God of our children in all their generations, through the infinite riches of his grace in Jesus Christ, Amen."

The Assembly united in singing the first and last stanzas of the 116th Psalm. The Moderator led in prayer, and pronounced the Apostolic Benediction.

NEW SCHOOL GENERAL ASSEMBLY.—This body was numerously attended at its last annual session. It seems to have been an able and harmonious meeting, but we have not yet received minutes of its proceedings. We hope in our next to give a synopsis of its doings, as also of the United Presbyterian Church, and of the Cumberland Presbyterian Assembly. The report of the Committee of Publication presents a prosperous condition of affairs in that enterprise. The report of the Committee on Church Extension shows that the fund for that purpose now amounts to \$108,000. The whole number of churches aided during the year, was one hundred and nineteen, for which some thirty thousand dollars were appropriated. Two and one-half per cent. have been voted from the Church to aid this work in Kansas. This Assembly is gradually preparing the way for separate action in conducting its foreign missions. The opening sermon was preached by the Moderator, Rev. Dr. Thompson of Buffalo. His subject was "the office and work of the Bishop." The Rev. Dr. Patterson of Chicago, was elected Moderator. The city of Pittsburg is the place of their next meeting. This Assembly has never met before in Pittsburg. In the late Assembly about one hundred and eighty delegates were in attendance. They met in Wilmington, Delaware.

SYNOD OF THE PACIFIC.—We are informed on the authority of the Stated Clerk, the Rev. S. Woodbridge, Jr., that this Synod of the Old School Presbyterian Church stands adjourned to meet in the First Presbyterian Church, San Francisco, on the first Tuesday evening, the fourth day of October, 1859, at 7 1-2 P. M.

PRESBYTERIAN BOARD OF PUBLICATION.—A few individuals, aided by contributions from Calvary Presbyterian congregation, have been endeavoring for some time past to establish a Depository of the books of this Board, in San Francisco. It is their wish to keep on hand Catechism Hymn-books, Confessions of Faith, and such publications of the Board as are suitable for Sabbath Schools, at cost and necessary expense. The Depository is in Musical Hall, Bush street, opposite Calvary Church, where application can be made for books, and also to Mr. J. B. Roberts, 70 California street.

PRESBYTERIAN HISTORICAL ALMANAC.—We have on hand a few copies of this valuable work for 1859, which will be sent by mail, on receipt of the subscription price, which is *one dollar*. It contains, besides the usual Almanac, fourteen portraits, twelve pictures of churches, and statistics of all the different branches of the Presbyterian Church. It makes a royal octavo volume of 316 pages, well filled. No officer or leading member of any branch of the great Presbyterian family should be without a copy. Indeed, it is necessary for the library of every intelligent person. It is to be annual, and the next volume will embrace the Dutch and German Reformed Churches, and will be otherwise improved. The publisher is Jos. M. Wilson, No. 111 South Tenth street, Philadelphia.

MUNIFICENT DONATIONS.—Mr. McCormick of Chicago, has given to the Presbyterian Church, (O. S.) for the new Theological Seminary, *one hundred thousand dollars*, endowing four professorships. Other persons have given forty-five acres of land near Chicago. Mr. James Allen, Esq., of Mississippi, has left by will, *twenty-two thousand dollars* to Oglethorpe University—the Presbyterian college of Georgia; and Judge Perkins, of Louisiana, has given *fifty thousand dollars* to the Presbyterian Church—thirty thousand being appropriated by him for a new professorship in the Theological Seminary at Columbia, S. C. A few more such examples, and our eastern institutions of learning will be placed on a sure foundation. How long shall we have to wait for such liberality for the establishment of a college and a theological seminary on the Pacific coast? May He, whose is all the gold and the silver, put it into the hearts of those who are blest with riches, to pour of their abundance into his treasury, for the founding of religious and literary institutions.

CITY CHURCHES.

IT IS OUR PURPOSE to give prominence to all the religious interests of California, and of this coast, but owing to our absence from the city, and delays incident to the getting out of a first number, we are not able to present our readers with as full a report as we had intended, of the city churches. In the meantime the following items concerning some of them, will not fail, we hope, to interest our readers:

FIRST PRESBYTERIAN CHURCH, of this city, is our oldest church, we believe, on this coast, unless it may be the Church of the Rev. S. Woodbridge, of Benicia. It was our earnest wish to have presented our readers with the sermon preached by its pastor, the Rev. Dr. Anderson, at the dedication of their new house of worship on Stockton street; but we have not been able to procure a copy. This church, we understand, is in a flourishing condition. At its last regular communion several members were added to its membership.

THE REV. E. S. LACEY, of the First Congregational Church, has gone east on leave of absence for some ten months or a year, and his place is supplied by the Rev. Mr. Holbrook, of Iowa.

THE REV. J. A. BUCKINGHAM has arrived with his family, to take charge of the Unitarian Congregation, lately under the care of the Rev. Mr. Cutler.

THE FIRST BAPTIST CHURCH of this city has just succeeded in obtaining the pastoral services of Rev. H. B. Cheney, of Philadelphia, who with his family has removed to San Francisco. We are glad this congregation has secured Mr. Cheney's services.

THE METHODIST CHURCHES are, we understand, in a healthful condition. The Powell Street Church (Rev. D. Peck's) are intending to erect a new edifice. The Methodist Church, South, are making an effort to build, or buy a more spacious edifice for their increasing congregation. They are now blest with a visit from Bishop Pierce, who is a man of eloquence and piety, and whose labors here seem to be generally well received.

THE EPISCOPALIAN CHURCHES, we believe, are prospering, though we have not seen any reports or statements recently, concerning them.

CALVARY PRESBYTERIAN CHURCH, is full every Sabbath, and the Wednesday evening lecture is well attended. At the last communion *eighteen* persons were added to its membership. The cause of true religion, we think, is steadily gaining ground on this coast.

THE
PACIFIC EXPOSITOR.

NO. II.—AUGUST, 1859.—VOL. I.

MARROW AND QUINTESSENCE OF THE GOSPEL.

A SACRAMENTAL DISCOURSE, DELIVERED IN CALVARY CHURCH, ON SABBATH MORNING, JULY 10TH, 1859.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For every man that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”—*John iii: 16-21*

THE TITLE of this discourse we take from the pious Matthew Henry’s notes upon the passage which we have just read, in which he says, “we have *the marrow and quintessence of the whole Gospel.*”

I. *Here the great design of Christ’s coming into the world is plainly declared.* He came “that whosoever believeth in him should not perish, but have eternal life.” This purpose is here affirmed three times within four verses, and nearly in the same emphatic language. It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, even the chief of sinners. The main idea of the verses immediately preceding the text, is, that sin is a dan-

gerous, deadly disease, and that sinners are in a dying condition, and that unless saved speedily, they will fall into hell ; but that Jesus Christ came not to call the righteous, but sinners, to repentance, that they may be saved. “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life.” Observe :

First. God is the author of life and the giver of all our mercies. The God and Father of our Lord and Saviour Jesus Christ is also the ever-blessed all glorious Creator of all things. And it is of him—and of him only—that Christ Jesus is made unto us wisdom, righteousness, and complete redemption. Salvation is wholly of free grace. Life, pardon, the remission of sin, sanctification and glory are all God’s free gifts through his Son.

Second. Observe the character of God’s gift. God so loved the world that he gave *his only begotten and well beloved Son*. Many and precious are the gifts of our Heavenly Father to us. Food and raiment, the powers of our minds, the faculty of speech, friends and human sympathies, health and the ten thousand blessings we enjoy, are all God’s free gifts. We deserve them not. Nor are we able to procure one of them without his favor. We are dependent on God for our daily bread. But the greatest of all God’s gifts, is the unspeakable gift of his Son.

God, in the person of his Son,
Hath all his mightiest works outdone.

Surely it could never have entered into the hearts of men or of angels to have thought of such a thing, as that God should send his own Son to redeem us sinful men. No wonder angels should desire to look into this great mystery. And no doubt it will be a matter of admiring astonishment to all eternity, that God should have so loved the world as to give his Son, who is the brightness of his glory and the express image of his person, to die for us.

Third. God commendeth his love to us in giving his Son for our salvation ; in this, that he loved us while we were sinners—enemies to him. He sent his Son to us in our fallen estate, to open up the way of our escape from sin, to his everlasting kingdom. Though some men are so obstinate in their disobedience, and so persistent in their impenitence, that they reject Christ and die in their sins, and so perish ; yet God’s love is seen in the general and sincere offer of life that is freely made to us in the Gospel. God’s gracious design is expressed here in

two ways : first, “that they might not perish.” Now for a man to perish is not for him to be annihilated, but for him to die in his sins, under the displeasure of God. The wrath of God in hell is the wages of sin unrepented of and unforgiven. Secondly, salvation includes the possession of eternal life. “I am come,” said our Lord, “that they might have life, and might have it more abundantly.” This includes a life of grace and the life of glory—a present and a future salvation. It is spiritual life now, which is in order to life everlasting in the world to come. “He that believeth in the Son hath everlasting life.” To be born again, as our Lord explained to Nicodemus, is to begin to live for eternal bliss. Grace is indeed glory in the bud, and glory is grace in full perfection.

II. We learn from this passage that, *the great duty of men is to believe in Jesus Christ*. It is now God’s will and commandment everywhere, and to all men, not only that they should repent of their sins, but that they should believe in his Son Jesus Christ. As God has sent his Son to save us, we must receive him ; that is, believe the record concerning him, and rest in him alone for salvation as he is offered in the Gospel, and yield ourselves to his law and Spirit. Nor is there any want of encouragement. It is here repeated that *whosoever* ; that is, persons of all ranks and conditions, rich and poor, young and old, bond and free ; sinners of every degree, the greatest of sinners, the vilest of sinners ; *whosoever believeth in him should not perish, but have everlasting life*. Who then are excluded ? *Whosoever* is a warrant for every sinner to look to Jesus and live. The truth of God is pledged that he shall not be cast out. “Him that cometh unto me,” says the great Redeemer, “I will in no wise cast out.” The eternal mark of reprobation is burnt into the sinner’s forehead by his own hand. “And ye will not come to me, that ye may have life.” “And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”

Was it not clearly the duty of the serpent-bitten Hebrews, in the case to which our Lord alludes, the history of which you can read this afternoon in the *twenty-first* chapters of Numbers, to look to the serpent of brass as Moses told them, that they might live ? Was not the method of relief cheap and easy ? Was it not reasonable for them to obey ? They were bitten ; they were in pain ; they were dying ; they were helpless. God had pity on them, and told Moses what to do, and required of them simple obedience. “And it came to pass that if a

serpent had bitten any man, when he beheld the serpent of brass, he lived." The efficacy of the looking on the serpent of brass was in no wise dependent on the dying Hebrew's comprehension of the reasons and methods of this way for saving him. His case was in this wise. He is dying. No Israelitish drug or medical man can save him. Moses, by divine direction, has lifted up a serpent of brass on a pole, and the dying man is told, on God's authority, to look at it, and he shall be saved. He has but one thing to do. There is but one thing he can do, and that is to obey. Accordingly he looks, and lives. It is precisely so, also, in the Gospel offer. Look and live is the heavenly commandment. "Look unto me," says Jesus, "all ye ends of the earth, and ye shall be saved. BEHOLD the Lamb of God, that taketh away the sins of the world.

III. *The happiness of those that believe* is here described in a negative and positive manner. They shall not perish, but have everlasting life. This two-fold form of making a statement is a Bible method of emphasizing the truth affirmed. Being justified by faith, they are saved from the guilt and pollution of sin; from the power and dominion of sin, and from the miseries of hell. But more: they are saved not only from perdition, but saved to heaven. They not only do not perish, but they have everlasting life in glory. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. Our Maker would have been just, if our race had been left in guilt to everlasting ruin. The angels that kept not their first estate, were not redeemed. But instead of leaving our fallen race to perish, instead of commanding his angel guards to execute summary vengeance upon us, God sent his Son to bring us back from our rebellion. The ancient Israelites were exceedingly proud of their relation to Abraham. It was a common opinion among them, as we learn from Lightfoot and others, that the Messiah's kingdom would be for Jews only, and that Gentiles were so odious in the sight of God, that when the Messiah should come, he would destroy them. "The morning cometh," said they, "and the night. It will be morning to Israel; but it will be night to all the other nations of the earth." But here our Lord expressly asserts that *God so loved the world*; not merely the Jewish race, but the world. "He is a propitiation for our sins; and not for ours only, but for the sins of the whole world." God hath so loved the world, that he hath sent forth his son as a sacrifice for our sins; for the sins of Jews and Gentile; for sinners of all ages and nations. The

salvation of the Gospel is common to all nations. It is not dependent on external conditions nor national distinctions. It is not local or sectional. Jews are not to be saved because they were born Jews ; but because they believed in the Messiah whom God hath sent. Nor are Gentiles to perish, because they were born of Pagan parents, but because they believe not in the Son of God, in whose name alone is there salvation. Surely, then, we may reason as Manoah's wife did, if the Lord had been pleased to kill us, he would not have sent his Son to redeem us. If his purposes of mercy were not to be relied upon, he would not have sent his Spirit to convince us of sin, and his Gospel with the offer of pardon, that the world through his Son might be saved. God is in Christ reconciling the world to himself.

IV. *We have here also the deplorable condition of the impenitent and unbelieving.* "He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God." As the happiness of believers is a present and future good ; a present and an eternal salvation ; so the impenitent are now already condemned, because they do not believe, and their present condemnation will issue in everlasting destruction from the presence of the Lord. The guilt of their unbelief is aggravated by the dignity of the person whom they reject. He is God's own Son ; and he is also a faithful and true witness, but they do not receive him. And, as through ignorance and unbelief, they are already condemned, so their perdition is inevitable without repentance. The deplorable condition of the finally impenitent is fearful to contemplate. The magnitude of their misery lies in this : The loss of God's favor and of all the joys of religion, here and hereafter ; the loss of heaven, and the actual enduring of the pangs of guilt, remorse and pain, and the torments of hell forever. And their condemnation is of their own procuring. The Gospel is light. It reveals our true character and condition, and offers us the only remedy. But the impenitent love darkness. As light is sweet to the eye, so is the Gospel to the soul that feels its need of pardon. But wicked men love not the light ; they love darkness because their deeds are evil. Evil deeds are characteristics of the ungodly. The Jews loved their blindness. They preferred to walk in the dark shadows of their superstitions rather than to follow the teachings of him who is the light of the world. Some men even glory in their shame, and wish not to come to the light. The true reason why men love darkness, is, that their deeds are evil. They love to sin, and do not wish to be disturbed in their sins. They should

like to be comfortable in their wicked indulgences, by persuading themselves there is no truth in religion. As they know the Bible condemns their evil ways, they try to think it not the Word of God. As conscience and the Bible warns them of the wrath to come, so they wish to believe there is no wrath—no hell. It is *free living*, and not common sense and true science and learning, that lead most men to free thinking! The fountain-head of infidelity is a corrupt heart. It is plain also, from our Lord's discourse with Nicodemus, that *ignorance is no excuse for unbelief*; nor is man's obstinate unbelief any invalidation of the truth of what he disbelieves. It does not follow because men cavil at the Gospel, that therefore, it is all a fable; nor because men may ridicule the Cross, that it is not the only way of salvation. "Ignorance of the law excuses no man." Where knowledge is a duty, ignorance is a sin. This is the condemnation, that light is come into the world, and men shut their eyes, and refuse to see it. "He that doeth evil, hateth the light, neither cometh to the light, that his deeds should be reprov'd." It is plain that a good man doeth truth, and loveth the light, and cometh to the light, that his deeds may be made manifest, as wrought in God. But a wicked man doeth evil and hateth the light. The emphasis here is, no doubt, as Augustine has well said, on *loving darkness*. For many have sinned, and done evil, who have ceased to do evil, and have learned to do well. There are those who have loved their sins, but have confessed and forsaken them, and found mercy. They are therefore, forgiven. And if God, for Christ's sake, has forgiven them, should we not forgive them also? Surely, what God pardons, we should forget and forgive.

The great doctrines taught by our Lord in his discourses with the Hebrew ruler, were these: First, The necessity of a change of heart; and that this was as necessary for a Jew as for a Gentile. Second, That the Son of God, the promised Messiah, was to be a Saviour not only to the Jews, but to the Gentiles also. Third, That therefore it was the duty of all men to believe in the Son of God, if they would be saved. And fourth, That the design of God, in sending his Son into the world, was that he might make an atonement, so that whosoever believeth in him, should not perish, but have eternal life.

APPLICATION.

WHEN LOVER calls to lover to return, when the confiding one has been forsaken, but still pleads with him on whom she has placed the wealth of her heart, when with tear-dimmed eyes and trembling lips she be-

seeches him to leave his cups and his clubs and return home, and she is repulsed or driven away, unrequited for all her love, what is the cause? Why, men say, the wretch *is dead*; dead to every sentiment that ennobles the human heart. It may be not only dead to manliness and virtue, but also buried in a devilish sensualism. Yesterday I assisted a young mother to bury her first and only child. The little one was lovely even in death, and beautiful to behold—as if asleep in the shroud, and all covered with roses. After the funeral services, she, in such agonies as only a mother can feel, pressed its tiny but cold motionless lips, and said again and again, with an emphasis no one can imitate, “Good bye, my darling, good bye.” But there was no return of affection for such agonized love; no recognition of that mother. And why not? The little one was *dead*! Its soul was no longer an inhabitant of that beautifully formed body, now dressed for the tomb. Had the soul been still there as in former days, the child would have sprung into the mother’s arms. But the soul had been called home to God, and the child was dead—*physically dead*. But the most fearful of all deaths is *spiritual* death. We see our heavenly Father loading us with his benefits, and redeeming us with the blood of Jesus Christ, and inviting us to accept of his love; and yet multitudes make no response, make no return for love so great. And why? Because they are dead in trespasses and in sins. The feast is prepared. The table is set. The robes are in readiness and the servants are sent to call in the guests. And yet many will not come in. But some of you, my brethren, are rejoicing in the love of God. And how shall we contemplate it as you sit here together in this heavenly place in Christ Jesus! The evangelist does not tell us how much God loved the world, but says God so loved it that he gave his well beloved Son. This was love matchless and free. There is no parallel by which it can be fully illustrated. God tried Abraham when he said to him: “Take now thy son, thine only son Isaac, whom thou lovest, and offer him up for a burnt offering.” Was there ever such command given before? Was there ever a trial like this? Every word of this command was like a dagger to the old patriarch’s heart, but his faith did not waver. He obeyed. Early in the morning he took his son and journeyed toward the mountain. And Isaac being acquainted with the custom of offering sacrifices, said unto his father, as they were going up the mountain, “Behold the fire and the wood; but where is the lamb for a burnt offering?” Ah, my brethren, I have often thought, that was the trial-point of the father’s faith. If his heart was ever nigh failing him, it

was then. But he consulted not with flesh and blood, and said: "My son, God will provide himself a lamb for a burnt offering." So they came, both of them together, to the place appointed. The altar was built; the wood arranged in order; and Isaac now being instructed in the nature of the divine command, submits, and is bound obediently and laid on the altar upon the wood; and Abraham's hand is uplifted; but it is enough. The patriarch's faith is proved. "Now I know," saith God, "that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." O, how unspeakably great, then, is the love of God in delivering up his well-beloved Son for us; delivering him to poverty, suffering, ignominy and death; to die, the just the unjust to save; that we might be brought to God through him! We read in the books, that during a dreadful famine in Germany, a good many years ago, a poor family consisting of a man, his wife and four children, were reduced to the point of starvation, to such an extremity as we read of among those that are lost in the wilderness, or cast away on a wreck at sea. At last the father proposed to the wife that they should sell one of their children to get bread for the rest. This proposition was much debated; but, as there was no other way to get relief, the mother at last reluctantly consented. But now came the point of the trial. Which child was the one to be sold? The eldest was mentioned; but both objected in the same breath, saying: "He is our first born, the beginning of our strength. We cannot part with him." The second, a fair-haired and beautiful boy, the mother would not let him be sold, for he was the very image of his father. The third was a daughter, and the father said: "She is so much like her mother, I can not think of parting with her." And now, as to the youngest, they said: "No, this is our darling; he is our Benjamin. Let us all die together, locked in each other's arms, rather than sell him. We cannot part with either of our children." But God so loved the world that he gave his only begotten and well beloved Son to die for us. Truly the love of God passeth all knowledge. O the highth and depth, length and breadth of the love of God to us! Blessed be the God and Father of our Lord and Saviour Jesus Christ, through whom we have received the atonement, and in whom we joy and rejoice in the forgiveness of sin, and the hope of eternal life.

P R A Y E R .

O LORD our God, most merciful and gracious. Thou art good and doest good. The earth is full of thy goodness. The heavens declare thy

glory ; but we thank thee especially for the Scriptures of the Old and New Testaments, which teach us what we are to believe concerning thee, and what duties we owe to our fellow men. We praise thee, O Lord, for this holy day, and for the glad tidings which our ears have heard out of thy word. We praise thee, that thy servants are sent into all the world to preach the Gospel to every creature. We bless thee, that we have heard this day of thine everlasting, free and sovereign love towards mankind. O, Lord, have mercy upon us, and work in our hearts penitence for all our sins, faith unfeigned in thy Son Jesus Christ, and charity to all men. O Lord, may it please thee to give each of us a hearing ear, a retentive memory, an enlightened understanding, and a tender and self-applying conscience. O make thy word, which we have now read and preached, and heard, a savor of life unto life to our souls. O Father of all our mercies, be pleased to grant us repentance unto life. Produce within us thanks for thine unspeakable gift. And we beseech thee, have mercy upon those who are yet dead in their trespasses, and in their sins. Give unto them, we humbly pray thee, a due sense of all thy mercies, and especially of thine inestimable love in sending thy well beloved Son into the world, that whosoever believeth in him, should not perish, but have everlasting life. O Lord, have mercy upon our fellow men who keep not thy laws. Grant unto them speedy repentance, lest they go down to the pit. And do thou so fill our hearts with love to thee and to our fellow men, that we may ever show forth thy most worthy praise by our lips and lives, and so constrain others to take knowledge of us, that we have been with Jesus. May we glorify thee while living, and in dying, and after death love and praise thee forever, through Jesus Christ, our Lord and Redeemer. Amen.

THE BIBLE.

THIS is a precious book indeed,
Happy the child who loves to read !
'Tis God's own word, which he has given
To show our souls the way to heaven.
It bids us all from sin to fly,
Because our souls can never die ;
It points to heaven where angels dwell,
And warns us to escape from hell.
Be thankful, children, that you may
Read this good Bible every day ;
'Tis God's own word, which he has given
To show our souls the way to heaven.

THE MODEL ELDER.

BY (LATE) REV. DR. MILLER.

I SHALL NEVER forget the character of one ruling elder, with whom it was my happiness to be intimately acquainted in early life. He was born and spent his youth in the bosom of a Congregational church, but towards the middle of life he entered the Presbyterian Church, and appeared to embrace with perfect cordiality her system of apostolic order, as well as of Scriptural doctrine. Recommended by his good sense, his most amiable temper, and his fervent, exemplary piety, he was soon elected and ordained as a ruling elder. He was not distinguished by great wealth, nor by high station in secular society; nor had he any of those imposing manners or factitious arts by which the children of this world know how to arrogate to themselves the honors which men can give; for he was one of the most modest, unassuming, and meek of men; but he was, on the whole, among the most diligent, indefatigable, exemplary, and devoted ruling elders that I ever saw. He was not slothful in his worldly business; but he had many leisure hours, and they all seemed to be consecrated to the cause of Christ. He was, in every sense of the word, a helper to his pastor. He visited and prayed with the sick, with the tenderest assiduity. He was watchful and quick-sighted to discern those who were serious, anxious, or disposed to inquire concerning their eternal interest, and ever ready to converse with and instruct them. He was never absent from the prayer-meeting, and always ready to take his part in conducting its exercises. He kept his eye on the children of the Church; made a point of recognizing them whenever they fell in his way, and of striving to engage them in the service of Christ. He was ever ready to assist his pastor in catechizing them, and to supply his place in that duty when he was absent. He was vigilant to observe everything in the face of the congregation which called for attention. When he saw any one who appeared to be impressed by the preaching of the word, he seldom failed to notice it, and without delay, to pay the individual an affectionate visit. He reproved sin and error wherever he observed them, with a mixture of solemnity and paternal tenderness which was generally received, even by the culprit, as an "excellent oil." He was ever vigilant to discern when a member of the Church was relaxing in diligence, or sliding into error, or evil habits, and to administer an affectionate

admonition. He was constantly giving to his pastor some information to guide him, some hint or suggestion to stimulate him, or some effort of co-operation to aid him ; but all with a modesty, a humility, and a respectfulness which evinced that he had no desire to exalt himself, but to promote his pastor's honor, comfort and usefulness, and to attain the salvation of souls. In short, wherever he was, he seemed never to lose sight of his duty as an "overseer of the flock," and as bound to be a source of instruction and edification to all whom he approached."

WE REJOICE that there is a disposition manifested of late years, to magnify the office of ruling elders, as well as of those that teach in word and doctrine. It is apparent to all that the prosperity of our churches depends, under God, in a great measure upon the piety and intelligence, zeal and soundness, in the faith of our elders. The most important office in the Church, next to that of the Gospel ministry, is the office of ruling elder. When we remember that elders are presbyters ; that they are charged with assisting in the examination of candidates for the ministry, and in the licensing and ordaining of the preachers of the Word, and that they are also guardians of the purity and peace of the Church, and that they are the pastor's counselors—his privy cabinet—"his imperial guard"—then we are prepared to say that their office is one of great responsibility, and that they should be tried men, faithful men, and men of prudence and piety as well as of wisdom, and capacities for usefulness. And Church members should pray for their elders, and hold up their hands, and show them all becoming honor in the Lord. A strong and prosperous church is one that is working in harmony for the salvation of men and the glory of the great Redeemer.

ADVICE TO YOUNG PREACHERS.—Always remember that a few good sermons, well studied and well delivered, will do much more good than many sermons badly conceived and poorly delivered. Be deliberate and distinct in your pronunciation ; and at the same time be natural and easy. Communion with God is the mainspring of all religious duties, particularly those of the pulpit. Neither preach nor pray very loud, remembering that bodily exercise profiteth little. Take care of your health. To do great good try to live a great while. Knowledge makes the preacher ; therefore improve every opportunity to obtain it.
Dr. Smith.

I HOPE TO BE A CHRISTIAN.

YOU DO? Why, then, do you not seek to be a Christian? God has ordained means in order to this end; are you using the means? "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you." "Ye shall seek me, and find me, when ye search for me with all your heart." These are the conditions of grace which God has attached to securing an interest in his love. Are you seeking for God with all your heart? No man ever yet escaped from the thralldom of sin and Satan, who did not earnestly struggle to be free; no man ever entered the strait gate who did not agonize to accomplish that glorious end. What reason have you to expect that there will be an exception in your case? On what ground do you base your hopes that you will be a Christian, if you are not seeking or striving to be one? The Bible contains no promises to those who are folding their arms in sin. Carelessness and inattention to the appointed means of salvation afford no foundation for a hope that you are to become a child of God.

You hope to be a Christian? Why, then, do you not give up your sins, renounce the world as your portion, and cheerfully surrender yourself to Him, who is the way, the truth, and the life? He is ready and willing to receive you. He gave his life a ransom for sinners; he purchased the gift of the Spirit, whose efficient agency in renewing and sanctifying the soul, is indispensable; he freely gives his Spirit to all who earnestly ask him; he has filled his revealed word with invitations and encouragements to those who desire his grace; he has long been knocking at the door of your heart for admission. But you still refuse his promised grace, grieve his Spirit, shut your heart against his entrance, continue to pursue the world, and to indulge your sins. How, then, can you hope to be a Christian?

You hope to be a Christian? When? Not now. You are too busy, or have something in view which must first be accomplished, or are so indisposed to give yourself to the work, that this is not felt to be the "convenient season." After a while, when you have accumulated a fortune, or passed the period when you can partake in the world's pleasures, or when there is a revival of religion, or at furthest on a dying bed, you hope to be a Christian. "Go thy way for this time," is the response you give to every appeal which comes home to your heart and conscience. But God's commands and promises are for the present.

He gives no encouragement to wait for a future season. You have no assurance that there shall be any season beyond the present. Life is uncertain. Before the anticipated time comes, you may be in eternity. The gracious Spirit may become wearied with your delay, and forever leave you. A death-bed is no place for doing the great neglected work of life. "Behold, now is the accepted time; behold, now is the day of salvation." "To-day, if ye will hear his voice, harden not your heart."

You hope to be a Christian? So multitudes of others like yourself, who were living in sin, have hoped; but where are they now? Long ago have they been cut down as cumberers of the ground. Their day of grace and day of life have closed. They lived without Christ, and they died without him; and now are bewailing themselves that they trifled away their precious time on earth, in the delusive hope that at some day or other they would be Christians. That day never came to them, and never will come. "The harvest is past, the summer is ended," and their souls are not saved.

Reader, if you would have a good hope of eternal life, the only resource is, that without further delay you seek with all your heart the blood of Christ to wash your sins away, the righteousness of Christ to justify you in the sight of God, and the Spirit of Christ to renew and sanctify your nature. Continue to flatter yourself with the vague hope, that you will, some time or other, be a Christian, and you will find, when it shall be forever too late, that you have been indulging a hope which shall go out in eternal despair. —*Presbyterian.*

REMORSE.—The serpent that once entwined its envenomed folds around Laocoon, was more sparing in its tormentings than the serpent of remorse, which, in tumult as well as in outside quiet, in cities full as in solitudes profound, coils around the heart of the guilty, and poisons all the springs of joy. Remorse is not penitence. It is the repentance of the world, which is unto death. True repentance for sin includes three things: sorrow for sin, hatred of sin, and an humble forgiveness through the mercy of God. It is *three breakings* of the heart; a breaking of the heart on account of sin; a breaking of the heart from sin, and a breaking of the heart through all impediments unto God, hoping in his mercy through the grace of his Son, Jesus Christ.

WHY WERE YOU NOT AT COMMUNION?

MY DEAR PARISHIONERS, if I am at all what I hope and believe I am, by the grace of God, your minister and servant in the Lord Jesus Christ, and set over you by the Holy Ghost to watch for your souls, then you will not be offended with me, if we seek a quiet moment and have a little plain talk. Last Lord's day the sacrament of the holy supper was administered. Were you there? Did you partake of the bread and of the wine in remembrance of your Redeemer? If you did not then obey him, why was it? On what grounds did you dare to refuse obedience to his command? Did you not know that it was the day of the feast? Was it not announced two weeks before? Did not your pastor invite you often? Did he not tell you the provisions were ample, the tables large, and the needful garments ready for you at the door? Was there not a preparatory lecture for the Lord's supper? Did not the Spirit and the Bride cry after you to come to the feast? *Why did you not come?* Is it not plain that the world is passing away, and that you must soon leave it? Are you not satisfied that religion is the one thing needful? Why, then, do you still neglect it? Are you not convinced that the Bible is the word of God? Do you not believe that Christ established his Church, and that his people are under obligations to unite together and obey his commands? Why, then, have you not obeyed his command: "THIS DO IN REMEMBRANCE OF ME?" Do you tell me you are "as good as many members of the Church?" That may be, my friend; but that is not the question. It may indeed be true that your morality and business reputation stand higher than that of some professors of religion. It may be that your impenitent neighbors point to you, and say "There is more goodness out of the Church, than there is in it." And yet it may be that you owe your morality to the teachings of the Church; it may be that all your integrity is reflected from Christian influence, and that in not letting your light shine *through the Church*, you are robbing it of what really belongs to it. And besides, if you are really so good out of the Church, you should be the more willing to unite with it, for the yoke will be very easy. And after all, do you really believe that this high morality is all that is required of you? How do you explain repentance towards God, and faith in the Lord Jesus Christ? How do you explain our Lord's words: "He that is not with me is against me." *Do you tell me you cannot discharge the duties required of members of the Church?* How do you

know this? Have you tried and failed? I should rather fall in battle with my face to the enemy, than refuse to go into the battle, because I was afraid to enter the field. And besides, this plea is contradicted by the lives of multitudes in all ages. It is also a reflection on the faithfulness of God, who has promised us grace upon grace, and grace according to our day. Is not the grace of God sufficient? And when, and how, are you ever to become any more able to do your duty, if you do not come to Christ and trust in his grace? Your strength will certainly not increase by wandering still further from God, and quenching his Spirit. You cannot tell whether you will be able to discharge the duties of a church member or not, until you have made a fair trial. But perhaps, you tell me, "*I cannot go to the Lord's table, because I am not certain that I am a Christian.*" But who told you this was necessary? Not your pastor. He tells you, that you are not asked to profess any such a thing. He tells you that by professing religion, you simply say that you believe, so far as you know your own heart, that you receive Christ as he is offered to you in the Gospel, and that your only hope of salvation is through him, and that you are ready to take up your cross and follow him; that you are determined by the grace of God, to lead a Christian life. Do you say, "*I am not worthy?*" This is indeed true. But neither are you worthy of God's air which you breathe; nor of the bread that God gives you. You are not worthy to read the Scriptures, nor to sing praises to God, nor to hear the Gospel offer of pardon; you are not worthy to enjoy any of God's bounties. Nor are you to wait for this; for they are freely given you through his sovereign goodness. You can never be saved by any worthiness or merit of your own. It is only by grace you can be saved; free grace abounding through Jesus Christ.

Say not, finally, then, "*I can be as good a Christian out of the Church as I can in it.*"

Now, if this is true, why did Christ found the Church? Why establish it at all? Why call upon his people so frequently to separate themselves from the world, and perform certain distinctive rites and duties? And I pray you, answer me this question: How can a man be a good Christian who lives all his life in disobedience to Christ's plain commandment? How can you hope that you are a Christian, if you do not obey him? "If ye love me, ye will keep my commandments." Nor is it an open question. Christ has required you to confess him. It admits, therefore, of no debate. You must obey Christ, or you exclude yourself from the number of his true followers. If you

do not confess him before men, he will not confess you before his Father and his holy angels. If you deny him now, he will deny you at the Judgment. How can you expect, if you are ashamed of him, and disobedient all your life long, that he will receive you into his arms when you die? *Why were you not at the last Communion?*

DR. BAKER'S MONUMENTS.

BUT FEW MINISTERS of the Gospel were more extensively known in the Middle, Western and Southern States than the late Rev. Dr. Daniel Baker, and but few have, or will leave behind them, more enduring monuments of their piety and labors than he. We speak not now of his labors as an evangelist and preacher of the Gospel, in which he was blest with more seals to his ministry in the conversion of souls, than perhaps any other man in our country. It is doubted whether his ministry was not attended with more conversions than that of any other in modern times. Nor do we here speak of his sons, whom he gave to the Lord, and are now laborious preachers of the Word, and defenders of the faith of their father. Nor do we here speak of his publications, sermons, tracts and books, many of which are published by our Board, and known to many of the readers of religious works. His writings are a valuable contribution to Presbyterian literature. We refer more particularly to his labors in establishing AUSTIN COLLEGE in the great State of Texas. The first movement for the establishment of a Presbyterian College in that State, we think, was made by the Presbytery of Brasos in 1848. Some books and contributions in money were obtained, when, upon a visit of Rev. Dr. Baker to Huntsville, the citizens subscribed eight thousand dollars, on condition the Presbytery would establish the college at or near that city. The proposition was accepted and the institution was named AUSTIN COLLEGE, in honor of Stephen F. Austin, the great pioneer of Texas. Then began Dr. Baker's labors to secure an endowment for this college. The Rev. Samuel McKinney was elected president, but resigned, and Dr. Baker was elected, but acted rather as the agent than as the president. He traveled extensively and repeatedly through the States, from Texas to New York, preaching Christ everywhere, and collecting money and books, and apparatus, for the new College. We gather from his life, that the largest

donation made to the college, was a tract of fifteen thousand acres of land in Texas, by the Rev. B. Chase, D. D., of Natchez, Miss. A part of this land has been sold to endow the CHASE PROFESSORSHIP, and a large quantity still remains for the benefit of the college. He obtained, outside of Texas, and in addition to Dr. Chase's donation, over twenty thousand dollars. At the time of his death he was engaged in trying to raise a professorship in Texas. This professorship is now appropriately called after his honored name, and will be fully endowed, if it is not already, by the citizens of Texas.

This institution, in the heart of a great country that is to be the home of millions, is to stand for ages a monument of light and truth. It is a fountain of living waters for many generations to come. When princely fortunes are gone; when earthly honors have faded; when the heroes of the battle-field are consigned to oblivion, or remembered only as destroyers; through all coming time, this college will be a blessing, we confidently believe, to thousands of thousands, and in all it shall do for the Church of the living God, and for the world, we read *blessings be on the name of Daniel Baker*, minister of Jesus Christ. But how did he succeed in building so many enduring monuments? Was it through inherited estates, or acquired money and property of his own? He never was rich. He never could have been rich. He knew not the use of money, but to spend it for the good of others. *Never could have been rich*, and yet he was rich, for he was content with what he had, and cheerfully labored for his Master, and trusted in him for supplies. Nor can we ascribe his success to his learning, genius and eloquence. Many of his brethren were his equals, and some of them his superiors in these things. No. We ascribe his success to the length of a devoted ministry; to his self-denial; to his simplicity of manner; to his earnest, plain, Scriptural style; to his love for his work; to his fondness for preaching to children and to mothers, "mothers in Israel," as he used to say; to his forgetfulness of self, and to his freedom from pride, jealousy and envy. He loved his Master; he loved his Master's work, and he labored for immediate effect. In a "protracted meeting" he was like Knox interceding for his country, when he prayed: "Lord, give me Scotland, or I die." He was unhappy unless souls were converted under his labors. Though a revival preacher, he was a doctrinal preacher, especially in the last years of his ministry. We have heard him regret, in his last years, that he had not been accustomed to write more in his early ministry, and that he had not given himself more distinctly to the preaching of the doctrines of the New Testament, as set

forth in our standards. A few years before his death, he published some excellent doctrinal and controvertial tracts, and we remember well that one of the reasons why he felt constrained to do so, was the necessity of correcting the gross misrepresentations that were prevailing of the doctrines of free grace. He was not a controvertialist. He loved all who love our Lord Jesus, but he felt it necessary to defend the faith in a Scriptural way.

LESSONS.

1. Young ministers should strive to preserve their health, and to live a long time. It requires years to gain a reputation that is valuable. And after mature learning, sound scholarship, experience and common sense are gained, then they should strive to live to a good old age, in order that they may accomplish a great work. If, however, the Lord of the harvest requires of them a short day's work, then let them cheerfully leave off, for David's heart's desire to build the temple was accepted.

2. Let young ministers give themselves wholly to their work; knowing nothing but Christ, and him crucified; feeding the people with knowledge and with understanding.

3. Let all agents for benevolent institutions take a lesson. It has seemed to us that agents soon become men of but one idea. A few years spent, as many agents spend their time, inevitably makes them essentially vagabonds in character and wholly undisciplined in mind. They travel over the country, repeating the same address, until there is nothing else in the world but their favorite cause, and whoever does not think just as they do about their cause, is a heathen man, a publican and a sinner. Habits of study he has none. This was not Dr. Baker's method as an agent. Wherever he went, his first and his last object was to preach the Gospel. He never allowed the minister to be lost in the agent, nor his college to take the place of the Church. And it was by his preaching the way of salvation through Christ, that God opened the hearts of the people to contribute to aid him in building up the college.

4. Where there is a heart set on the work, we have a right to expect great results. Are there not land owners in California that will follow the example of Mr. Chase and Mr. McCormick? We want a Presbyterian College in this glorious State, that we can trust with our funds and with our childrens' children. We want institutions of learning here, so established that there can be no perversion of our contributions, and no corruption of our faith after we are laid to rest in the grave.

TESTIMONIES RESPECTING THE BIBLE.

LORD BACON.—“There never was found, in any age of the world, either philosopher, or sect, or law, or discipline, which did so highly exalt the public good as the Christian faith.”

JOHN SELDEN, (called by Grotius, “The Glory of England.”)—There is no other book upon which we can rest in a dying moment, but the Bible.”

JOHN MILTON, (the “Immortal Poet.”)—“There are no songs comparable to the songs of Zion; no orations equal to those of the prophets, and no politics like those which the Scriptures teach.”

SIR MATTHEW HALE.—“There is no book like the Bible for excellent wisdom, learning and use.”

HON. ROBERT BOYLE.—“It is a matchless volume; it is impossible we can study it too much, or esteem it too highly.”

JOHN LOCKE.—To a person who asked this profound thinker which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it, he replied: “Let him study the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter.” At another time he said: “It is all pure, all sincere; nothing too much, nothing wanting.”

SIR WILLIAM JONES.—The following words were written with his own hand in his Bible: “I have carefully and regularly perused these Holy Scriptures, and am of opinion that the volume, independently of its Divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written.”

READER, oppose these, the deliberate and disinterested opinions of some of the greatest men that ever lived, to the flippant sarcasms of the infidel. Clasp the Bible to your heart; believe its holy truths; obey its sacred commands; regulate your lives by its precepts, and die resting on that Saviour whom the Scriptures reveal as having “brought life and immortality to light through the Gospel.”

PRIVILEGE.—Some think that if they preach doctrine, and practice, it is enough. No such thing. There is more—there is privilege.—*Cecil.*

STATE OF RELIGION.

THE FOLLOWING is extracted from the "Narrative of the State of Religion," addressed to the churches under its care, by the late General Assembly of the Presbyterian Church, at Indianapolis.

THE MEETING of the General Assembly of the Presbyterian Church in the United States may be regarded as the general review of the armies of our spiritual Israel. It must be admitted that there is something exceedingly interesting in such an assemblage of the representatives of so many Presbyteries and churches coming together from all parts of this vast country; from the north and the south, the east and the west; all speaking the same language, forgetting those sectional topics which excite and agitate other bodies, and agreeing to attend to the one great business assigned them by the Lord Jesus Christ—the proclamation of the glorious Gospel, and the adoption of means and measures for filling the world with the knowledge of the truth as it is in Jesus.

The Assembly desire to render devout thanks to God for the many tokens of his favor granted to them during the past year. All the reports sent up to us from the Presbyteries, together with all the information incidentally imparted, proclaim this one interesting fact: that the Church of Jesus Christ under our immediate supervision, is advancing in the work committed to her by her Great Head. Since the last Narrative was sent down to the churches, our borders have been enlarged by the formation of eleven new Presbyteries—a larger number than has ever been formed during any previous year—and by the organization of new churches in almost all the Presbyteries.

There are very few, if any, Presbyteries, which have not reported conversions, and other evidences of the smiles of the Great Head of the Church. The Narratives which we have received, present a number of interesting facts, which we feel bound to record.

1. One of these is, that all the churches which were revived last year still retain the spirit of those refreshing seasons. None of them appear to have been visited with that reaction, and formality, and deadness, which too frequently follow seasons of revival. The vital influence of those times of refreshing seems to have followed through the year; and whilst additions to those churches are not as large as they were last year, still the presence of the Divine Spirit has been manifest in the spiritual life of Christians, and in the harmony, and love, and joy, and activity in the service of the Lord, which have pervaded the churches.

Perhaps there never has been a year in the history of our Zion when the churches have been so generally at peace, with so few roots of bitterness springing up to trouble them.

2. Another fact in the history of our Church for the last year, which we feel bound specially to notice, is the general prevalence of a spirit of prayer.

3. Another interesting fact brought to view by the Narratives, is the great attention which has been paid by the Presbyteries and churches to the religious instruction of youth. With comparatively few exceptions, the Presbyteries report flourishing Sabbath-schools and Bible-classes; and many report catechetical instruction, especially in the Catechisms of our Church. This we are bound to regard as a most important movement in the right direction. It is but the utterance of an oft-repeated truism to say that the young are the hope of the Church; and that if, before their minds are pre-occupied by error, they be imbued with divine truth, they will not only be secured against the wiles of deceivers, but will also be much more likely than others not having enjoyed such instruction, to be truly converted, brought into the fold of the Great Shepherd and Bishop of souls. In conformation of these views, we remark that a number of the Presbyteries in which revivals have been enjoyed during the past year, state that the fruits of those revivals have been gathered especially from Sabbath-schools and Bible-classes.

In this connection we mention that several of the Presbyteries report revivals in literary institutions, more or less directly under their control, and the important fact that numbers of young men converted have dedicated themselves to the work of the ministry.

4. We have thought proper to bring specially to notice the fact that, in addition to prayer, the means employed in producing the revivals reported, has been the plain and practical preaching of the doctrines of the word of God. Several Presbyteries mention specially *expository preaching* as a means which has been employed with evident good results. *The Assembly would take this opportunity of recommending to the ministers under its direction, attention to this mode of preaching, so well adapted to do honor to the Word of God, and which the fathers of a preceding age employed with such eminently good effect.*

5. Again, the reports which have come up to us, show an increasing attention to the spiritual interests of the colored people. From the Narratives of the southern Presbyteries, it appears that the Gospel is specially preached to them by nearly all their pastors. We have before us

abundant evidence that the Gospel as thus preached, has not been unattended by the blessing of God ; has been received, in many instances, by them, in simplicity of faith and has been made to them the power of God unto salvation. It is our privilege to state the interesting and cheering fact, that eleven Presbyteries report revivals among the colored people, some of them revivals in several churches. One church has for eighteen months enjoyed a continuous revival ; and, as the fruits of that revival, as an expression of their gratitude to the Lord for the great things which he has done for them, they have contributed a considerable sum to send the Gospel to their benighted brethren in Africa.

6. The evidence before us, afforded by the Narratives, clearly indicates that the members of the churches are growing in the grace of giving to the cause of the Lord Jesus Christ, not indeed so rapidly as could be desired, yet evidently there is an advancement in this important matter. A considerable number of the Presbyteries report that, in obedience to the direction of the General Assembly, they have inaugurated plans of systematic contribution. We trust that the time is not far distant when this matter shall be placed on its only true and proper basis ; when every member of the Church, whether rich or poor, young or old, male or female, shall have the opportunity of contributing to every good cause, and especially to all those schemes of benevolent operations in which our Church is engaged, and when all shall feel it to be their duty and their privilege to contribute in proportion as the Lord has blessed them. Whenever that point shall be reached, then will our Church have all the means needed to accomplish the great work assigned her by her ascended King. Not only will her coffers be filled with sufficient gold and silver, but, what is far more important, she will have the ministers of the right kind, and in sufficient numbers. Such a spirit and such action, would not only be the harbingers of one great, glorious revival ; they would be such a revival, and would exercise on Christians in every condition, those benign influences which always attend genuine revivals. Then would our fathers and mothers joyfully and in faith give their sons and daughters to the service of the Lord, in whatever departments and in whatever lands he might see fit to employ them. Then would our young men, in proportion as the Lord has need of them, turn away from the calls of ambition, and the calls of worldly emolument, and devote themselves to the high and holy work of preaching the Gospel. Whose heart does not throb with emotions of delight at such a prospect as this ? What minister of Christ,

what church-member is there in our Zion, that will not daily pray for this most desirable consummation, and do all that he can to produce it.

* * * * *

Standing on the eminence which we now occupy: the close of one ecclesiastical year and the commencement of another; let us for a few moments survey the prospect that spreads out before us, the field in which we are called to labor, the work which we are called to do. Most undoubtedly ours is no contracted field. Our vast Republic, composed of empire States, in its whole extent invites and commands our occupancy. God has, as we believe, entrusted us with the means and agencies which alone can save it from the dangers to which it is exposed, and which, unless counteracted by some such conservative influence as that which our Church is adapted to exercise, may at any time work the ruin of all its most precious institutions. But wide as this field is, and important as these incidents confessedly are, they sink into comparative insignificance in view of the whole field which our Church is called to occupy, and the momentous interests for which it is her especial duty to care and labor. Her appropriate work is to give, as speedily as possible, to the perishing millions in our own land, and to the unnumbered millions in heathen lands, the unsearchable riches of the Gospel of the Lord Jesus Christ, for the lack of which they are perishing. For the accomplishment of this great work, we believe our Church is duly equipped. With her Boards of Education, Domestic and Foreign Missions, Publication and Church Extension, with her institutions of learning and theological seminaries, with her pious and educated ministry, with her thousands of holy and praying men and women, and with the silver and gold in the possession of her members, which they are bound to hold in trust for her to be used as her Lord has need, there is no department in the great work of the world's conversion on which she may not immediately enter. What we need is individual action, together with combined action. We need that all our ministers, ruling elders, churches and church members should be fully awake to the responsibility that rests upon them, and that they should perform with diligence and activity the work which properly belongs to them in their several spheres and stations. Then, again, we need that the thousands of our ministers, ruling elders, and church-members act in combination; that they carry out practically and fully the sublime theory that *our Church is a unit*; one grand army of the Lord, organized and equipped to contend with one common enemy, and accomplish one great work—publish salvation to the world;

bear the standard of the cross to the utmost bounds of earth. What we need beyond all things else is believing prayer. We live at an era of prayer, a time of special prayer, and of special and direct answers to prayer. From indications given during the past two years, may we not hope that we are approaching a new and wonderful epoch in the history of the Church; a time when the power of believing prayer shall be manifested as it has not been since the days of the apostles. Presbyterians, into whose system of faith divine influences enter so essentially, should, beyond all others, be distinguished for prayer. They believe that their success in the conversion of sinners depends, not on might or power, human might and human power, but on the Spirit of God; and that God has made it their privilege, whilst with diligence they employ the means of his own appointment, to ask for and receive the presence and the power of his Holy Spirit. Let them only act consistently with their avowed creed; let all our ministers, ruling elders, and members of the Church, individually and in their various organizations, wisely and faithfully perform the work assigned them by the Saviour, and let believing prayer continually ascend from all our studies, domestic altars, closets and churches, and then we may confidently believe there will come up to the next General Assembly such reports from all the Presbyteries as have been presented to no previous Assembly. Then, instead of a general, a universal revival will pervade the entire Church, as far as she has extended her bounds in home and foreign lands. May the Lord breathe such a spirit into the hearts of all our ministers, and through all the churches!

WM. L. BRECKINRIDGE, *Moderator.*

THE FOOL AND THE WISE MAN.—The difference between a wise man and a fool, is, that a wise man chooses the right end and the proper means to secure that end. A foolish man either makes a bad choice or does not take the right means to secure it. A man may know all languages and all sciences, yet if he does not know how to turn what he possesses to a good account, *he is only stuffed!* He is not a wise man. The beginning of wisdom is the fear of the Lord. To “know ourselves,” and our Maker, is the highest wisdom—even unto eternal life.

GONE TO EUROPE.

QUITE A BAKER'S dozen and more of army officers, and pastors of eastern churches have obtained leave of absence and gone to Europe. Wonder if the Italian war has had any effect on the atmosphere of the United States, in the way of producing bronchitis, consumption, dyspepsia, or any other such ailments as can be healed only by a tour to Europe? No matter; we are glad they are gone. But have the army officers gone to protect the clergymen, or the clergymen gone as their chaplains? No doubt they need each other's help! But we are glad they are gone, for it proves the liberality of churches towards their pastors. In most cases, perhaps in all, we observe the pastor's salary is continued, his pulpit supplied, and a pretty long purse filled besides. It will do him good to see the world. One year's labor among his people, on his return, with an enlarged horizon, renewed health, and a deeper experience, will be more than an ample return for all their generosity. "All work and no play" does not suit ministers any better than school boys. It is just that system that makes so many of them dull; at least they are said to be prosy, and—good to sleep under. And army officers abroad will have fine opportunities for studying their profession. Intelligence is power on the field of battle as well as in building or defending a city. What military school ever presented such a programme as the war of the kings and emperors now raging from the Po to the Adriatic, and probably to end only at the gates of Paris or Vienna.

OUR DAILY BREAD.

A BEGGAR BOY stopped at a rich man's door—
"I am houseless and friendless, and faint and poor;"
Said the beggar boy as the tear-drop rolled
Down his thin cheek blanched with want and cold.
"O! give me a crust from your board to-day,
To help the beggar boy on his way;"
"Not a crust, not a crumb," the rich man said,
"Be off and work for your daily bread!"
The rich man went to the parish church,
And his face grew grave as he trod the porch;
And the thronging, poor, untaught mass,
Drew back to let the rich man pass.
The service began—the choral hymn
Arose, and swelled through the long aisle dim—
Then the rich man knelt, and the words he said
Were—"Give us this day our daily bread."

BURN'S COTTER'S SATURDAY NIGHT.

The cheerfu' supper done, wi' serious face,
 They round the ingle form a eirele wide;
 The sire turns o'er wi' patriarchal grace
 The big *ha' Bible*, ance his father's pride;
 His bonnet reverently is laid aside,
 His lyart haffets wearing thin and bare:
 Those strains that once did sweet in Zion glide,
 He wales a portion with judicious care;
 And, Let us worship God! he says with solemn air.

They chant their artless notes in simple guise,
 They tune their hearts, by far their noblest aim,
 Perhaps *Dundee's* wild warbling measures rise,
 Or sainted *Martyrs*, worthy of the name,
 Or noble *Elgin* beats the heavenward flame,
 The sweetest far of *Scotia's* holy lays.
 Compared with these, Italian trills are tame;
 The tickled ears no heart-felt raptures raise,
 Nae unison hae they with our Creator's praise.

The priest-like father reads the saered page,
 How Abram was the friend of God on high,
 Or Moses bade eternal warfare wage
 With Amalek's ungracious progeny;
 Or how the royal bard did groaning lie
 Beneath the stroke of Heaven's avenging ire;
 Or Job's pathetic plaint and wailing cry;
 Or rapt Isaiah's wild seraphic fire;
 Or other holy seers that tune the sacred lyre.

Perhaps the Christian volume is the theme:
 How guiltless blood for guilty man was shed,
 How He who bore in heaven the second name,
 Had not on earth whereon to lay His head;
 How His first followers and servants sped;
 The precept sage they wrote to many a land:
 How he who lone in Patmos banished,
 Saw in the sun a mighty angel stand;
 And heard great Babylon's doom pronounced by Heaven's command.

Then kneeling down to heaven's eternal King,
 The saint, the father, and the husband prays,

Hope springs exulting on triumphant wing,
That thus they all shall meet in future days:
There ever bask in uncreated rays,
No more to sigh or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling time moves round in an eternal sphere.

Compared with this, how poor religion's pride,
In all the pomp of method and of art,
When men display to congregations wide,
Devotion's every grace except the heart;
The Power incensed the pageant will desert,
The pompous strain, the sacerdotal stole;
But haply in some cottage far apart,
May hear well-pleased the language of the soul,
And in His book of life the inmates poor enroll.

SLAIN BY A BOOK, is a very common report made by colporteurs, as, for example: But a few days since, a sailor came to me, saying, by his shining face, "I am so happy I do not know what to do with myself." On being asked what was the instrumentality of this great change from a life of profanity, drunkenness and filthiness, to one of prayer and praise, he gave this narrative:

"One day, upon the sea, I felt very unhappy. I did not know what to do with myself. Finally, I went to my chest, down at the bottom of which I espied a book. I thought I would open it. I did so, and a sentence struck my eye; it attracted me; I read on and on, until I began to feel that I was a sinner, and that I must pray. I prayed and read, and read and prayed—went to the Bible, to my knees, to the book, and again to my knees. Finally, as I believe, God, through Christ, spoke peace to me. That book was "*Baxter's Call*."

KIND READER, for a few cents you may put a volume in circulation, both on the sea and the land, that may be blest of God to the saving of a soul from death. Will you do it?

WE LIVE to little purpose, if we do not gather up the results of our experience.

THE ELDERS REVIVED.

THE NARRATIVE on the state of religion in our Church, says: "We would most especially return thanks to the Lord, and direct the attention of the Church to the fact, that a *revival has taken place among the ruling elders of the Church*. The eldership is not only a great characteristic feature of the Presbyterian Church, but also constitutes a part of her equipment for accomplishment of good, which, if properly employed, must render the Presbyterian efficient beyond all other Church organizations. Now, whilst it is true we have ever had in our Church, holding this office, a number of holy, intelligent and diligent men, who have faithfully and successfully discharged the duties required of them, yet it must be admitted that there have always been many others who have failed in any proper manner to come up to the spirit, or perform the duties of their high and holy calling. The Assembly rejoices in the evidence before it, that the ruling elders very extensively are beginning to *wake up* to the immense responsibilities that rest upon them as office bearers in the house of God; are beginning to seek for higher qualifications for the discharge of the duties of their office, and are beginning to enter upon the practice of those duties with increasing zeal, faithfulness, and efficiency. The evidences of this most important change are to be found in those conventions of ruling elders which have been held in several Synods, and in the frequent statements made by the Presbyteries in their Narratives, that ruling elders, with prompt zeal and activity, have aided the ministers in the revivals with which the churches have been blessed during the year. The Assembly cannot but regard with great interest the ruling elders' daily prayer meeting, that has been held during its sessions at this place, and express the hope and prayer that the spirit of these meetings may be carried down to all the Presbyteries, and all the churches, and that soon there may be established a ruling elders' prayer meeting in every church."

HE WHO BETRAYS another's secret because he has quarrelled with him, was never worthy the sacred name of friend. A breach of kindness on the one side, will not justify a breach of trust on the other.

SCOTCH PRESBYTERIANS IN ENGLAND.

A DELEGATION from the Presbyterian Church in England was received by the General Assembly of the Free Church of Scotland, at its late meeting. Rev. Dr. Hamilton, of London, one of the delegates, made some very interesting remarks on being introduced to the Assembly. Dr. Hamilton said :—

“It is very true, as our Moderator has said, that great difficulties attend a Presbyterian ministry in England. At one period our mission lay simply amongst the Scottish residents across the Tweed; but fifteen years ago, and mainly encouraged by yourselves, we took a much wider range, and gave our Church a broader aspect. We avowed ourselves the Presbyterian Church in England, and it became our duty and our business to commend Presbyterianism to the English people. And it is here that our difficulties arise. A Scotch Probationer or a minister gets a call to the south; he sets forth with a most burning patriotism, at once ecclesiastical and national; he crosses the Tweed with the Covenanting banner unfurled, to the tune of “Blue Bonnets over the Border.” (Cheers.) In some large town he gathers around in a church or hired house, a Caledonian nucleus, and begins. It is long, however, before the English residents find him out, and when they do, they shun him as an heretic. As a worthy native goes into the Church they are singing. It sounds very like a dirge; sad and slow like the “Dead March in Saul,” till he catches the second line—

“Approach with joy his courts unto;”

and he says to himself, if this is their joyful noise, what an affecting thing must their lamentations be! (Laughter.) One day that a dear friend of mine, who has a peculiar cadence in his voice, was officiating in Regent Square, a Church of England clergyman, who was present, said afterwards quite seriously, “I did not know you intoned your prayers.” (Renewed laughter.) And even if they are not “intoned,” the prayers have too seldom that petitionary and intercessory character, which prevails in the worship of England, but have more the character of devotional disquisitions.

Now for the sermon. Repeatedly people have said to me, as a sort of apology for never coming to hear me, that they had once been to my church, but that they had lost the sermon, “for we don’t understand Scotch.” (A laugh.) In this respect some of my brethren are more for-

tunate, for they speak English. Still, it may be a Scotch sermon, although spoken in the English tongue; and even in the midst of a new nationality, it is difficult to divest us of early habits and instincts. It is the instinct of a beaver to construct a dam; and, if you were to take him out of his ancestral river, and shut him up at the greatest distance from water; in the topmost garret of Edinburgh; he would still be for building his dam. (A laugh.) And to a Dutchman, so natural is it when erecting a house, first to drive piles, that if you were transferring him from the swamps of Holland to the metropolis, before laying the foundation, he would try to sink his piles into the very rock of the Calton-hill. (Laughter.) So long has it been the maxim of Scotland, "prove all things," that he will take nothing for granted, and with our inveterate pile-driving, or dyke-building, we are constantly demonstrating matters which the English never deny. Nor is it only our ceaseless argumentation which tires them; but it is our vehemence which stuns them. "Oh, yes, I did hear you in your own church von day," as a French visitor once said to me, "or rather I did see you when you were making the Gospel offer with clenched fists." (Laughter.) And although the fist is clenched to enforce the truth, it sometimes surprises a meek and gentle hearer. This is our way; their way is different. Where an Englishman is content to knock at the door, a Scotchman blows it in with a howitzer. (Renewed laughter.)—*New York Observer.*

"BIND THE DEVIL ON THE HEARTH-STONE."—"They who rock the cradle rule the world," is our *credo* as to the fountain of influence. The school and the church are powerful, but the family is more powerful still. "Let me have the making of the songs of a nation, and I care not who is king," is an old saying abundantly verified by history and observation. But the cradle-lullaby and the voices that crowd upon infancy, are more potent than the ballads of manhood. The family is indeed a great institution. It is of God's planning, and it cannot be neglected, or corrupted, without destroying the foundation of national prosperity. Take from us what you will, but spare our homes--OUR CHRISTIAN HOMES. They are heaven's universities for training men for the skies. It is there that the mother forms the heart, and the father moulds the head. It is God that joins the single and solitary as husband and wife, and children are his heritage. He is sovereign in the family as in the State. Happy is the family whose God is the Lord.

UNFINISHED PROBLEMS.

THE REV. A. BARNES, of Philadelphia, illustrates by his writings what industry can do. Mr. Barnes, who is not a D. D., nor an L. L. D., only because he thinks himself more honored in declining than in accepting such titles, says that the world owes his voluminous works to early morning studies. No day without a line—"nulla dies sine linea"—as the Latins express it, for twenty years, will explain how Origin, Cicero, Aristotle, Baxter and Bacon have written so much. And Oh, if not a line was written but such as breathed good will to man, how great a blessing would the PRESS be to mankind! I know the slothful always think there are lions in the way. And so there are; but a brave heart finds them chained, or their mouths are shut by God's good angels that are always ready to help those who help themselves, and trust in Him. Tell me not, then, as an excuse for your not trying to do more for the Church and for the world, that some men work themselves to death; that "Mr. Barnes put out his eyes, and had to travel, and now lives as one half dead before his time; and all this because he would rise at four and study by gas-light in the morning." Our friend, Mr. Barnes, may have erred in his habits, and may have needlessly taxed his eyes. We think he did; but that is no reason for undervaluing his labors, or making his misfortunes an excuse for our idleness and want of purpose. We do not wish to rise at four. We never study before breakfast. But we are very sure that there is not one minister in five hundred, that makes of himself as much as God in nature and in grace designed him for. He does not fill out the pattern. He does not complete the model. He is not as good a speaker, as able an expounder of the Divine Word, as earnest and successful a pastor, as accurate a scholar, as finished a man, Christian and servant of Christ, as he ought to be, and as he could have been, if he had exerted himself and diligently used all the means Providence has put within his reach.

Brethren, do not many of us deserve to be classed with Prof. Mitchell's "Unfinished Problems of the Universe?" We have disappointed ourselves, our instructors, the Church and—shall I say it? the Head of the Church, through sloth, love of ease, pride, or misdirected effort. We should study with all our might, visit the sick with a willing step and a living heart, warn the erring, plead with the prodigal, sympathize with the poor, and feed the people with knowledge and with understanding, and preach the Word with a loving and prayerful heart. Our

strength is in the power of truth and of the Spirit. All our sufficiency is of God; but it his plan to work through means—and the use of the very best we can employ. He calls us now to work with all our might. *There is rest enough in the grave.*

THEOLOGICAL SCHOOLS

ARE BECOMING NUMEROUS—too numerous—in our old States. We do not mean that the North-Western Theological Seminary at Chicago was not called for; on the contrary, as we look upon the action of the late Assembly about that matter, it seems to us wise and important. The location and the election of professors we endorse with all our heart. The “vast empire” in the north-west ought not to be left without a school of the prophets. Nor do we mean that there are so many established that this coast is never to have one. By no means. We are clearly of the opinion that the very next theological school established by our Church, should be at the Golden Gate of the Continent. The time may not be in our day, but it will come. Even now the foundation should be laid, and funds secured and invested. This part of the work cannot be begun too soon. As yet, we fear we have not the young men among us, whose hearts are turned to the work of the Gospel ministry; nor have we the colleges and literary institutions to prepare them for theological studies. But such institutions must soon grow up among us. An immense population will be found here at no very distant period. But when we look at the numerous theological schools in the old States, in our Church, and among our New School brethren, we must think there are too many. Facilities for traveling have brought all those States within a few days’ time of one another. Several are so contiguous that there is but little, if any, difference of climate between them. Then the books, divided into four or five small insufficient libraries, if collected together, would make one quite satisfactory for most theological and literary pursuits. Then there is a great waste of the best talent and learning in the Church, in this, viz: In each seminary there are four professors. In four seminaries, therefore, we have sixteen of our ablest, most learned and best men, doing the work that four of them could do quite as well, perhaps, better; for if the students of the four schools were together in one seminary, and four professors selected from the sixteen, they would have abler teachers, and their teachers would labor under a higher stimulus, and it

would be better, other things being equal, both for the pulpit and the professors. And then we should have twelve able men to do pastoral work, that are now in our schools. And besides, we are afraid of so many theological centres. Is there no danger of conflicting theologies, that may creep in and disturb our peace? We write these lines with a "running pen" to throw out some hints, and especially to remind our brethren, that their whole field of labor, and *all the sites* for investing funds do not lie east of the Rocky Mountains. Though making them rich, we are ourselves poor—very poor in regard to funds for church building, and for the support of ministers, and for the establishment of schools and colleges. More on this subject at another time, if the Lord will; but we now insist upon it, that *the next theological school established by our General Assembly, shall be in the city of San Francisco.*

DENOMINATIONALISM is not bigotry, nor the love of a sect as such. We like the deliverance of the organ of the Dutch Reformed Church on this subject: "We do insist, that any denomination which has a right to live, is bound to do what in it lies to promote its own principles and extend its own influence." This we take to be liberality and honesty. We like to nail our royal standard to our mast-head, and float or sink with it. The intense devotion of each corps of the army to its own colors, and a noble rivalry between them, is only proof of the greater patriotism. So let it be between all Christian denominations. Each bearing onward his own standard, and all for Christ and the souls of men.

ANTHONY ARNAULD, of Port-Royal des Champs, was distinguished for his piety and virtues. He was a great defender of the doctrine of justification by faith, and a zealous advocate of reform in the Catholic Church. His enemies said of him, when he died, "he was a heretic, worse than Luther and Calvin." So Christ-like was he, that the surest way to claim his kindness was to do him an injury. He lived in the first half of the seventeenth century and died in the Catholic Church.

WHET HIS OWN SCYTHE.—It is related in the recollections of the late Rev. William Jay, of Bath, England, lately published, that Mr. Jay always preferred conducting the introductory services himself, before the sermon. It appears that on one occasion a brother proposed to make the prayer for him; but Mr. Jay objected, saying: "No sir, I am much obliged to you for your kind offer; but I like to whet my own scythe." And his congregation generally thought that he could whet his own scythe better than any one else. He thought, himself, that nothing so well prepared his mind for the sermon, as the prayer. He always repeated the Lord's Prayer as a part of the service.

The Rev. Dr. Lee, of Grey Friars, Edinburgh, said in the late Assembly, that the prayers of the sanctuary caused him much more anxiety than his discourses. These instances of eloquent and pious men may well induce us to bestow more care upon the devotional parts of our public worship. It receives too little attention. Payson's prayers were more distinctly remembered than his sermons. But it is well known that he whet his scythe not only in the public prayer before the sermon, but in his closet. And so did Tennent, and Davies, and the late Daniel Baker. The sharp scythe is one that is *whetted* in the closet as well as in the pulpit.

THE CAMEL'S NOSE.—*Obsta principiis.* "Resist the beginnings of evil," is alike the dictate of history, tradition and common sense. "Take care of the beginning." The Arabs tell a fable of a miller, who was one day startled by a camel's nose thrust in the window of the room where he was sleeping. "It is very cold outside," said the camel, "I only want to get my nose in." The nose was let in, the neck, and finally, the entire body. Presently the miller began to be extremely inconvenienced at the ungainly companion he had obtained, in a room certainly not large enough for both. "If you are inconvenienced, you may leave," said the camel; "as for myself, I shall stay where I am."

The moral of this fable is clearly seen. It extends to all classes and to all ages. Whenever we begin to yield to temptation, we let the camel's nose in. Whenever a boy indulges a bad habit, he lets the camel's nose in, and it will be a great mercy if he does not find that the whole ugly creature comes in and dwells with him, and finally turns him out into the street.

PRESBYTERIAN BOARD OF PUBLICATION.

WE STATED in our last number that we were trying to establish a Depository of the publications of this Board in this city, so that Sabbath-schools, colporteurs, and those desirous of reading works of high literary merit and evangelical faith, might be supplied at cost and carriage. We have on hand a partial supply, and hope the friends of a sound and conservative faith and literature will so aid us, that the Depository may be fully and firmly established. From the report of this Board, presented to the late Assembly, we learn that the total distribution for the year has been :

Sales at the Depository in Philadelphia, 224,400 volumes ; sold by colporteurs, 92,068 volumes ; given away by colporteurs, 11,184 volumes ; and granted by the Executive Committee, 5,345 volumes. Total, 332,997 volumes. Pages of tracts distributed, 3,055,351. The colportage fund of this Board for the year, was \$24,817 00, being an increase of \$3,448 24 over receipts of last year. The contributions of the churches for the year, are \$22,952 47, being an increase of \$5,800 over last year. Nearly \$2,000 have been received by legacies and miscellaneous donations during the year. 98,000 copies of seventy new works have been printed, which, with tracts and the Almanac, make in all 167,500 copies of new publications during the year. Besides these, there have been published 272,000 copies of new editions of volumes, and 473,500 copies of tracts and pamphlets, making the total number of copies of works issued during the year, 913,000. The total number of publications issued by the Board since its organization, is 7,732,938 copies. This Board has not a single collecting agent among the churches. It has relied wholly on the pastors and friends of the cause. The agency of the Press in our country and age, in behalf of truth, cannot be overstated. It is preaching from types as well as from the living lips.

POLITICAL PRINCIPLE.—If the great man, at noon-day, says it is night, declare that you see the moon and stars shining.—*Sadi (an oriental poet.)*

PUNCH SAYS, “Kinder is the looking-glass than the wine-glass, for the former reveals our defects to ourselves only, the latter to our friends.”

OUR CHURCH IN OREGON.

WE FIND in the "Presbyterian," a very interesting letter from the Rev. H. R. Avery, of St. Helens, dated May last. He represents that country as exceedingly beautiful and of great promise in every respect. He says there is great want of more laborers, and of liberality on the part of the churches toward the support of their ministers. From him we learn that the Presbytery of Oregon met at Eugene City, and received under its care, Mr. Cyrus A. Ferguson, a graduate of Miami University, as a candidate for the ministry, and appointed Rev. R. Robe and E. R. Gary to superintend and direct his studies. There are several other young men who are looking forward to the same work, but who are just commencing their academic course, showing us the importance of institutions of learning under our own supervision. I could but think when this candidate was received, that there are grounds to hope for our Church in Oregon, even though the laborers now are so few. God will, I trust, raise up in our midst some to preach his Gospel, and it shall be my prayer also, that he may turn the eyes of those that are now laboring, or standing idle in the ministry, to this field, so white already to the harvest.

The Presbytery remained in session over the Sabbath, and the Presbyterian church, which was finished on Saturday, was dedicated to the service of Almighty God. The sermon was preached by the Rev. E. R. Gary; the dedicatory prayer by Rev. H. R. Avery, of the Presbytery of New Brunswick. The church was crowded, and the audience attentive. The building is a plain but neat one, thirty by fifty feet, without spire or gallery, and has been erected for about sixteen hundred dollars, four hundred dollars of which was received from the Church Extension Committee. Much praise is due the Rev. R. Robe, missionary and stated supply, for his zeal and perseverance in carrying forward the work. He has also assumed the debt of two hundred dollars which was remaining on the house, that it may stand clear of all incumbrance. If some few who have been blessed with this world's goods would share this responsibility with him, they would be rendering the Church a good service. After the dedication there were about sixty communicants of various denominations and different places, who sat down together around the table of the Lord and enjoyed a sweet season of communion. The stated supply then addressed a few touching sentences to his own charge, going back to the time, not four years

ago, when the first communion was administered in that place, under the shade of an oak tree, to some half dozen communicants. Now they have four comfortable churches. After these remarks we sung a hymn, and separated, hoping to meet again where we shall be permitted to drink wine anew with Christ in our Father's kingdom.

CHURCH'S ADVANCE.—Here is an abstract statement, showing the advance the Church has made. There were of Christian communicants, in the

First century	-	-	-	-	-	-	-	-	500,000
Fifth century	-	-	-	-	-	-	-	-	15,000,000
Tenth century	-	-	-	-	-	-	-	-	50,000,000
Fifteenth century	-	-	-	-	-	-	-	-	100,000,000
Eighteenth century	-	-	-	-	-	-	-	-	200,000,000

True, there was one century, during the madness of the crusades and the locking up of the Bible, when there was a decrease. But take the past, and you have an advance of 10,000,000 each century.—*Ind.* It COULD not fail to be a deeply interesting and philosophical study to analyze these statistics, and show that the Church has always advanced most, when she has relied the most upon her spiritual weapons. Her alliances with Cæsar have always been embarrassing and corrupting.

MCHEYNE'S HINTS TO MINISTERS.—Expect much, and much will be given. Souls are perishing every day, and our own entrance into eternity cannot be far distant. Let us, like Mary, do what we can, and no doubt God will bless it, and reward us openly.

Seek to be lamb-like; without this, all your efforts to do good to others will be as sounding brass or a tinkling cymbal.

Get much of the hidden life into your own soul; soon it will make life spread around.

Never forget that the end of a sermon is the salvation of the people.

Do not fear the face of men. Remember how small their anger will appear in eternity.

O! fight hard against sin and the devil. The devil never sleeps; be ye also active for good.

But an inch of time remains, and the eternal ages roll on forever; but an inch remains forever—but an inch, on which we stand and preach the way of salvation to the perishing world.

THE UNITED PRESBYTERIAN CHURCH.

LAST YEAR the Associate and Associate Reformed Presbyterian Churches were united in one body. Their first General Assembly met at Xenia, Ohio, in May last. Their meeting is represented as having been a delightful and important one. There are in this Assembly forty-two Presbyteries. During the last year twenty-three young men were licensed, and nineteen ordained. Catechetical instruction, sabbath-schools and family worship are particularly recommended by this Assembly. This is just according to our own heart. We have no confidence in religious teachings outside of the Church. For ourselves, we say it boldly, we do not desire to see our children taught anything about religion, unless it be done by persons duly qualified to do so. When the question, therefore, comes up as to teaching religion in our schools, we say, we want no religion taught at all, unless it is done in ecclesiastical schools. This is our deliberate opinion on the subject after many years devotion to it.

We rejoice also in the attention given to the Boards by which the Gospel is propagated. The law of love to God is diffusion among men. It is, therefore, with great pleasure that we learn of the devotion of this General Assembly to the work of Education, Home and Foreign Missions, and to the Board of Publication. We have sometimes been ready to regret, especially as it has been our lot to toil at outposts, that the great Presbyterian family should be divided into so many branches; but when we have reflected that essentially they are ONE, and that by their division, there is a greater capacity or adaptation to meet the wants of mankind, then we have felt reconciled. It is no doubt true, also, that the aggression of the Church is greater by its moving onward in *several* corps, rather than in one. Union through diversity, and diversity in unity, seems to be the law of God both in his natural and spiritual kingdoms. Our prayer is for all who love our Lord, and for the *advancement* of all churches who hold the truth, and especially of our own.

PRINCETON THEOLOGICAL SEMINARY.—From the catalogue just received, we learn that the whole number of students for the academic year, was one hundred and eighty-one. The next year begins on the first Thursday of September.

FREE CHURCH OF SCOTLAND.—From the proceedings of the late Assembly of this Church, we rejoice to see that its affairs are in a very prosperous condition. The funds raised during the year amounted to \$1,716,000. Canada and British Columbia are a part of their field. Our heart leaps for joy at the well-being and well-doing of the dear old churches of our fatherland.

REVIVAL IN IRELAND.

IT IS KNOWN to many of our readers that much good is believed to have resulted from the distribution of Bibles and tracts in Ireland, and from the Bible-reading, religious conversation and prayers of "Scripture readers" among the people. We perceive from the religious journals that a remarkable awakening on the subject of religion is now going forward in that country. In two respects this Irish revival is remarkable, and strongly resembles the great awakening about the beginning of the present century in the *then* western States of this continent. We allude to the character of the converts and to the extraordinary physical excitement or agitations that accompany their religious services. It seems that this awakening is distinguished by the great change it has wrought upon notorious drunkards, gamblers, profane and licentious persons, and the revilers of religion, who are at once brought to feel their need of a Saviour, and enabled to profess faith in him. And it seems that they are frequently affected by strong bodily agitation. We know that bodily exercise profiteth little; it is manifest that weeping and outcries, ecstasies and visions, trances and bodily contortions, do not constitute any part of true religious experience. But they may sometimes be found in company with it. They are not essential to true conversion, but true conversion may be consistent with some extraordinary physical excitements. We remember to have heard the remark, and to have observed it ourselves, that "there was a peculiarity in the prayers of those that were converted in the great revival of 1800—nobody prayed like them. They were so in earnest, and seemed to be so near to God." We should be slow to condemn in others what we are not competent to judge about. A revival that makes men pray like the converts of 1800, may be relied upon as a genuine work. "By their fruits ye shall know them!"

UNITED SYNOD OF THE PRESBYTERIAN CHURCH.

THIS is the name and style of the New School Presbyterians that separated from the New School Assembly of 1857, because of the action of that body in regard to slavery. This body held its annual meeting in Lynchburg, Virginia, in May last. The opening sermon was preached by Rev. Dr. Read, of Richmond, Va., the previous Moderator. President Robinson, of Marysville College, Tennessee, was chosen Moderator. The next meeting is to be held in Huntsville, Ala. In the acts and doings of this body, we observe considerable zeal for missions, both domestic and foreign. On education they adopted the following resolutions, which are very similar to those of our General Assembly on the same subject:

1. Recommends the establishment of Parochial Schools.
2. The appointment of a committee of nine—five of whom are to reside at Lynchburg; the committee to appoint their own chairman, secretary and treasurer. This committee to take under their care young men who have the ministry in view.
3. Requires each minister to preach one sermon annually, at which a collection shall be taken up, and forwarded to the committee.
4. Requires an annual report of the operations to be made to the Synod, embracing the names of young men under their care.

This Synod resolved to establish a theological school at Charlottesville, near the University of Virginia, and to raise one hundred thousand dollars for its endowment. Three gentlemen at once subscribed five thousand dollars each, and before the Synod adjourned, over twenty-two thousand dollars were obtained. The subscriptions are to be paid in five annual instalments. The school is to open when fifty thousand dollars are obtained. It is to be managed by a Board of eight directors for the Synod. There are to be three professors, who are to adopt the Confession of Faith, as all the ministers of the Synod do. The Rev. Dr. Joseph C. Styles was unanimously elected professor of systematic theology in the new theological seminary. The other chairs are not yet filled. This body has also under their care, Marysville College, East Tennessee. They appointed the same day that our Assembly has set apart for the same purpose, the last Thursday of February, to be observed by the churches as a day of fasting and prayer for colleges and theological schools, and the second Monday of January as a day of fasting and prayer for the conversion of the world. There were a num-

ber of able men in this Synod, and their discussions show the deepest interest in the cause of education, and a willingness and a determination on their part, to secure the advantages of a liberal education to the young men who are seeking the ministry among them.

REV. ROBERT McCULLOCH.

WE SEE from the report of this missionary brother, laboring at Chinese Camp and parts adjacent, published in the *Home and Foreign Record*, that his health continues good and his labors uninterrupted. He preaches twice, and occasionally three times on each Sabbath, besides attending to a weekly prayer-meeting. He says: "My traveling is principally on foot, as our paths over the mountains are scarcely practicable for horseback riding. I do not get through with my Sabbath labors before twelve o'clock on Sabbath nights. Were it not for the Board, my labors would have been much crippled during the year. Four hundred dollars assisted much, and when it fell short of my family's support, I made it up in teaching school a few months. This I have done, traveling on foot twelve miles in the morning, and the same in the evening, together with keeping up a weekly prayer-meeting, and preaching three times on Sabbaths. Teaching I do not resort to except in cases of necessity."

We do not know how it may appear to those who dwell in their "ceiled houses," and worship God in their "gorgeous temples" but we acknowledge that we do often almost envy the man that is called to labor, and toil, and deny himself in this way, to preach the Gospel to the poor, and to minister to the sheep that are scattered in the mountains. O, it is a great honor to be called of God to preach the Gospel of his Son to perishing men; and it is cause of the profoundest gratitude to have grace to toil in his vineyard, especially in hard, difficult and unpromising fields, for there also must the Gospel be preached. The brightest crowns are not reserved for those who labor in the richest congregations, nor for those whose names are now most known to fame, but for those who love and suffer most for Christ.

"EVERY ONE wishes to have truth on his side; but it is not every one that sincerely wishes to be on the side of truth.—*Whately's Annotations on Bacon's Essays*.

BAPTIST CIRCULAR.—We were not fortunate enough to know, until this moment, that our Baptist brethren had an organ on this coast. We are indebted to the editor, Rev. J. L. Shuck, of Sacramento, for the *twelfth* number of the second volume of *The Baptist Circular*, published in Sacramento city. It is a small monthly sheet, published at two dollars per annum, in advance. The present number, the only one we have ever seen, is neatly printed and well filled. We perceive that it is, as its name honestly indicates, a denominational paper. While we rejoice in our own faith, we are always glad to see others honest and fearless in theirs, and happy to extend to them the full measure of liberty that we claim for ourselves. The present number is full of baptism, chiefly, however, in the way of short extracts from other writers. We shall be happy to exchange with our Sacramento brother, and in preaching Christ from the pulpit and the press, we give him our hearty God-speed. All this we had written before we discovered that the EXPOSITOR was commended and welcomed by the *Circular*. Thank you, brother, we shall try to merit your compliments.

ARRIVALS.

WE GREET with all our heart the recent arrival among us of the Rev. Bishops Pierce and Baker, of the Methodist Church, *South and North*. Bishop Pierce has preached for us several times and with great power and general acceptance. We should rejoice to see a thousand more such preachers of the Word of God laboring on this coast. We have the promise that Bishop Baker will occupy our pulpit on his return from Oregon. The Rev. A. Scott and the Rev. Dr. Burrowes, of our own Church, have also recently come to our shores. Mr. Scott is a young man of decided promise, who, on leaving Princeton Theological Seminary, has wisely, as we believe, determined to cast his lot in this new and mighty State. The Rev. Dr. Burrowes is already well known as one of the first writers of the day both in this country and in Europe. He is a ripe scholar, an able man and a Christian gentleman. The Rev. W. E. Boardman arrived some months previously, and is laboring with great acceptance at Los Angeles. Mr. Boardman and his excellent wife are also widely and most favorably known as authors. Mr. Boardman's "*Higher Life*" has had an extensive and rapid sale. The Rev. A. Williams, the pioneer minister of our Church in this city, and founder and former pastor of the First Presbyterian Church, on

Stockton street, has also returned after an absence of three years. His health is now good, and it is his purpose, we understand, to make California his future home. We thank God for the brightening prospects of the Church on this side of the world, and pray for his blessing to rest abundantly on the labors of his servants among us.

PRESBYTERIAN ITEMS.

BOARD OF DOMESTIC MISSIONS.—It will be gratifying to most of our readers to learn that the affairs of this great Board of the Presbyterian Church, are in a harmonious and prosperous condition. The Rev. Drs. Musgrave and Happersett are co-ordinate secretaries. Mr. S. D. Powell, as heretofore, is Treasurer. The Board is more than ever disposed to act liberally and efficiently towards the Pacific coast.

NOBLE AND GENEROUS.—The two hundred thousand dollars required for the complete endowment of Union Theological Seminary, city of New York, has been secured. The remaining twenty thousand dollars necessary to free the church of the Rev. Dr. Parker, fourth avenue, N. Y., from debt, has also been raised, and chiefly through the agency of a sister church, (the Rev. Dr. Adams', on Madison Square). This event was celebrated by a happy re-union at the house of the Rev. Dr. Parker.

CITY CHURCHES.

FIRST PRESBYTERIAN CHURCH of this city, (Rev. Dr. Anderson's.) We rejoice to learn, since our last issue, that the floating debt of this congregation, *six thousand dollars*, has been raised by subscription. This is noble. We congratulate our brethren on their success. May every church in debt follow their example. *Query.* How much debt was on the Temple when Solomon dedicated it? Who held a mortgage over it *in terrorem* to keep worshippers away?

FIRST BAPTIST CHURCH.—We are glad to learn that the faithful labors of the Rev. H. B. Cheney are blest in this congregation. On the second Sabbath of this month, he had the pleasure of receiving into their fellowship *seventeen* new members. May he have great comfort in his labors.

OUR COTEMPORARIES.—Most sincerely do we return our thanks to the PRESS for the generous and kind welcome they have extended to us, and also to our friends who have come forward so nobly to help us sustain the EXPOSITOR. It is our firm belief that such a work is a great and pressing want among us, and we are determined, with God's help, to go forward; and we earnestly hope to have the generous confidence of all good people, and the prayers of all who are striving to advance the kingdom of Christ in the world.

SYNOD OF THE PACIFIC.—We are informed on the authority of the Stated Clerk, the Rev. S. Woodbridge, Jr., that the Synod of the Old School Presbyterian Church stands adjourned to meet in the First Presbyterian Church, San Francisco, on the first Tuesday evening of the fourth day of October, 1859, at 7 1-2 P. M.

SYNOD OF ALTA CALIFORNIA; (N. S.) in San Francisco, October 4th.

GENERAL ASSOCIATION OF CALIFORNIA; in San Francisco, Oct, 5th, 9 o'clock, A. M.

CALIFORNIA CONFERENCE, M. E. C.; in Petaluma, September 15th.

PACIFIC CONFERENCE, M. E. C. South; in San Francisco, September 28th.

PACIFIC BAPTIST ASSOCIATION; in Petaluma, August 20th.

SACRAMENTO VALLEY BAPTIST ASSOCIATION; in Uniontown, El Dorado county, September 10th.

LITERARY NOTICES.

MR. GILCHRIST, No. 127 Montgomery street, who keeps on hand a large assortment of books and stationery, has laid on our table the following new works:

MEMOIRS OF THE EMPRESS CATHARINE II. Written by herself, with a preface by A. Herzen. Translated from the French. Pp. 309. New York.—D. Appleton & Co.

THOSE who desire to become acquainted with the Russian Court, as it has been, will find this volume a very interesting one. It is a translation from the French. We are not in possession of facts concerning the genuineness and authenticity of these memoirs, but suppose them to be essentially a true history. Catharine the Second was indeed a strong-minded woman. Her age and circumstances were peculiar, but are not an excuse for her cruelty and licentiousness. A few hours after her death these memoirs were sealed up by the Emperor Paul, and were kept from the public until this publication brought them to light. It is for sale at Gilchrist's, 127 Montgomery street.

APPLETON'S CHAMBER'S ENCYCLOPEDIA.

MR. GILCHRIST has sent us the first number of this able and comprehensive work. It is issued in numbers every Saturday, and in *monthly* parts on the first of each month, and to be completed in eighty parts. It is on the basis of the German "Conversations Lexicon," illustrated by wood engravings and maps. We are very much pleased with the part before us. It is from "A" to "Afghanistan."

PAUL MORPHY'S EXPLOITS AND TRIUMPHS IN EUROPE. By his late Secretary.—D. Appleton & Co., New York.

THIS is quite a readable book out of very scanty materials. Though not absolutely ignorant of the moves and combinations of the chess-board, we have always thought our time too precious to have much to do with it; and besides, chess-playing, we fancy, is something like poetry and oratory—a gift; and, as we have never been impressed with the belief that it was our gift, so we have not made it our vocation. And as we run over the pages of this book, we have been ready to ask several times: *And what then?* Paul Morphy triumphs at chess, *and what then?* He conquers all the paladins of the board; but wherefore? This volume is handsomely printed, as are all the publications of the Appletons. It contains pictures of nine distinguished “knights of the round table,” or rather, of chess clubs, and presents us Paul Morphy as a frontispiece. But if this picture is a correct likeness, he resembles a son of the Emerald Isle, rather than a Louisiana creole.

PRAIRIE FARMING IN AMERICA. By James Caird.—D. Appleton & Co.

THIS is a clever book for a John Bull on his travels in North America—especially any part of the United States. And after all I am not sure but Mr. Caird is a Scotchman. It abounds in anecdotes and incidents, and facts. But one thing strikes us very forcibly. Mr. Caird had never seen farming in California. Without any exception, ours is the best State for farming that we have ever seen in any part of the globe. We may give our reasons briefly for this statement when we have more space and time. Among the valuable facts that Mr. Caird states, we notice the following: That the people of Great Britain, in addition to their home crop, consume each day the produce of *ten thousand acres* of foreign land. He also proves from the census of Illinois, that the ague is no sickness at all, and has no serious effect on the health of the people. And what is still more remarkable: That the Yankees are just like their horses, or their horses are just like them. Hear him. “They hold up their heads, shake their little cock-tails, and away they fly with the spider-wheel carriage which the fast Yankees drive. They are in a desperate hurry at the start, and yet are more enduring than an English horse.”

THE BOY'S BOOK OF MODERN TRAVEL AND ADVENTURE. By Meredith Johnes, author of the “Children's Bible Picture-Book,” &c., with eight illustrations by William Harvey.

THIS BOOK is interesting throughout. The stories are selected from celebrated tourists. We gave it to one of our boys to read, and after spending several hours on it, he remarked, it was “a bully book.” It is a volume of over three hundred pages, duodecimo, in Appleton's usual good style.

THE NEW AND THE OLD—CALIFORNIA AND INDIA. By J. W. Palmer, M. D.

WE HAVE met with Dr. Palmer once before in the “Golden Dragon, or Up and Down the Irrawaddi.” We are, however, at a loss to separate the fiction from the reality in the Doctor's description of this city in 1849. About half the book relates to India, and the other half to California. We have been interested in reading the book. It is very neatly printed by Rudd & Carleton, New York, and is for sale by Gilchrist, 127 Montgomery street.]

THE RULES OF PUNCTUATION, and ENGLISH PROSODY WITH RULES. By Asa Humphrey.—Crocker & Brewster, Boston.

THESE two small books have been before us some time for notice, and we the more regret our inability to bestow attention upon them at an earlier period, because they are little volumes of sterling merit. "The Rules of Punctuation" are deduced from the practice of our best writers, and are in conformity with those of our best grammarians. The rules for the use of capital letters seem to us worthy of special regard, and the more so, because there is a difference between us and Continental Europeans in this matter. Punctuation is necessary to any finished composition. The sense often depends on the correct punctuation. And yet, both in writing and speaking, this branch of grammar is very generally neglected. But we have no sympathy with, or respect for, the affected superiority of a writer who thinks his genius too high and great to attend to orthography, chirography and punctuation. The larger work of Mr. Humphrey on "English Prosody," is composed chiefly of remarks on the subject, with rules deduced from the genius of our language and the examples of the poets." It is evidently the work of a mature mind, long devoted to the subject, and executed with skill. The rules for scansion and of versification are exceedingly well selected and expressed. We recommend these works to the consideration of all teachers, and to the study of all who are desirous of correcting errors in orthography and prosody, and to attain greater elegance and clearness in the use of the English tongue. Future editions will enable the author, no doubt, to improve his works.

ESTHER, THE HEBREW-PERSIAN QUEEN.

SPEAKING of this work, Dr. W. W. Hall, of "Hall's Journal of Health," and editor of the "Fireside Monthly," says in the last number: "That able scholar and gifted divine, W. A. Scott, D. D., of San Francisco, has issued another volume. The mechanical getting up, both as to type and paper, would be creditable to New York, while the subject-matter, and the mode of handling it, are well worthy of high praise. We knew Dr. Scott to be a Bible preacher, many years ago, in the Crescent City, and it was to that he owed his power over the people, his crowded houses, and his extended fame. Hence, it is no wonder that, in his writings, the Bible and its illustrations and exposition are his Alpha and Omega; the beginning and the end, and the middle of every book. The introduction to Esther ought to be made a tract, and scattered by millions on the wings of every wind, throwing out, as it does, deep thoughts to clergymen, to mothers and daughters, to the Press, and to Christians of every name; as also to errorists, fanatics and rationalists; in that all should take the whole Bible as their guide, looking for no new or other revelations, neither by visions, nor voices, nor dreams, nor angels, nor spirits, nor internal illumination; neither to add to, nor even to explain the Bible. We wish we had room for further quotations from a book which is significantly dedicated to mothers and daughters, because 'They who rock the cradle rule the world.'"

POEMS BY ANNE WHITNEY. New York.—D. Appleton & Co.

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GOD THE HOME OF THE SOUL.

A SERMON DELIVERED IN CALVARY CHURCH, SAN FRANCISCO, SABBATH EVENING, JULY 31ST., 1859, BY REV. GEORGE BURROWES, D. D., OF SACRAMENTO.

PSALM 90:1-2.—Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

APART from the important truth it contains, this psalm has claims on our attention as the oldest lyric production on record. It is the oldest of the whole collection of psalms, and the model on which the psalmody of the Jewish, and consequently of the Christian Church, is formed. As a literary production, this psalm is altogether worthy of its origin and its aim. The man who has the head and the heart necessary for constituting a capable judge, will feel that the best lyric poetry of antiquity, the odes of Pindar and Horace, the most exalted strains of Homer, the noblest choral songs of the Greek tragedians, are transcended in simplicity, pathos, sublimity, and grandeur, by the lyric songs of the Scriptures, of which this psalm is the key-note, more than Mount Olympus with its solitary summit of snow pure and cold, is transcended by Sinai crowned with darkness, and tempest, and the sound of the trumpet, and the consuming fire burning to the midst of heaven, in which dwelt the presence of Jehovah.

The first verse sets forth a fundamental truth for man—a truth which philosophy, which reason could never discover. It tells us that the restlessness of the human heart can be allayed, that its desires for peace can

be gratified, that the repose for which all are sighing is found, in God alone; that He has ever been the only home of the soul, our dwelling-place, our home, in all generations. Written in the wilderness when the Jews were wandering without a home and falling by thousands in consequence of their sin, this psalm shows the sad condition of our perishing race by stating in the third verse that the power which turns man to destruction, is the power of Him who is our natural home,—that our wretchedness is complete in receiving from the lips of Him who is the eternal dwelling-place of the soul, the sentence which returns man to dust. The word Lord here used in the Hebrew is not the word Jehovah; it is another derived from the word for base, and expresses one who is the base and prop of his family. And as the Latin word for Lord is derived from the word for house, because he presides over it; this Hebrew word is so called because God presides over the whole universe as a house of his own construction. “Of him the whole family in heaven and earth is named.”—*Eph.* 3:15. As though the psalmist would say,—Thou who dost preside over the universe as thine own house, thyself being its maker, and head, around whom all the innumerable family in heaven and earth gather as the centre and head. Thou hast been in all ages our home; the home of those who like the patriarchs Abraham, Isaac and Jacob have made a covenant with thee by sacrifice, the home of all who stand in covenant relation to God by trust in the atonement of the Lord Jesus Christ.

What is the truth taught when God is thus called the home of the soul? The union of husband and wife teaches us the tenderness existing between Jesus and his people. *Eph.*—5:22-23. The Church is the bride, the wife of the Lamb. Shall this be so, and shall there be no spiritual truths shadowed forth by all that is included in the word home? There is no sweeter, more precious word than the word home. There is no earthly happiness without a home. The efforts and sacrifices made in the drudgery of business are endured, not for pleasure found in the toil, but for enjoying without interruption at some future day the retirement of a well appointed home. For this repose in advanced age, the seaman braves the dangers of tempestuous oceans and pestilential climes; the soldier endures the exhaustion of the march, the discomforts of the bivouac, the perils of the deadly breach; by thought of this the weary swain recruits his strength, as tracing with lagging step the tedious furrow and swinging his scythe beneath the summer's sun; the toil of the counting-house becomes a work of love, when the thought of evening and home breaks in on the tide of anxious calculations, and hope points

to a happy home in old age. Home is the place where those objects are gathered on which the warmest, the primary affections of the heart are centred. It is our natural place of repose for both the wearied body and the loving heart. Around it gather those attachments of the heart which were intended to have the supremacy of all other attachments, the confiding love of infancy, the hearty happiness of childhood, the buoyant hopes of youth, the sober pleasures of manhood, the melting remembrances of hearts separated by distance or by death, the tender sympathies deepened by common sufferings and by common joys, the autumnal peace of age.

Yet it is not the scenes alone of early childhood, the spreading trees, the winding brook, the shady grove, the sheet of water fringed with willows and wild flowers, the cooling spring where childhood wearied with its gambols sunk to sleep on the luxuriant grass, the porch with trailing honey-suckles where we sat beneath the summer-moon and talked of heaven with those who have long since made heaven their home; these, these alone do not constitute what is meant by home. The central attraction of every home is found in the living affections, the loving hearts there finding undisturbed repose. Withdraw these by death, and the most beautiful dwelling-place becomes a wilderness of painful recollections, a place of loneliness and exile. No; it is the living hearts linked with these scenes; the friends there beloved and with whom every tree and every shrub every flower, every trifling thing is identified;—these constitute the life of home; when they are gone, the brightest home becomes the lifeless body from which has been withdrawn its powerful attraction, the living soul and loving heart. In this world however nothing is perfect; everything is unsettled and in a state of unrest. From man with whom the evil begins, the discord extends through all the ramifications of society, no less than through all the domains of this surrounding world. Here there is no perfect knowledge, no perfect mind, no perfect person, no perfect society, no perfect heart. Is there on earth any perfect home? In every household, whatever the comforts springing from wealth, whatever the happiness secured by religion, there is ever something found to unsettle in a measure their peace and to keep them in mind earth is not their rest. An invisible hand, like that at Belshazzar's feast, writes on the most cherished objects of earthly love, in emblematic characters of paleness and decay which the aching heart can interpret, alas, too well, "Arise, depart ye, for earth is not your rest." Every home has in it some wreck of by-gone joy, some remnant of blasted hopes, which makes them feel that

whatever the sum of their blessings, one thing is wanting to make those blessings complete.

“There is no flock however closely tended,
But one dead lamb is there;
There is no fireside howsoe’er defended,
But has one vacant chair.”

Wordly prosperity is no sure evidence of domestic happiness. Wealth, position, and fashion stand around many families as the white marble stands around the grave, entombing within corruption, misery and death. Even where there is not the difficulty of struggling with poverty; where there is no toil for the comforts of life; where religion abides and the Holy Spirit dwells; where the world can trace no disturbing influence and might suppose the happiness complete;—even there, could the whole truth be revealed, the heart knows its own bitterness; some break is traced in the circle of the affections; some canker, like a worm hid amid the leaves of the rose, preying in secret on the heart; some unhappiness covered from the eye of the world, but hourly felt by the bleeding spirit and going down with it in silence and agony to the grave; tears shed where none but the eye of Jesus can see, and ceasing only by those fountains of living waters where God shall wipe away all tears from their eyes.

But wherefore is this? Why is it that in every age God has kept his people in an unsettled state? The palaces and costly homes of earth have not been theirs. They have been generally homeless, often houseless; they have “confessed that they were strangers and pilgrims on the earth.”—*Heb.* 11:13. Like the father of the faithful, there has been given them no inheritance in this world, “no, not so much as to set the foot on.”—*Acts* 7:5. He who had been caught up into paradise, had no certain dwelling-place.—*1 Cor.* 4:11. They of whom the world was not worthy, “wandered in deserts and in mountains, and in dens, and in caves of the earth.”—*Heb.* 11:38. And when he was on earth, who is now exalted above all principality and power, and who has left us an example that we should follow in his steps,—He was so destitute, that while the foxes have holes, and the birds of the air have nests, he had not where to lay his head,—so destitute as to depend on the sisters of Lazarus for a shelter, and on the kindness of Joseph of Arimathea for a grave.

These facts are but the harmony of nature and providence with the yearnings of the human heart. Even with the happiest home, the soul has a craving for something higher and better than this. It is pain-

fully sensible that although its desires may be fulfilled with this idea of home developed into the perfection of heaven, and rendered permanent as God and heaven must be, it can certainly be satisfied with nothing short of such a goal. These yearnings the Scriptures assure us shall be gratified. The blight resting on every earthly happiness, on every earthly home, on every earthly heart; the instability of all things here; the certain disappointment in which every earthly hope terminates; the certain separation in which every earthly love ends; all are means combined by divine wisdom and fatherly love for keeping us in mind that earth is not our home; for raising our love to "Jesus Christ the same yesterday, to-day, and forever;" for leading us to God who has been our dwelling-place in all generations.

1. As such, God is our only rest. Hence Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." In God, through Jesus Christ, above and beyond the limits of earth and earthly things, the affections of the soul find their home. This, this is the rest that remaineth for the people of God. Home is the place of rest. While other spots may have much that is attractive, we never feel a settled repose till reaching home. This is the place of ultimate repose. We look for no rest beyond it on earth. God is the home of the soul, the place of its final rest. The bird finds its home in the leafy shelter of its nest on some wind-rocked bough; the bee rests amid the leaves of full-blown flowers; the gazelle reposes in the meadows of grass and lilies; the ambitious man tries to make a home for his restless spirit on the unstable waves of popular applause; the miser drags out life amid his bags of gold; the wearied peasant seeks his home in the lowly woodland cottage; the infant finds its home on the bosom of the parent; the soul has its home on the bosom of its God. There, with its loftiest affections reposing on God who is love, and infolded deep in the manifold love of God, the heart sinks down in the deliciousness of an enjoyment for which our whole existence on earth has been one long-drawn sigh and agony, and which constitutes the bliss of heaven. And those who have been harassed with the consciousness of guilt, with a certain fearful looking-for of judgment:—those who have been friendless, homeless, houseless; those who have never had their affection properly requited, who have received from those on whom their love has been lavished, only a wounded and bleeding heart; all have here found, at the foot of the cross, on the bosom of Jesus, a deep, delicious, heavenly rest. "There the wicked cease from troubling and the weary are at rest." The heavy laden of earth,—the laborer who

has morning after morning through an anxious life dragged his exhausted body from his couch of straw to a day of weariness and toil; the sons of misfortune and poverty finding a pitiable shelter in the lonely alley and dreary garret; the widow whose utmost exertions could barely satisfy the craving hunger of her children, and scrape together enough to meet the landlord's claims; the needy emigrant with a dependent family in a foreign land and a strange language; all have there passed forever beyond the reach of toil, and penury, and care, and found a home in the bosom of their sympathizing God.

2. In God as our home, we have security from all evil. "There is now no condemnation to them which are in Christ Jesus. And we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."—*Rom.* 8:1; *1 Jno.* 5:20. Over every home, however humble, the law throws its powerful shield. Nothing but the demands of justice for some crime, can intrude with impunity on the sanctity of the domestic hearth. The object of every good government is to make every man's home his castle. "The name of the Lord is a strong tower—a castle—the righteous runneth into it and is safe." "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain."—*Isa.* 4:5. This is the strong-hold to which ye prisoners of hope, souls burdened with sin, are exhorted to turn. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."—*Zech.* 2:5. In the sacred verse of this psalm God is spoken of as eternal and almighty. This refuge of the sinner is fortified with the battlements of eternity and almighty power. This home of the soul is found in him who is eternal, who is the Creator of the earth, the world, the everlasting hills. Shall the believer dwell on high? his place of defence be the munitions of rocks? Nay; his place of defence is the Creator of the munitions of rocks, is more enduring than the everlasting hills, rests on, is the rock of ages. In the midst of the righteousness of Christ, as in an impregnable fortress, does the believing soul dwell. There do we find our home,—such a home as the man-slayer had in the city of refuge, such a home as the fugitive had among the munitions of rocks, such a home as Israel had beneath the pillar of cloud and of fire, such a home as the sinner has beneath the shadow of the cross, such a home as the beloved disciple had when his head

rested on the bosom of Jesus, such a home as he has who dwells in the secret place of the Most High and abides under the shadow of the Almighty.

3. In God, as our home, we find the strongest and sweetest manifestations of love towards us. Who on earth loves us with such an affection as those in our own house? Through the deceitfulness of sin, the heart may sometimes waver as the tempter tries to persuade that others have a love well nigh as strong; but experience awakens the conviction that whatever promises others may make, when the hour of trial comes no other love can be put in comparison with that of the hearts around our own domestic hearth. The prodigal awakens to this truth, when after being reduced to wretchedness by those who took the name of friend, he still finds a shelter open for him beneath the father's roof he had wilfully forsaken, and more than a welcome in the mother's heart he had wrung with the bitterness of woe.

Who loves us as God loves us? Who can love us as he loves us? Who can give us such evidences of love? Every thing belonging to man in his best estate is, in comparison with God, less than nothing and vanity. His love like his other attributes, is infinite. Human love at best only is very faint in age.

“Thine is an unchanging love,
Higher than the heights above:
Deeper than the depths beneath,
Free and faithful, strong as death.”

“As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” “God so loved the world that he gave his only begotten Son.”—*Jno.* 3:16. Like the wayward child, we are prone to believe that others love us better than He; but when, after wandering from our father's house and spending our substance in riotous living of sin, we find ourselves in want; when sorrow distresses; when sickness pains; when friends forsake; when guilt agonizes; when death approaches; when the judgment is at hand; then we are aroused to his tenderness, and find he so loves us, that though our sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool;—so loves us that when father and mother forsake us, then He takes us up; loves us with the love of Christ which passeth knowledge. That were a home indeed in which we thus rest in the love of God through Jesus Christ. And “God is love: he that dwelleth in love, dwelleth in God, and God in him,”—1 *Jno.* 1:16.

4. In God, as our home, we have the object of our fondest and most delightful affections. Every other joy is a cold and empty thing compared with the pleasure springing from the proper exercise of the domestic affections. When putting away the wife who devotedly loved him, that Jupiter tonans of mortals the emperor of the French, who had drunk of every pleasure earth can give, who had crowns at his disposal and more than half a million bayonets at his command, made to her the confession that all the true happiness he had ever known, had been in the enjoyment of her society, her love, and her home. This is the natural feeling of every human heart. Home is the pole-star of the heart in its wanderings. The remembrance of those who love us there, lightens the gloom of separation, and brightens the future by the hope of again resting amid their loves in peace. The record of a young officer of ardent piety, lately slain,—whose praise is in all the churches,—is that the love that he fostered towards her whom he was hoping to make his bride, animated him through the sufferings of a Crimean winter, cheered him during dreadful nights spent in the trenches, and gave vigor to his arm as he struck for victory and his country's glory. How many a way-worn soldier of Jesus Christ has been out of weakness made strong, waxed valiant in fight with the powers of darkness, and at the midnight cry has rushed with more than cheerfulness to grapple with the king of terrors, forgetting pain, sorrow, and death, under the elevating joy of love to Jesus Christ; and, as in Jacob's service for Rachel, the years of a life of toil and suffering have seemed but a few days for the love borne by the believer to his Lord. Who but the child of God can tell with what joy unspeakable and full of glory, the saint now rejoices in the love of Jesus, and looks forward to the day of our espousals, the day of the gladness of our heart, of which Christ himself says, "As the bridegroom rejoices over the bride, so shall thy God rejoice over thee."—*Isa.* 62:5. In that home of all other homes, in heaven, Jesus is all in all. As Andromache said to Hector, after mentioning the loss of parents and brothers,—

My mother, father, brother, husband dear,
My all art thou; all love I find in thee;—

so may the Church say to Jesus, the heavenly bridegroom, Thou art to me father, mother, brother,—thou art my home. And true to the fundamental principles of the heart is it, when one of the greatest masters of human nature makes the wretched beggar-boy Smike say to the only friend he has ever found, and who though anxious to help him, was as poor and houseless as himself,—I will not, I cannot leave you; you

are my all ; you are my home. The same feeling which prompted this, operating in the soul of the saint, and reaching forth with intense yearning to Him who though now crowned with glory, is still the same as when on earth he had not where to lay his head, makes us say to Him, "Entreat me not to leave thee, or to return from following after thee ; for whither thou goest, I will go ; and where thou lodgest, I will lodge ; thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried ; the Lord do so to me, and more also, if aught but death part thee and me."—*Ruth*. 1:16-17. The idea of heaven is but the idea of home carried out to perfection,—with its central attraction, Jesus. St. Chrysostom says, "Where Christ is, there is heaven." We say, where Christ is, there is home.

Where'er thou art, blessed Jesus, is my home,
Nor earth, nor heaven has home apart from thee.

Thus God has been our dwelling-place in all generations ; we find in him the same blessedness and peace enjoyed by our fathers. An ancestral home is ever most fondly loved ; around it cluster the most endearing associations. God is our ancestral home. He will be to us all that he has been to our fathers. And when one and another of the patriarchs is said at death to be gathered to his people, to sleep with his fathers, they are represented as coming together by family re-union in their common ancestral home, in Him who has been their dwelling-place in all generations. "Thine own friend, and thy father's friend, forsake not."—*Pro*. 27:10.

From this home we were driven, and against us the door was closed, when the Lord God drove out man from the garden and placed at the east of Eden, Cherubim and a flaming sword. But there has been opened "a new and living way." From the lips of Jesus expiring on the cross, the glad tidings were published to our doomed world, "It is finished !" Jesus, the eternal Son of God, says. "I am the way. I am the door ; by me if any man enter in he shall be saved."—*Jno*. 10:9. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth ; behold I have set before thee an open door."—*Rev*. 3:7. Jesus came from heaven to seek and to save those that are lost, by leading them back to the ancestral home of their eternal God. We are now like the prodigal, when in a far country his substance had been spent by a life of sin, and in rags and misery he was feeling himself in want. When with repentance and tears we return to our Father, from heaven the habitation of his holiness he sees us with his watchful eye of love, and through his

Holy Spirit runs, and falls on our neck, and kisses us ; and puts on us the best robe heaven can furnish, even the righteousness of Christ ; and puts a ring on our hand, even the seal of the Holy Spirit ; and puts shoes on our feet, the preparation of the Gospel of peace ; and spreads for us a banquet of the hidden manna ; and gathers angels to rejoice over us as sons of God who were dead and are alive again ; who were lost and are found. An angry, tumultuous sea, dark as the waves of death, shuts in our horizon and rolls between us and our eternal home. But He who walked the waters with Peter sinking, and hushed the surges threatening to swallow up the disciples on the sea of Galilee, is walking with us, and will bring us safe to the heavenly haven, and to our fathers' God, our ancestral home.

Then what is death ? What was death to Jesus when here on earth in the likeness of sinful flesh, but a return to his home in heaven, the bosom of the Father, the glory he had with the Father before the world was ? What was death to Enoch and Elijah, who appeared with this same Jesus in glory ? What was death to the martyr Stephen, when he saw the heavens opened and the Son of Man at the right hand of God, waiting to receive his spirit ? What but an entrance through the gates into the heavenly city, where Jesus has prepared a home for us, there ever to abide under the glory of the glorified Redeemer, in the secret place of the Most High, under the shadow of the Almighty.

No, not the streets of gold,
Nor gates of pearl, nor Salem's silvery dome,
Nor scenes on Zion's heavenly field unrolled,—
These, these are not my home.

My disembodied soul,
Ye kindred angels take to Jesus' breast ;
There dove-like seeks my heart its final goal,
There only longs to rest,

THE TROUBLE you dread may never come ; and if it does, its character may be so changed by the time it reaches you, that you may not dread it ; or you may be raised above it, so that it may pass away without much affecting you. Small troubles are frequently the greatest trials, because we endeavor to bear them alone.

NURSING VESPERS.

BY REV. J. E. RANKIN.

A row of little faces by the bed,
A row of little hands upon the spread,
A row of little roguish eyes all closed,
A row of little naked feet exposed.

A gentle mother leads them in their praise,
Teaching their feet to tread the heavenly ways,
And takes this lull in childhood's tiny tide,
The little errors of the day to chide.

No lovelier sight, this side of heaven is seen,
And angels hover o'er the group unseen,
Instead of odors in a censer swung,
There floats the fragrance of an infant's tongue.

Then tumbling headlong into waiting beds,
Beneath the sheet they hide their timid heads,
Till slumber steals away their idle fears,
And, like a peeping bud, each little face appears.

All dressed like angels, in their gowns of white,
They're wafted to the skies, in dreams of night,
And heaven will sparkle in their eyes at morn,
And stolen graces all their ways adorn.

IMPORTANT STATISTICS.—Hunt's *Merchant's Magazine* says there are on the globe one thousand million of inhabitants. And that of these thirty-three millions, three hundred and thirty-three thousand, three hundred and thirty-three die every year, which is at the rate of seven thousand seven hundred and eighty every hour, or sixty per minute, or one for every second. The number of births are about equal to the deaths. The married are longer lived than the single. The sober and virtuous live longer than the vicious and intemperate. The average of life is thirty-two. One quarter die before the age of seven, and one-half before seventeen. Marriages are more frequent after the equinoxes, that is, during June and December. Number of men capable of bearing arms, is one-fourth of the population.

THE BELIEVER LOOKING TO CHRIST.—“Whom have I in Heaven but Thee; and there is none upon earth that I desire beside Thee.” (*Ps.* lxxiii.) We have here the believer looking up to heaven, looking abroad on the earth, looking unto himself and into his own heart, and finding nothing; nothing he can delight in, and nothing he can trust to, but one, his God and Saviour. God as he has revealed himself in the person of his well-beloved Son. And then we have the believer, with this blessed object in view, turning eyes backward, and retracing his course, Christ in his heart and in his thoughts, Christ in the world, and Christ even in heaven; even in the possession of ten thousand times more than heart can conceive, still Christ his portion, his ALL, and all he desires for ever. *Ragland.*

BIBLE COMMENTARIES.—We learn from a curious work by Mr Darling, of London—“*Encyclopedia Bibliographica*,” just published, that exclusive of commentaries on the whole Bible, and on the Old Testament, twenty-five hundred different works have been published on the Pentateuch and Genesis; five thousand on the Psalms; on Isaiah, two thousand; on the Gospels, six thousand; on the Epistles of Paul (and to the Romans in particular,) about three thousand; and on Revelation, two thousand. From this it is seen that it is not true that more books have been written on Revelation than on other parts of the Bible, and it appears that the Gospels, the Psalms and Romans, and Genesis, have received the most attention from Christian writers.

TRUST.—You have a great trust to commit to God when you die, and God has a great trust to commit to you while you live. If you keep his truths, he will keep your souls. “Because thou hast kept the word of my patience, I will also keep thee.” (*Rev.* iii:10.) Be faithful to your God, and you shall find him faithful to you.—*Flavel.*

ENCOURAGEMENT.—O believer, hidden in the cleft Rock, abide in him. As the sky darkens around you, hide deeper in him. It is only for a short time; one dark, dark cloud, and eternal sunshine beyond; one wild wave of vengeance, and an unbounded ocean of glory.—*M'Cheyne.*

GRAVEYARD THOUGHTS.

BY REV. JAMES WOODS.

WE PRESENT our readers with the following beautiful and appropriate remarks, made by the Rev. James Woods, at the consecration of the "Oak Mound Cemetery," near Healdsburg, a short time since. Speaking of this address, the *Sonoma County Journal* says: "It was listened to with rapt attention. Mr. Woods is always an interesting speaker, but on this occasion all his energies seemed called forth to impress upon the audience the sanctity of the place, that, hereafter, as we may stop and gaze upon the little hillocks, these life-lessons may be brought home to our hearts, and there leave the impress of good, so that when we take our places in 'the silent halls of death,' it may be in the full faith of a glorious future in that "mansion not made with hands, eternal in the heavens."

WHEN MOSES stood upon the northern slope of Horeb, gazing in awe upon the burning bush, a solemn voice fell upon his ear, saying, "Put off thy shoes from off thy feet, for the ground whereon thou standest is holy ground." So the ground on which we now tread is set apart for holy ground. Not that it is holy in the sense that our burial here will affect the future interests of the soul. For so far as our future and eternal interests are concerned, it matters not whether we are buried on the lone mountain top, in the remotest recesses of the gloomy canon, or far down in the rocky caverns of the ocean depths; wherever buried, our scattered dust will be re-collected on the resurrection morning, and the soul and body re-united to appear at the judgment bar. So that this is not holy ground in the sense that our burial here will affect the future interests of the immortal spirit. But this is holy ground in the sense that it is to be the place for the holy repose of the slumbering dead. This smooth and level lawn will soon begin to be ridged up into little mounds, and these mounds will all contain beneath them the sacred dust of the departed. Many of us, who are here to-day, with no peculiar feelings of solemnity and awe upon the spirit, should our lives long be spared, will come here at some future period with saddened and sorrowing hearts. And as we approach these little mounds, our bosoms will heave with uncontrollable emotion; and as we reflect upon our past associations, and friendships, and endearments, with those sleeping beneath the hallowed sod, our hearts will bleed anew, and our eyes will weep afresh. There are no spots upon the face of the earth which awaken such deep, absorbing, and soul-stirring emotions, as those within the sacred inclosure of the graveyard; for there is not a grave there that will not cause some heart to feel sad. And it some-

times happens that the very grave which, at first thought it might seem would awaken no emotion in any bosom, may be the very one that will awaken the most general sadness. There is a little grave in yonder graveyard that no one with human feelings can pass by without a deep drawn sigh. There may be persons with hearts of ice, who, as they pass, may cast upon it a glance of scorn and derision; but whoever has a human heart will have feelings of the deepest sadness as he passes by the grave of the lovely stranger. And when those other graves are removed here, who will remove that little grave, I do not know. But I hope some benevolent heart may prompt some kind hand to dig a little grave here, and place that coffin in it, that its little inmate may sweetly sleep here, in company, until the resurrection morning, when her guardian angel will come down from the skies, and bear her to her Saviour's bosom in heaven.

It might seem too, at first thought, *that the grave of the stranger* would awaken no particular sympathy; but when we should stand over that grave, and reflect that the silent sleeper there was sick, and sad, and died among strangers, far away from all the comforts and endearments of home; and through his lone sickness his sadness was made yet more sad when he thought of home, and reflected that had he but been there, his agitated spirit would have been soothed by a mother's kind voice and his aching head and throbbing temples would have been caressed by a loving sister's soft hand; or he would have been yet more tenderly nursed by a fond and gentle wife; when we thus think of the stranger, sick and sad, and dying far away from home, among strangers, we cannot but drop a sympathetic tear over his sleeping dust. Around the little mounds that will be raised here, some of us will gather, and our hearts will be stirred with the deepest and most overpowering emotions. The mother, at the pensive hour of twilight, when the heart is prone to be sad, will come here; and as she sits down by the side of the little grave, busy memory will go back to the time when the little sleeper was prattling in joyous glee, like a sweet bird of the morning; and she will remember how she gazed with intensest love upon that little face, lighted up with a smile as sweet and seraphic as if an angel's wing had fanned its little cheek, and left the beauty of heaven upon its little brow. And then her tears will flow faster than before. The wife just drooping in the mourner's crape for the death of her husband, will come here; and her heart will bleed, and her tears will fall, and her sighs will mingle with the sighing breeze, as she reflects that that manly heart that once beat so tenderly for her, now lies cold and

still in death, and that brow that used to be lighted up with such a glow of pleasure in the sunshine of her presence, is now as the cold and icy marble. The bereaved husband will come here, and the stern brow of care will unbend, and the big, manly tear will flow, as he thinks that the pride of his life, the joy of his heart, lies here in cold, unconscious slumberings; and as he remembers that the light of that eye which was wont to kindle into such sparkling joy when he spoke words of affection and tenderness, is now gone out in the darkness of death, another thrill of sorrow will vibrate through the very depths of his heart. So, parent and child, brother and sister, relative and friend, will come here at times to shed the mourner's tear at the shrine of bereaved affection. And though it is becoming and proper to plant by the grave of our departed friends the cypress which is the emblem of sadness, and the weeping willow the emblem of mourning; at the same time the grave should be enwreathed with flowers, planted there by the hand of love and watered with the tears of affection. And as these flowers bud and bloom afresh in the opening spring, they should remind us that the sleeping dust of the dead beneath the green sod will be awakened afresh on the resurrection morning to bud and bloom in eternal youth.

The grave has been frequently called the *mansion of the dead*; and it is the last resting-place of the weary pilgrim of earth. Many a trembling limb and aching heart, and throbbing brow, has been glad to obtain at last the repose of the grave. And as a place of calm repose after the toils of life are over, it has been called the mansion of the dead. But it has a strange and wonderful contrast with the mansion of the living. This mansion of the grave—it is but a narrow and gloomy spot. Thus Job says of it: "The grave is my house. I have made my bed in the darkness. I have said to corruption, thou art my brother, and to the worm, thou art my mother and my sister." This is the mansion of the dead—the narrow house of clay appointed for all the human family. But man, while living, may build himself an elegant mansion; he may erect it on some rising ground amid lofty oaks, and surround it with everything beautiful and ornamental: he may have his graveled walks and shady groves, and sparkling fountains and singing birds; beneath the lofty ceilings may hang the golden candelabrum, and the spacious apartments may all be ornamented with the richest and costliest works of art. He may make his abode the home of everything beautiful and enchanting; and after a few short years he must exchange it all for this narrow house of corruption and darkness. But if in life he was a good man; if he was a child of God; if he had accepted of Christ as his Sa-

viour and been born anew, and lived an humble, holy life ; then, after a short slumber in this narrow house of clay, there awaits him another mansion, a mansion of glory, standing upon the golden shores of the sea of glass that laves the eternal throne of God ;—a mansion radiant with the ineffable glories that beam upon it from the burning throne of Jehovah : grand, glorious, sublime, beyond all the powers of the human mind to form any conception of whatever. It is a mansion as infinitely surpassing all the splendors of the earthly mansion as the splendid earthly mansion surpasses this lowly mansion of the dead, this narrow house of corruption and darkness. And man's condition, as an occupant of the upper mansion, permitted as he will be to range forever over the illimitable fields of light and glory, taking his way from world to world and ranging from star to star, until he has paid a rejoicing visit to all the mighty myriads of worlds scattered over the infinite immensity—his condition there almost as far surpasses his condition while an occupant of his earthly mansion, as his condition in his splendid earthly mansion excels his condition in this lowly mansion of the dead. An old divine has said that “the grave is the dressing room of heaven. As when a gay assemblage are met together for an evening amusement, there is a dressing-room to which they go to array themselves in suitable attire to mingle in the gay throng ; so the grave is the dressing room where we put off this frail and sickly body, and array ourselves in the spiritual celestial body, to mingle in the company of the redeemed in heaven.

All that we know of what transpires beyond the grave, is derived from the light of the Bible. The chill air of gloom and darkness hangs over the grave and no light of philosophy could ever dispel that gloom. Philosophy may teach us many things. It may shed its glowing beams upon many subjects and teach us many things interesting and profitable. But it can shed no light upon the question, “What is the condition of man beyond the grave ?” As well might you take the feeble taper in your fingers and go out into the gloom of night and attempt to roll back the unbroken darkness of midnight from the face of the whole earth, as to attempt to make the light of philosophy dispel the gloom and darkness of the grave. Socrates did more than all others to force his way into the regions of future and spiritual manifestations. But mighty as he was in the unfoldings of philosophy, it lay not within his power to lift the mysterious curtain that hangs over the grave and intercepts between us and the future. He could kindle no torch that would shed its cheering light down into the darkness of the tomb and accompany the disembodied spirit on its dark and mysterious way into the regions of the

spirit land. But the Bible sheds its glowing light upon the gloomy darkness, and reveals to us the bright realm of infinite glory beyond. This guiding "star of eternity" throws its beaming light upon the pathway of the departing spirit, so that when we come to go down into the valley and shadow of death, we need fear no evil, for we have the promise of God's power and presence to sustain us.

The cemetery has been called the city of the dead; and, as in a living city, there are all conditions and ages, so in the city of the dead. As in the living city there is the aged man venerable for his years and dignity, who during a long life has labored in the cause of virtue and piety, extending the helping hand to the needy and destitute, speaking words of encouragement and kindness to the down-hearted and desponding, smiling in the sunset of life benignantly upon all. As we find such in the living city, so do we find those who have been of the same class, now slumbering in the city of the dead.

And as we find in the living city those of middle life in all the freshness of vigorous health, and yet all their bright hopes of earthly happiness withered and blasted like the summer rose plucked from its stem and wilting in the sun; or, more properly, like the young and vigorous tree all covered with green foliage, but with the canker-worm gnawing at its roots till its life is eaten away, and the tree now all blasted and withered. Just so do we find some whose fresh green hopes are all blighted while yet in the very morning of life. As we find such in the living city, so do we find those who have been of the same number now in the city of the dead. Their hopes, their happiness, their life, all blasted by some lightning flash of desolation.

And as in the living city too are those who have realized their brightest anticipations and their most ardent hopes, fluttering along day by day in exstacies of joyous life—the full sunshine of prosperity pouring upon their happy pathway of existence; so here, in the city of the dead, are those whose happy life was suddenly cut short by the ruthless hand of death.

In the living city the melodies of infant voices charm away the harsher cares of business; and these little rose-buds of existence are scattered through the garden of life, to bloom in beauty and make life happy. But how many of these lovely blossoms are cut down by the early frosts of death, and are buried here, and form a part of the city of the dead.

We are all marching on to the great congregation of the dead. As the poet has said:

“ Art is lovely, and time is fleeting,
And our hearts though strong and brave,
Still like muffled drums are beating,
Funeral marches to the grave.”

Soon all that remains of our mortal bodies will repose here in silent rest. The tears of our kindred and friends will bedew the green sod that presses upon our bosom, and mingle their sighs with the evening breeze that sweeps over our graves. But though our bodies will sleep here in the dust, our life-history will have been imprinted upon the memories of those by whom we have been surrounded. Every important, and almost every unimportant act of life, will have been daguerre-typed upon their memories, and will exert an influence for good or for evil. As the artist by every additional touch of his pencil to the canvas, adds to the picture, giving new colorings and shades, developing new points and bringing out each feature more distinctly, so does each act of life add to the life-picture, carrying it on towards completion, until at length it will be finished by the touch of death. And then it will be hung up to public view in the gallery of public memory, and will exert a potent influence for good or for evil. If a chaste and beautiful picture, its influence will be for good. If vicious and depraved, its influence will be for evil, and only evil; and the influence, be it what it may, will be communicated onward and onward as long as time shall last. As when the glassy lake receives into its bosom a pebble, a wave is set in motion which will circle onward until it strikes the surrounding shore, so every act of your life puts in motion a wave of influence that will swell on and on until it strikes upon the shores of eternity. Though the partiality of friends shall inscribe upon the elegant marble at the head of your grave, a beautiful epitaph, if that epitaph is not true to the life, it will exert no influence for good. But the life-picture will be a true daguerreotype likeness of all the actions of life, and its influence will tell for good or for evil upon all who behold it.

This morning, the calm, bright skies spread their broad arch over us like the sheltering wing of an archangel. The morning breeze comes wafted to us from off the bosom of the broad ocean. The bright, warm sun showers his golden beams upon us, and yonder mountain lifts up its brow towards the heavens, as if to remind us of the power and majesty of Jehovah. But we shall behold a different morning from this. For at some future time this same calm sky will part asunder and the great white throne will descend with the eternal Jehovah seated there-

on. And from around that throne will unroll the clouds of glory that will spread out into space, as far as mortal eye can reach, and myriads upon myriads of expectant angels will take their seats upon these clouds of glory to witness the awful scenes about to transpire. And when the judgment is set, the archangel's trump will ring its death-awakening blast over the earth, and that blast will penetrate the ears of the slumbering dead and awaken them again to life. To those prepared for the Judgment, that trumpet blast will be sweet melody, and the scenes of that morning will be of enchanting beauty. Some of us will witness these scenes from this very spot. Let us so live that when we come to lie down to sleep our last sleep, we may close our eyes upon the light of earth with the joyous anticipation of a pleasant awakening on the resurrection morning.

TAKE HEART!

ALL DAY the stormy wind has blown
From off the dark and rainy sea;
No bird has past the window flown,
The only song has been the moan
The wind made in the willow tree.

This is the summer's burial time;
She died when dropped the earliest leaves
And cold upon her rosy prime
Fell down the Autumn's frosty rime—
Yet I am not as one that grieves.

For well I know o'er sunny seas
The blue-bird waits for April skies;
And at the roots of forest trees
The may-flower sleeps in fragrant ease
And violets hide their azure eyes.

O Thou, by winds of grief o'erblown
Beside some golden summer's bier,
Take heart! Thy birds are only flown,
Thy blossoms sleeping, tearful sown,
To greet thee in the immortal year!

—[Dean.

DEATH is only death as viewed from the earthly side; as viewed from the heavenly side, it is birth.

TRIALS.—Richter most beautifully observes that sorrow seems to be sent for our instruction, just as we darken the eyes of birds when we would teach them to sing. Are trials then, to be avoided, or if we could escape them, is it wise to do so? What would life be without them? Without trials, my friend, you would die only half a man. Your own strength you will never know till it is tried. Men do not learn to swim on the parlor table. They must go into the deep water and buffet with the waves. And each one must do it for himself. It is an art no one else can learn for us. Observation may encourage us, but every one of us must contend with the surges of life alone and for himself. The swimmers before us leave no marks or buoys for us. We must live and die bearing our own responsibility. But Christ is all sufficient, however heavy our burdens may be.

PROFANE SWEARING is a palpable proof of the deep enmity of the human heart to God. It pays less than any other sin. It has not the miserable plea of temptation. It gratifies no passion; it satisfies no lust. It proves nothing as to a man's standing or birth, for the clown can swear as profanely as a lord. Nor is it any proof of honor, or courage, for the veriest poltroon can swear as profusely as "the army in Flanders." Taking God's name in vain is a most ungentlemanly and unprofitable practice. It is nothing but an outbreak of the over-restless enmity of the heart towards infinite holiness.

JOHN MILTON.—Twenty-eight different biographies are known to have been written of John Milton. This is more, perhaps, than has ever been written of any other man that has ever lived. These biographies are tintured with every sort of opinion, political, poetical, moral and religious. They have proceeded from the pens of chartists, whigs, aristocrats, poets, antiquarians, divines, scholars, painters, churchmen and dissenters, and infidels. Milton was indeed "the most religious of mortals." Religion was his imperial theme, the controlling and harmonizing idea of his life. No wonder, therefore, that he is held in everlasting remembrance. He was a positive reality, not a sham or a lie.

WHEN I see a boy who never prays, I think it a sign that he will be a profane and profligate man.

THE QUEEN OF SHEBA.

CALVARY CHURCH, SABBATH EVENING, 17TH JULY, 1859, SAN FRANCISCO, CALIFORNIA.

ALMOST three thousand years ago there was a large caravan conducted through the deserts of Arabia to Jerusalem. A queen is traveling to the holy city with a very great train, with camels and dromedaries, and servants bearing the precious products of her own country and the acquisitions of commerce. And when the distinguished visitor arrives, a day is set for her appearance before the wisest king that ever sat on a throne. But who is she, and whence is she? And wherefore does she come? And what is the result of her visit? Listen, and you shall learn. Let us read the history from 1 *Kings* x:1-13. It is duplicated in 2 *Chron.* ix:1-12.:

AND when the Queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions; there was not anything hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. And she said to the king, it was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these, thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the Lord, and for the king's house harps also and psalteries for singers; there came no such almug trees, nor were seen unto this day. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

I. *Who was the queen of Sheba?*

To answer this question satisfactorily a few preliminary points should be briefly considered.

1. According to our translators the *Sebaiim*, that is, the *Subceans*, are the descendants of Seba, or Saba, son of Cush, who settled in Ethi-

opia.—*Gen.* x:7; 1 *Chron.* 1-9. If this be correct, then the land of Cush as the Hebrews called it, is the same as the Ethiopia of the Greeks and Romans, which is in Africa—the Ethiopia of our day, but as we shall see presently this is not the Sheba of the text.

2. *The Shebaim* are the descendants of Sheba, son of Joktan, and to be distinguished altogether from the former, the Sebaiim. These *Shebaim*, are called by the Greeks and Romans Sabæi, and dwelt in Arabia Felix. In *Joel* iii:8, they are called Sabæans, the people who were to buy captives of Tyre from the Jews.

3. And again, from *Job* i:15, we learn that a wandering race, or robber band, *Bedaween* as they are now called, in his day were known as Sabæans; but whether the Sabæans of Job came from Cush, Edom or Arabia, we cannot tell. And our trouble is only increased by finding that there is another race having a progenitor of the same name. That is, we have *Seba*, son of Cush, *Shaba*, son of Joktan, and then we have another Seba, Sheba or Saba, son of Jokshan, grandson of Abraham by Keturah, as you may learn from *Gen.* xxv:33; and his children appear to have been “men of the wilderness,” and in this, like their kinsmen of Dedan, Ephah and Midian.

It is an oriental custom to designate a man by saying that he is father of such a one, or is of such a town, and particularly if there is more than one person of the same name. A familiar example is Judas Iscariot, or Mary Magdalene. *Queen of Sheba* is then a proper designation.

But as if we were never to be done with confusion about this term, *Sabæans*, it is also applied to the star-worshippers of Asia, and also to a sect in the East who are sometimes called Mandanites. As to “the land of Cush,” about which so much has been said, Bochart places it exclusively in Arabia, and Gesenius exclusively in Africa; while others, as Michælis and Rosenmuller, think there was an African and an Arabian Cush, and some even think another land of Cush lay on the Persian Gulf. That Ethiopia in Africa may be considered as “the land of Cush,” is perhaps admitted by most. Mizraim and Cush, that is, Egypt and Ethiopia, are often found classed together.—*Isa.* xi:11; xx:4; xliii:3; xlv:14; *Psa.* lxxviii:31; *Nahum* iii:9. Then it is also plain, that the land of Cush or Ethiopia is sometimes spoken of in regard to the people thereof, in such a way as to render it clear they must have dwelt in the Arabian peninsula. And from this fact we conclude that Cushites (Ethiopian) were found in Arabia as well as in Africa, and perhaps also wandering tribes of the same people were to be found in

Idumea and on the Persian gulf. Now in the light of these facts, we are at no loss to explain the frequent, and sometimes apparently contradictory allusions made in the Scriptures and in ancient writings, to Ethiopia and Cush. Our translators considered Cush as meaning Ethiopia; but Ethiopia, as known to the Greeks and Romans, admitted of a widely different application than the Hebrew term, Cush. From its etymology it can be applied to any country whose inhabitants were of a *sunburnt* complexion. Whatever other applications, then, the term may or may not have had, we conclude that the land of Cush or Ethiopia meant the country now called Nubia and Senaar or the kingdom of ancient Meroë. Various races are found in that region of Africa, at the present day, and so also in former times, as the Berbers, the Macrobian, Nubians, Dongolians and the Cushites, “who are men of stature,” and “handle the shield.” Bruce and other travelers, down to our own Taylor, have described the country and its people. Temples, tombs and pyramids of a remote period are in proof of its ancient civilization, wealth and power, although the evidence is now complete that the civilization of Egypt was introduced *from India, and not from Ethiopia*. These matters have been amply discussed by the learned from the days of Herodotus to our own, and especially by Heeren and Osborne. Josephus says that the ancient name of Meroë was Seba, and we find Seba of Africa and Sheba of Arabia classed together in the Bible as rich, but far-distant lands. Thus *Ps.* lxxii:10; *Isa.* xliii:3, and xlv:14, where God says to his people, “I have given Egypt for thy ransom; Cush and Seba in thy stead.” “The wealth of Egypt, and the merchandise of Cush and of the Sebaïm, men of stature, shall pass over to thee and shall be thine.”

The temples and cities, wealth and power of Ethiopia (Heb. Cush.) are often alluded to in the Bible and by ancient writers. In the kingdom of Meroë were the “Oracles of Ammon.” Cambyses failed to subdue the Ethiopians. Tradition says that Moses first distinguished himself in the service of Pharaoh by leading an expedition from Egypt against the Ethiopians. The period of the greatest glory of this country ranges from 700 to 800 before Christ. In 2 *Chronicles*, xxxii:23, “many peoples” are said to have brought gifts unto Jehovah at Jerusalem, and presents to king Hezekiah, so that he was magnified in the sight of all the nations, and among these it is fair to conclude were the Ethiopians. In the reign of Asa, king of Judah, say B. C. 950, we read that a king of Ethiopia went out against him with an army of a thousand men and three hundred chariots.—2 *Chron.* xiv:9. This army

must have been from Africa, for war-chariots were never in use in Arabia. It is also worthy of being remembered that in several passages of the Old Testament the conversion of Ethiopia to the true religion is foretold, and accordingly we are able to point to the fulfilment of these predictions of the Hebrew prophets.—*Isa.* xlv:14; *Zeph.* iii:10; *Ps.* lxxviii:32; lxxxvii:4. If the prophets meant their conversion to Judaism, or their subsequent conversion to Christianity, we believe history will abundantly sustain them. The Queen Candace of *Acts* viii:27 was doubtless the reigning sovereign of Meroë, and that she was converted to Christianity by her treasurer is probable, and is, in fact, the prevailing tradition of that country and of all the East to this day. It is in proof abundantly that in both ancient and modern times this country has been under the rule of female sovereigns. The fathers, *Irenæus* and *Eusebius*, both assert that Candace was converted to Christianity by her minister, who was converted by Philip, and that by her the whole kingdom was brought under the influence of Christianity, and it so continues to this day. *Jeremiah* speaks of a celebrated individual Ebed-me-lech, who was an Ethiopian.—xxxvi:7. In ancient times the carrying trade was chiefly in the hands of the Ethiopians, and hence their grandeur. Everything that has come to light in modern times, from the monuments of the Upper Nile as well as from Egypt, confirms our ecclesiastical traditions and our holy records in all they say of this part of the world.

Josephus says that the queen of Sheba who visited Solomon, was also a queen of Egypt and Ethiopia; and this is according to Abyssinian tradition also; but the only way in which this can be true, is to suppose that as queen of Arabia Felix, she had extended her dominions over Egypt and to Ethiopia. Nor am I aware of any fact that would contradict this, for it is true, that some of the sovereigns of Arabia have been very powerful, and it is also in proof that they did sometimes extend their sovereignty across the Red Sea, even as far as Ethiopia. On the whole, then, we wish to repeat and settle the matter once for all, as far as we are able, that it seems to us that much of the contradiction that is found in the books on this subject, is owing to the confounding of these names, Seba, Saba and Sheba, as if they were always to be considered as synonymous. And this confusion can be the more readily accounted for from the fact, that though the Hebrew letters with which they begin find their correspondent in our letter “s,” yet they are altogether different letters (Sameck and Shin). According to Keil, *in loco*, who refers to Bochart, Rosenmuller and Gesenius, for proofs,

Sheba (with Shin), and Seba (with Sameck), are not the same names at all, and are never in the Bible applied to the same country. He asserts, and correctly as it seems to us, that *Sheba* in the Old Testament is always used to designate the kingdom of the Sabæans, whose capital was Saba, which we take to be the same as the Greek *Mariaba*, and that the country of the queen who visited Solomon, was Arabia Felix. And according to the same authorities Seba denotes Meroë, or Ethiopia in Africa. Our Lord calls her *the queen of the south*. But by this we may understand any country lying south of Palestine, as Arabia Felix or the African Ethiopia. Oriental scholars quite generally agree in saying that the various names by which the country of this queen is designated, as Saba, Azab, Azaba, Seba and Yemen—all signify *the south*. Bochart followed by Kitto, and many others, therefore say that “queen of the south,” is the same as queen of Yemen, that is, of Arabia Felix. The expression “uttermost parts of the earth,” is a familiar phrase for any distant land, or unknown and undefined region. Had California and Australia been known at all in those days, they would rightly have been called the “uttermost parts of the earth,” as in fact they are to this day. Or if, as some contend, this expression signifies a country surrounded by the ocean, still it may be applied to Arabia Felix, for it is nearly surrounded by the Indian Ocean and the Red Sea. The commodities that she brought to Solomon might have been purchased, and besides, they were common to a large part of Africa and of Asia. Nothing definitely, therefore, can be urged from them as to her country; but as far as they furnish the material for an argument, they are in favor of Yemen. It is possible, as we have already intimated, that in the days of Solomon the dominions of the queen of Yemen may have extended across the Red Sea, and up the Nile, and over all Ethiopia. If so, there is no difficulty in harmonizing the multitudinous traditions of Arabia Felix and of Abyssinia, that is, of Ethiopia. As far as we comprehend the meaning of the *Targum*, that calls this royal visitor “the queen of Zemargad,” it favors our views.

The Hebrews usually understood Cush to be the southern part of Arabia. As in *Numbers* xii:1, where Moses' wife is called an Ethiopian (Heb. Cushite). But Moses married a woman of Arabia and not of Africa. And from *Hab.* iii:7 compared with 2d *Chron.* xxi:16; xiv:9, we learn that Cushan and Midian were countries adjacent, if not identical. If the context and connexion require that the Hebrew Cush should mean the African Ethiopia, or the oriental Cush, that is, Susiana in our day, the region first settled by the descendants of Cush, the

eldest son of Ham and father of Nimrod ; or southern Arabia, then we are authorized to give it that signification. The queen of Sheba, who visited Solomon, we suppose to have been queen of Arabia Felix, (Yemen), at the time that the Arabian kingdom extended over the Red Sea, and up the Nile, and to Ethiopia in Africa. On the whole, then, all the cavils that unbelievers have raised against Moses and the Old Testament historians about Cush and Ethiopia, are wholly removed, if we consider, as we believe we are fully entitled to do, the facts, that Cushites meant a people of a brown or sun-burnt complexion, without fixing the country of their birth. This appellation might, therefore, be applied to many peoples of Africa and Asia. And accordingly the land of Cush, or Ethiopia, seems to have meant a country east of Arabia, say on the Persian gulf; Arabia itself; and the African kingdom of Meroë. And wanderers in Idumea, or the land of Uz and elsewhere, were called Sabæans, and perhaps Ethiopians or Cushites. On this subject, and for a full account of the traditions of the questions the queen put to Solomon, and how he answered them, we refer you to Kitto's Bible Illustrations on the passage, as perhaps the most readily obtained and most satisfactory.

II. *Why did she visit Solomon?* "And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions."—*Verse 1.*

It is evident she was a person of learning, and interested especially in the kind of learning that then prevailed most in the world. She came to satisfy herself whether the rich prince that had gathered so much wealth from her country and her neighbors, was really the learned man his reputation made him. She came to try him in all those sorts of questions, parables or allegories—such, no doubt, as Nathan had taught to Solomon. For though God gave Solomon wisdom, it was not without the use of means. We must remember, also, that there was a constant stream of travel in those days, from the Tyrians and Jews to the Red Sea, Persian gulf and African coasts. Solomon's Ophir voyages are vouched for by the traditions of all the surrounding countries. The Abyssinian, Arab, Moor and Pagan, all speak of the intercourse of the people of Canaan in ancient times, especially in Solomon's day, with Africa. These Ophir fleets probably put into the ports of Yemen both in their outward bound and homeward voyages, and from them the queen doubtless learned much concerning the wealth, learning and wisdom of the king, their master. It is true that conjectures are almost

endless as to where Ophir was. Josephus says it was the Indies; but what does he mean by the Indies? Perhaps he meant Sumatra. Calmet says Ophir was in Armenia; others in Spain; in Zanzibar; in India; Ceylon; Arabia; Peru, and even in California. I do not know where. But wherever it was, the conjecture of old Ephraim Cyrus, that the voyages to and from Ophir, were the means of carrying Solomon's fame to the ears of the queen of Sheba, seems to us a very probable one.

Concerning the name of the Lord, in the first verse, is a peculiar and difficult phrase. Some, as Movers, consider it superfluous, and suppose it to have crept into the text by some careless abbreviator. But we discover no authority for this opinion, except the very satisfactory one, that its advocates confess they do not understand the clause. Others, as De Wette and Maurer, say it means that Solomon's fame promoted the glory of Jehovah—in *gloriam Jovæ*. According to the Septuagint, Syriac and Arabic, *concerning* should be *and*, (the Hebrew *le* having been used in the sense of *ve*.) If this can be sustained, the sense is plain. The queen heard of the fame of Solomon *and of the name of the Lord*. No less an authority than Keil renders it thus: "by the name, or in regard to the name of Jehovah." Then the clause signifies that the fame of Solomon was so connected with the name of the LORD, that the queen in hearing of his wisdom heard also of his God, and knew that it was from Him that he had obtained such extraordinary knowledge. From the history of the Philistines and Egyptians, and also of Hiram, and of the heathen in later times, it is clear the name and some knowledge of the mighty works of Jehovah among his people, was known among the surrounding nations. Some recognition of Jehovah as the God of the Hebrews, was consistent with polytheism.

She came to prove him with hard questions. In my lectures on Samson, "the Hebrew Giant Judge," I have shown that it was an ancient custom for princes and others, at feasts and on various public occasions, to try each other's sagacity and skill by proposing curious and difficult questions. Classic writers abound in proofs and illustrations of this. "Hard questions" here seems to mean parables, riddles and the like. According to some statements in Josephus, (*Antiq.* viii and *Ap.* i,) Solomon had a great encounter with Hiram in solving riddles. We know indeed from the sacred text, that he was distinguished for his proverbs and wise sayings. And we know that such exercises were as familiar to the Arabs as chess-playing is with us. The great lexicographer, Freytag, published at Bonn, 1838, Meidani's great collection of Ali Ben Abi Taleb, consisting of six thousand proverbs. No poet is considered

worth reading among the Arabs who does not interweave his poems with wise sayings. A large portion of the old traditions of the east are preserved in their proverbs, and to the present day, it is a common saying in the East, "yonder comes that old Arab with a proverb in his mouth." And Solomon told her all her questions; there was not anything hid from the king, which he told her not. The fables, riddles, problems and apologues, were all alike easy to him. "And when the queen had seen all Solomon's wisdom," etc.—*Verses 4 and 5*. "And there was no more spirit in her. *She was beside herself from astonishment.*" (Keil.) She was simply overcome with what she saw and heard of Solomon's wisdom, riches and glory. He answered all her questions and showed her his palace and the temple. And she was astonished also at the various orders and grandeur of his officers, his ministers of state, and his cup-bearers, and their apparel, and the manner of their ascending the steps up unto the house of the Lord. From this last expression we may suppose she witnessed Solomon's sacrifices and worship in the temple. The eighth and ninth chapters set forth the profusion of his sacrifices. It is, however, not necessary to the evangelical interpretation of Scripture, that we should understand that the queen was then "struck down with conviction of sin," or overwhelmed by any supernatural influence. Such a meaning is not to be found in the text. The effect on her was natural. Such a sight, such productions of art, and such a display of wealth, and such profusion in religious worship, might well produce a powerful effect on a delicate mind and susceptible heart. Dr. Clarke says that he once saw a precisely parallel case. A lady, who was herself an artist, was so struck on seeing some exquisitely finished original paintings, that she was obliged to leave the room. The general belief of Jewish authors is that she was converted to the true religion. There is nothing, at least, against this opinion, but much in its favor. As to the argument that she could not have been converted, because she did not offer sacrifices, we have only to ask for the proof that she did not do so. May not some things have been omitted? We know that she confessed that half had not been told her, and that she praised Jehovah, and congratulated the people on having such a God and such a king, and Solomon on being the object of so much sovereign goodness. All this looks to us like the fruits of a true apprehension of the character of God. It is true her name is not recorded in the Bible, nor are the names of many other women who lived in olden times, who were nevertheless distinguished for their piety. The Arabs

call her Balkis, and the Abyssinians say her name was Maqueda, but all agree she was converted to Judaism.

According to the Arabian traditions, the queen's presents to Solomon were magnificent beyond anything ever seen in the world. Her ambassadors were followed by a large number of maidens and young men, and then came the servants with carpets wrought with gold and silver, and a crown composed of the finest pearls and hyacinths, and many loads of musk, amber and aloes, and pearls, and diamonds, and crystals. The talents of gold have been estimated as high as *four millions* of dollars, and the spices and precious stones are supposed to have been of much greater value. According to Pliny and Virgil, Arabia Felix was noted for its riches and spices, gold and silver, and precious wood and stones; but myrrh, gold, cassia, frankincense and precious stones were common to Arabia, India and Africa in those days, so that nothing definite as to her country is to be learned from her gifts. She could have purchased them, if they were not the products of her own country. It is also well known that an extensive trade was carried on in these products in those days, by Greeks and Israelites.

III. *The king's reception and reciprocation.* He gave unto the queen "all her desire, whatever she asked, beside that which Solomon gave her of his royal bounty." That is, he acted right royally—as became Solomon. His gifts then, were not the things which she had brought to him. That would have been an insult. It is an oriental custom for friends, great personages and kings, to show their riches and ingenuity, in an *interchange of gifts*. No doubt, therefore, Solomon's gifts were the products of Judea, or such as he had procured from distant lands; such as would be curiosities in the queen's country. He gave her of his own royal bounty. See 1 *Kings*, x:13, and 2 *Chron.* ix:12. The tradition is that Solomon made this queen one of his wives, and that she had a son by Solomon whose name was *Menilek*, who was brought up at his court, and succeeded his mother on the throne of Sheba, and that by his mother and himself the Jewish religion was established, and continued the established religion of that country till it was converted to Christianity. Nor are traditions wanting that descendants of Solomon, from his son *Menilek*, are still to be found in that country. Josephus is positive on these points, and so also is Grotius. The traditions of Ethiopia are that this young man was crowned as their king in the Temple of Jerusalem by his father Solomon. Bochart with a great deal of learning decides that the Ethiopian traditions about the queen

of Sheba are much more reliable than any others.—2 *Phal.* c 26. She is said to have reigned forty years. Her death is thought to have occurred about 986 before our era.

LESSONS.

OUR LORD commends this queen for her diligence in seeking wisdom, and confirms the essential portions of our history. It was not mere curiosity, then, but an earnest desire to gain knowledge, the knowledge of God, that prompted her to visit Jerusalem. “The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.”—*Math.* xii:42.

1. In the days of king Solomon, and long before and for ages afterwards, one of the chief means of acquiring knowledge was to travel from country to country, visiting the seats of learning or the cities renowned for their men of wisdom. Traveling and public lecturing are old methods for the acquisition of knowledge. Euclid and Plato went to Egypt to study, and Herodotus and Homer recited their productions in public assemblies. And even in the dark ages, and in more modern times, long journeys and dangerous voyages have been made in search of wisdom. Within a few months two distinguished men of science have finished their earthly pilgrimage, who began their pursuit of knowledge, if I am not mistaken, by laborious travel. And though the multiplication of books and the diffusion of knowledge by the press, has made an extensive acquaintance with the world, more easy than in former ages, yet a more close and direct intercommunion of nations is on many accounts very desirable. It may not be so essential now for the attainment of a liberal education, to travel as in past ages; it may be that Christian students are not pressed with motives so great to travel over the earth in search of religious truth, as the sages of old did; yet the advantages of a personal knowledge of different countries and nations, are still very great. International acquaintance removes many prejudices, and has a powerful influence to promote trade and good fellowship. While we rejoice, then, that the Press brings home to our doors the results of the wisdom and learning of the world, and especially that we have by the Press of our day, the WORD OF LIFE in all our houses, and translated into so many living tongues. We should remember that in former times those who were in search of truth, had to seek it by travel and through many perils. There came people from

all the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. The queen of Sheba will give testimony against us, if we neglect to hear Moses and the prophets, Christ and his apostles. She sought wisdom with great zeal and at much expense and pain. But Christ, the wisdom of God is offered to you in your own houses. He came from heaven to be the way, the truth and the life. He came, not to call the righteous, but sinners to repentance.

2. The queen's estimate of God's service is to be learned from the high appreciation she put upon the privileges of Solomon's people. *Happy*, said she, *are thy people! Happy are these thy servants!* Solomon's father has told us that it is better to be a door-keeper in the house of the Lord, than to dwell in the tents of wickedness.

3. Let us learn whence cometh all true wisdom and glory. The queen was correct in ascribing all Solomon's greatness to the favor of God. *Blessed*, said she, *be the Lord thy God, who delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice.* This was a noble exhortation to the king and to his people, to thank God for all his goodness to them, and to remember that the wisdom and wealth, power and glory of both the king and the people, were God's gifts. God delighted in Solomon as king over his people, and in this was his happiness. The favor of God is the only abiding and true glory. It maketh rich and addeth no sorrow.

4. The queen of Sheba in so far as she was a sincere seeker after wisdom is a proper model for us. In our day men usually travel for health or for gain, or for the attainment of such knowledge of the world, the products and markets of different portions of the earth, as will enable them the better to make money by trading; but this queen traveled for the nobler purpose of gaining wisdom. Perhaps, indeed, as we have ventured to think, it was chiefly to gain the knowledge of Jehovah, the one only living and true God, that she came to Jerusalem. If so, the case is a very interesting one. The fame of Solomon had reached her kingdom. She is told of his wealth and wisdom, but especially of the temple and its service, and of the glory of Jehovah that filled it; and she is seized with a great desire to know more about these things. And accordingly, at much expense and toil she makes the journey to Jerusalem, and *in seeking she finds*. Happily for us, we have houses of worship at our doors. We have not to travel across the continent, or to make a long voyage, to hear the Gospel. In Christ are all the treasures of wisdom and knowledge, and He is set forth be-

fore us in the Gospel of the grace of God. The true wisdom is nigh unto us. It is the Word of God revealing unto us the truth as it is in Jesus.

Some men are always going to do something, who nevertheless do nothing, at least nothing to purpose. But does the loom of life ever stop? The pattern that it was weaving when you went to sleep, it is weaving when you rise in the morning; and if you neglect your duty at any time, you are breaking a thread in the loom that will mar the cloth and discover a flaw, even after you may have forgotten how and when it was caused. In trying to be happy without the true wisdom, you are seeking the living among the dead. You are searching for treasures where there are none to be found. In trying to win heaven by your decency and mere morality, you are like sailors at sea in a tempest, who pull with all their might, some at the main-mast and some at the bow-sprit, but leave the helm untouched. No; Christ is the way, the truth and the life. Nor is there any other. Nor is any other needed. He is able. He is willing. Doubt no more. "Him that cometh unto me, I will in no wise cast."

PRAYER.

ALMIGHTY GOD, we adore thee for the wisdom thou hast given to thy servants in ages past for the guidance and government of thy holy church. We bless thee for the history of the wise king of Israel which thou didst cause to be written, and hast caused to be preserved to our times, and to be translated out of the original tongue into our own. We bless thee that his fame concerning thy great name has been spread through the earth and has reached us. Grant unto us, we humbly beseech thee, grace to remember and improve the instruction we have now received from thy Holy Word. May it do us good, and yield in us an abundant harvest unto thy glory and the salvation of our own souls, through our Lord Jesus Christ. As the queen was filled with wonder at the wisdom, wealth and splendor of thy servant, so may our minds be filled with adoring gratitude and love at the discovery of the wisdom and grace, majesty and glory that dwell in Immanuel Jesus. Open our eyes to see his loveliness. Open our hearts to receive his heavenly grace. And do thou grant unto our fellow-men an understanding heart that they may admire the beauty of Zion, and seek to partake in the happiness of those that worship thee. Animate, especially, we beseech thee, the bosoms of thy aged servants with the hope of soon departing to the glory which the great Redeemer has prepared for them. Give

unto them abundant consolation amid the gathering infirmities of old age. Make us all to rejoice more and more in the hope of eternal life in glory, where we shall see thee as thou art, and serve thee as we ought. Graciously hear us, and grant us acceptance in thy sight, for Jesus' sake, and thine shall be all the glory, world without end. Amen.

SCOTCH SONG.

"THE LAND O' THE LEAL." *

I'M WEARIN' awa', John,
Like snaw-wreaths in thaw, John;
I'm wearin' awa'
To the land o' the leal.

There's nae sorrow there, John;
There's neither cauld nor care, John;
The day is aye fair
In the land o' the leal.

Ye've been leal † and true, John;
Your task is ended now, John;
And I'll welcome you
To the land o' the leal.

Our bonnie bairn is there, John,
She was baith guid and fair, John;
And we grudged her sair
To the land o' the leal.

Sorrow's sel wears past, ‡ John;
And Joy is comin' fast, John;
Joy that's aye to last
In the land o' the leal.

Then dry that tearfu' ee, John;
My soul lang's to be free, John;
And angels wait on me
To the land o' the leal.

A' our friends are gane, John;
We've lang been left alane, John;
We'll a' meet again
In the land o' the leal.

Now fare ye weel, my ain John,
This world's care is vain, John;
We'll meet and aye be fain §
In the land o' the leal.

* The land of rest.

† Faithful.

‡ Sorrow itself is passing away.

§ Happy.

IS THE EXPOSITOR ENCOURAGED?

THIS QUESTION has been put to us a great many times since we begun this work, and by the blessing of God and the favor of the people, our answer is, YES, we are encouraged, and giving thanks to God, we are resolved to go ahead. In the beginning of such an undertaking there is always considerable anxiety and much labor that grows less as the machinery gets to working smoothly. But as yet, our receipts have not enabled us to employ a clerk, and consequently the physical labor, as well as the mental toil, has fallen upon us. But most cheerfully will we do everything we can to make the EXPOSITOR a preacher of the Gospel, especially where there is no other. Every hour's experience and observation increases our conviction of the importance of the work. We consider it next to the pulpit; indeed, *a paper-pulpit for the family and the solitary!*

We have already expressed our thanks to our cotemporaries for the kind manner in which they have received us. It is not necessary we should copy what they have said; but as specimens of the light in which the EXPOSITOR is viewed by our brethren and friends in the interior of the State, and of the way in which we are encouraged, let the following illustrate:

The first money paid for the EXPOSITOR, after the first number was published, was contributed by a woman that makes her living by serving in a family. She brought five dollars, saying: "I have not much time to read myself, and I am besides unsettled and have no home; but I wish to give this to the cause, and hope your magazine will have a large circulation, for I believe it will do great good."

Next a young gentleman came and paid three dollars, saying "My father will think more of this than anything else I can send him: mail it to Dr. —, an elder in the Presbyterian Church."

A widowed mother of the city, when she paid her subscription, said: "I wish I was able to pay you for *fifty* copies to be circulated among my friends. It is just the reading to do them good."

A young lady who supports herself by her own industry, brought three dollars and said: "I can buy the numbers as they come out for myself; take this, and send the EXPOSITOR to preach to somebody in the mountains." "Well," we inquired, "but to whom shall we send it." "O, to any one in the mountains that can read, and is not within reach of a church on Sunday."

A minister from the mountains says : (1st August, 1859.) “ Reverend and Dear Sir.—The PACIFIC EXPOSITOR is at hand. I hail it with great delight, and believe me, I shall do all I can for its circulation. We needed something of the kind. I hope and pray it will meet with success. * *

Another writes from —, (August 10th.) “ I thank you for the first number of the PACIFIC EXPOSITOR. I have subscribed and paid for a copy to the gentleman who is canvassing for you. Would that I had the means to pay for *one hundred* copies. It is just the kind of reading I would like to see the families of this place, and our citizens generally, have access to every month. They would find it a most pleasant, wholesome and substantial spiritual *pabulum*. I like your aim and scope as set forth in the Prospectus. It is well exemplified in the first number. It more than realizes what the Prospectus encourages to expect. The *Minister's Platform* is an able and eloquent presentation of what the true and faithful ambassador of Christ ought to be, know, do, believe and preach. I would not take from it a single plank. I most cordially subscribe to every word of it. All the rest is good, interesting, fresh and profitable reading. I was much pleased with the *Lessons from Solomon's Temple*. I am confident the EXPOSITOR in your hands, will do a great, a good, and much needed work—conveying to its readers much precious instruction ‘in thoughts that breathe and words that burn.’ God bless you in this new but great undertaking. Yours most sincerely.”

We thank this brother for this and other kind things which he had the goodness to say, but especially for the promise of a sermon from him on a favorite theme for our October number. We shall hold him to his promise.

Another brother writing from —, says : “ I am much pleased with the EXPOSITOR; I wish I could send you a hundred subscribers, and that it might have thousands of readers. It will do great good in California.”

A minister from Washington Territory sending his subscription, says : “ I am exceedingly rejoiced that you are engaged in so great and good a work. I most heartily unite in the prayer that God would bless the undertaking.”

An officer of the U. S. Army, commanding a post on the frontier, writes : “ I have taken the liberty to enclose herewith three dollars for the EXPOSITOR. Its design happily anticipates our wants, as we have no religious instruction here of any Protestant persuasion.”

A lady writes from a mountain town: "I thank God that he put it into your heart to send us such a *missionary* as the EXPOSITOR. We have no Sunday, no Sabbath-school and no minister. This is the very thing by which to preach the Gospel among us. I will go myself as your agent among the miners, and into their camps and cabins, and I think they will hardly refuse a lady a subscription for such a work."

A gentleman, in sending us *forty* paying subscribers, says: "I know every man, woman and child in this county, and I am determined they shall know something of the EXPOSITOR." [We should like to have such an agent as this in every county of the State.—ED.]

A young man who has been away from his mother nine or ten years, came and paid a year's subscription to have the EXPOSITOR sent to her, saying: "I am sure I cannot send her any thing that will please her so much."

THESE are only a few of the many words of encouragement which we have had, every one of which made us feel more and more desirous of making our work such as God's people might approve of and his Holy Spirit would bless.

Since the foregoing was in type, another minister has written us, saying: "I have read the second number of the EXPOSITOR. Superior as was the first number to most religious monthlies—the second is far in advance of it. It is rich, instructive, interesting, fragrantly spiritual, and luscious as our mountain peaches, which just now are very abundant and very superior. I tremble a little for your next number. I do not see how you can make it equal the last. Intellectually and religiously, it is a decided credit, not only to the editor, but to the city and State. *If welcomed and read in every family and cabin throughout the State, as it deserves to be, it would prove a most effectual preacher, teaching from house to house, after the Apostolic manner.* May God strengthen you and keep you girded for the work."

PATRIOTISM.

The land we from our fathers had in trust,
We to our children will transmit, or die;
This is our maxim, thus our piety;
And God and Nature say that it is just.

We read the dictate in the infant's eye,
In the wife's smile, and in the placid sky;
And at our feet, amid the silent dust
Of them that went before us!

AN ENGLISH MORTARA CASE.

A CASE is described in the *Edinburgh Witness* that presents some points and is the occasion of some remarks that are of deep interest to us. The facts are on this wise. A lady's maid residing with her mistress, in Naples, being a British subject and a Protestant, gave birth to a child, and the priests immediately took it upon themselves to insist on baptizing this child into the Roman Catholic Church. To this the mother, a Presbyterian, objected; but the priests persisted and "forcibly abstracted the child from the mother, and baptized it." And in consequence of this violence the child died. This is the case according to the allegations of the Scotch papers, and it has accordingly produced considerable excitement, and meetings have been held and addresses made calling this "a great outrage on the rights of British subjects," and demanding that the government shall inquire into it.

We, of course, know nothing of the case, except as we find it in the papers referred to. But the remarks of a writer in the *Witness*, are of such a nature as to deserve our attention. They relate to great international, and political, and religious principles. The writer affirms that by the law of God, both as written in the Bible and in the human heart, the subjects of a kingdom are those that are born in it or who go to reside *voluntarily* in it. And that in this case, Ferdinand the Second is king of Naples with as much divine authority as her majesty Victoria is queen of Great Britain, and that this lady's maid in choosing to reside in Naples, made herself for the time being subject to the laws of that kingdom, and must look to it for protection. And moreover, that the call upon the government to inquire into this alleged outrage, means that it is to use the army and the navy to obtain redress. And in regard to this the writer very forcibly and pertinently asks: "Was this baptism per force by Romish priests of the child of a Protestant mother, a *political* or a *religious* act? If political, and sanctioned by government, then it might be regarded as an insult to England. But the writer concludes that it cannot be regarded as a political act, and was not intended as an insult to Great Britain. "It must then, be viewed as a *religious* act, at least in the estimation of the priests. In that act they were performing a duty which they thought their Church required from them, which their civil government did not forbid, and which, through a false education, they no doubt felt to be binding upon their consciences. That they are in error I doubt not; but the question is,

how shall their error be corrected? Shall we slay it with the edge of the sword, or blow it out of their brains with cannon-balls? Doctor Wylie and the Scottish Reformation Society say: 'Yes; let us make it a political, not a religious question, and put it into the hands of the civil government, and then that most certain way of enlightening men, an army and a navy, may be resorted to in all probability.' If these are not their words, it appears to me what they mean. And what is the principle involved? The principle of action virtually recommended by Dr. Wylie, is that which the Papists adopted in burning Protestant heretics at the Reformation, and which the Church of England adopted in imprisoning Non-conformists a century or more afterwards. The principle is that of *appealing to the civil government, and to the physical force it can wield, to correct religious error, and prevent those acts of which that error is the cause.* Alas! after protesting for three hundred years that Roman Catholics ought not to burn men for religious opinions, and those acts to which opinion give birth—that truth should be the only weapon used to conquer error—shall we ask the British Government—which means the army and navy—to enlighten these benighted but probably sincere priests, and convert them from their error! Let the Protestant Reformation Society undertake this work, with its Bible as a sufficient weapon, and in the spirit of prayer, and it will ultimately succeed; but to appeal to the civil power, is to renounce Protestantism for Popery."

THE PACIFIC METHODIST.—In the last number of this excellent newspaper there is an earnest appeal to its friends for help in extending its circulation, and we hope the appeal will not be in vain. The editor truly says the "people will read, and if not supplied with what is good, they will take what is bad." There is no people on earth so much under the influence of periodical and newspaper reading, as the Americans. Large books and long and learned articles are not so much read, and consequently their influence is more limited. But our magazines and newspaper literature is almost as omnipresent as the atmosphere. It enters into our daily life as regularly as our morning coffee. It is alarming to think how many men there are among us who read nothing but the daily paper and the prices current from month to month, and from year to year. But these facts only the more enhance the importance of supplying the people with a cheap but elevating literature. We have always approved of our neighbor's paper; because it has been, we

think, free from personal abuse, and from factions and isms. We like its platform, and its tone and style. And we like its honesty in acknowledging its denominational character and purposes. It seeks no patronage under false colors, or false pretensions. Its own flag streams at its mast-head. *This* is what we like.

JUST AND LIBERAL.—We are happy to learn that the First Presbyterian Church of New Orleans, which we had the honor and happiness to serve many years in the Gospel, have bought a parsonage for their pastor, the Rev. Dr. Palmer, for which they have paid fifteen thousand dollars. This is liberal and it is just. The Rev. Dr. Palmer is eminently worthy of such proofs of esteem, and it will be all the better for the congregation to minister to his temporal comforts, while he dispenses to them the true riches of the blessed Gospel. For many years it has been our deep conviction that the Presbyterian Church on Lafayette Square, New Orleans, is one of the noblest and best congregations in the world. Their officers are the *imperial guard* of the pastor, and its members truly a sacramental host. May God Almighty cause his face to shine upon them all forever.

We observe also among numerous items of liberality towards laborious ministers, that the First Presbyterian Church of Natchez, Mississippi, have sent their pastor, Rev. Dr. Stratton, to travel for a year with a full purse, and that his pulpit is supplied and his salary continued. The Rev. Dr. Bushnell of Hartford, having resigned his charge, on account of ill health, is also kindly cared for. Friends and members of his congregation have raised for him ten thousand dollars as a token of their good will and kindness for him in his feeble state of health.

WELL DONE.—Miss Charless, of St. Louis has given twenty thousand dollars to endow a professorship in Westminster College, Missouri. This is a noble instance of filial regard for the known wishes of a deceased parent. Her father, so well and so favorably known for his high character and many virtues as a citizen, a merchant and a Christian, in St. Louis and throughout the Valley of the Mississippi, was assassinated a few weeks since. But as his heart was very much set on the establishing of this college, and some of his last days devoted to its interests, she has nobly resolved to carry out his wishes, and has given the above sum to the college.

DEATH OF DR. ALEXANDER, OF NEW YORK.

A GREAT man in Israel has fallen ! Lovely was he in himself and beloved for his father's sake ; and to be held in everlasting remembrance in the Church for his abilities as a writer and a preacher, and for his many estimable qualities as a man and a pastor.

We do not know that the death of any other minister of Christ would have come home to us at our distant post in Zion, so much like a personal bereavement, as that of the Rev. Dr. J. W. Alexander. For his own sake we admired him as a model writer, and as an able, eloquent, sound and accomplished preacher of the Word of God, and we felt deeply interested in him also, because it was at the feet of his father we more fully begun truly to apprehend the great doctrines of the Cross, and among all his contributions to our literature, we consider Dr. Alexander's life of his venerable father, the most skilfully executed work of his pen. There are other incidents, also, which have caused us to feel more deeply his loss. When he was elected professor in the theological seminary in 1849, we had the honor to be chosen his successor by his congregation, then in Duane street, and though we were at that time so connected with a most beloved congregation in New Orleans, that we could not feel it to be our duty to go to New York, still we have always felt a deep interest in that congregation and in his welfare. Afterwards, we met him traveling in foreign lands for rest and in search of health ; and we shall never forget his kind greetings, and the many warm thoughts he then sent home by us, as it was our purpose to precede him to America ; and then it was only last year that we had the pleasure of occupying his pulpit, and of spending some delightful moments of ministerial and social intercourse with him. We then thought him in better health than usual, and hoped for many more years of successful labor. But the Head of the Church has thought otherwise. And all his ways are right. Our loss is doubtless his unspeakable gain. We commend his family and flock to the tender care of Him, whose Gospel he so faithfully preached.

DEATH is only our heavenly Father's call to bring home his children from school, where they are weary and homesick. It is his decree calling the exile home. It is but the voice of Jesus calling us to his arms.

A LARGE PRAYER-MEETING.

THE *Edinburgh Witness* says that forty thousand people attended a prayer-meeting recently held in the open air in Belfast, Ireland. Other papers do not estimate the number so high, but all agree that it was probably the largest prayer-meeting ever held since the world began. The assembly was convened in the Royal Botanic Gardens, and was presided over by the Rev. John Johnson of Tullilish, Moderator of the General Assembly of the Irish Presbyterian Church, supported by the ministers of the different Protestant denominations. The people went to the grounds with their Bibles and hymn-books in their hands. The living stream poured along the streets, leading to the gardens, for two hours. The *Ulster Banner* says the scene was one of the most solemn and animating ever witnessed in the province. The whole space within view from any point was as closely packed as it was well possible for it to be. Even the branches of the trees were taken advantage of by numbers of the junior members of the audience, as the most suitable situations for seeing and hearing; and there, while the sounds of praise were rising from the multitude below, these young worshippers were heard joining in the song of thanksgiving. Nothing of holiday levity; nothing of the thoughtless mirth of youth, was manifest among these; Their attention was as marked, and their conduct as well ordered, as that of any persons in the vast assemblage. Both as regarded its magnitude, and the deep solemnity and earnest spirit that pervaded it, the meeting is said to have recalled vividly the historic days and scenes of the signing of the "Solemn League and Covenant."

After prayer, the chairman read a chapter from the Holy Scriptures, and then gave out the 100dth Psalm; and never before in Belfast did so many voices unite in such hearty accord in singing this favorite song of Zion. Scarcely had the first note been raised on the platform, when it was caught up by the immense assemblage, the majority of the voices combining in surprising and unexpected harmony; and, as each stanza closed, the dying away of the cadence in the far distance of the throng, had an effect at once solemn and thrilling.

Every here and there, throughout the immense multitude, while the hymn or the prayer was rising on high, persons were being struck down under a sense of deep and overpowering conviction of sin. Inside of some of these circles there could not have been fewer than twenty persons—chiefly females—apparently under the influence of spiritual visit-

ation, at the same moment; some of them prostrate upon the sward, and others reclining upon the laps of friends. These were affected in various ways—some weeping bitterly, but silently, under a deep conviction of sin; some crying piteously for mercy; and others unable to utter a word, so thoroughly were their physical faculties in abeyance. In many parts of the garden groups of boys and girls, who had retired from the body of the congregation, formed in the shrubbery little meetings for prayer and exhortation among themselves. Some of these were ragged little boys, who had evidently belonged to the outcast classes. One of these cases was that of a little boy, about eleven years old, who in a very retired part of the garden engaged in prayer, surrounded by about twenty lads of the same age and class. This lad was, it appears, neglected by his parents, and formerly obtained a scanty livelihood by hawking ballads through the streets; and the tattered garment in which he as well as his companions were arrayed on Wednesday, showed that in that respect, their prospects in life had not been much improved.

At the close of the general meeting, one of the ministers of the town, who has moved a great deal among the juvenile population, was surrounded by a large assemblage of boys, who ultimately formed themselves into a procession, and marched into town, singing:—

O, that will be joyful.

Many of these children evidently belonged to the lowest classes of society. A portion of the procession, which divided from the rest, on arriving at the pound district, ceased to sing till they had passed its dangerous precincts, and resumed their song when they passed into Townsend street. The immense concourse of people left the gardens in the most orderly manner—the majority of them evidently impressed with the conviction that it was good for them to have been there. A few manufactories and other places of business were closed for the day, in order to allow the workers to join in the above services.

GEMS FOR CHRISTIAN MINISTERS.—Say nothing to gratify your own vanity.

We must preach Christ crucified in a crucified phrase.

The preacher hath three books to study: the Bible, himself and his people.

A man may as well expect to grow stronger by always eating, as wiser by always reading.

THE PRESBYTERIAN CHURCH.

THE CONVICTION has been growing for years in the minds of the American people that the Old School Presbyterian Church was preëminently a conservative body. Great confidence has been reposed in it as a branch of the Church of God, that it would keep entirely aloof from all secular organizations, political and social; and most happily, this expectation has not been disappointed. The action of the late Assembly at Indianapolis is most decisive on this point. Sectional faction in every respect met there with a most signal defeat and a stern rebuke. The new theological seminary, in its location and in the election of its professors, we regard as one of the happiest and most important matters ever decided upon by our Church. We trust God may give the new seminary favor in the sight of the whole Church, and incline the hearts of the eminent men elected to accept their professorships. We are indeed one. We know no South, no North, no East, and no West. The late Assembly was a very able one—consisting of about three hundred and fifty members—the largest ecclesiastical body of the kind in America, and if we are not mistaken, in the world. It was composed of delegates from all sections of the American Union, from the St. Lawrence to the Pacific. The continent, the whole continent, is emphatically our field. And the lad may now be born that will sit in a General Assembly of the *United Old School Presbyterian Church, in San Francisco*, composed of one thousand delegates from Scotland, Ireland, England, Switzerland and the continent; and from the East and West Indies, South America, Australia, India, China and Japan, while Canada and British Columbia shall unite with all the States of North America. As a part of the Church of God we have no shibboleths. We are suited for all latitudes, and for all nations, and for all colors and tribes upon the face of the earth.

A MAN's house should be on the hill-top of cheerfulness and serenity, so high that no shadows rest upon it, and where the morning comes so early, and the evening tarries so late, and the day has twice as many golden hours as those of other men. He is to be pitied whose house is in some valley of grief between the hills, with the longest night and the shortest day. Home should be the centre of joy, equatorial and tropical.
Selected.

LITERARY NOTICES.

WE ARE indebted to Mr. J. G. GILCHRIST, Montgomery street, for the following new books.

POPULAR TALES FROM THE NORSE. Pp. 379. New York.—D. Appleton & Co.

WE CAN hardly give a mature opinion of this volume, for so great has been the demand for it among our children, that we have only been able to get a few snatches at it. As soon as one lays it down, another picks it up, and so it has been kept warm in the fingers of our establishment ever since it was laid on our table. We have, however, managed to read the introduction, and to peep into it enough to satisfy ourselves that it is no ordinary book. It contains forty-six tales translated from the *Norske Folkeeventyr*. They are various in length, style and subject-matter; but as a whole we consider the volume an interesting one. We have a fondness for fables, parables and oriental and ancient tales. In most of them there is a sublimity, a philosophy and a *moral*, that we greatly admire. The refinement, manners and philosophy of an age and of a people, are best learned from their songs, proverbs and nursery tales. We hold that it were better for our children to be *absorbed* in the tales of the Norse, and of the Genii, and of the Arabian Nights, than to be *inflamed* by the sickly fictions and the hot-house flash literature that fills many of our book stalls. What harm has Don Quixote, or Robinson Crusoe, or the Persian tales ever done to the youth of a nation? Were it not a great gain to purify the imagination by leading it away from the gross and material?

NAPOLEON III.—THE MAN OF PROPHECY. By Rev. G. S. Faber, B. D.—D. Appleton & Co., New York.

THE NAME NAPOLEON is never to be blotted out from human history. Whether the Rev. prebendary of Salisbury is correct in making Napoleon III. the seventh head of the Apocalyptic Roman Empire or not, he is nevertheless, for the moment, the first man of Europe, and "the man of the age." All things considered, he is in our judgment the greatest wonder of the world in our day. That he is the subject of prophecy, and that our author has correctly applied the particulars of the prophecy, we are not fully prepared to say; nor do we for the present deny. Dr. Faber died, if we recollect correctly, in 1854, leaving a high reputation for scholarship and ability as a writer. Biblical students know him as the author of works on "Election," "Justification" and "Prophecy." The main idea in this book, is that Louis Napoleon is the seventh Roman head, and that a general war of opinion will commence in Europe in 1864, and that it will be a long and bloody war in which England is to play a prominent part, and at last to conquer all her enemies, if she only keeps herself free from all the contaminations of Popery. There are two things that strike us as remarkable in most of the prophetic interpreters of our father-land, namely: that a Napoleon, or Bounaparte as they insist on calling him, should always trouble their visions. To the Briton, for the last half century, this name has been a raw-head-and-bloody-bones. We do not sympathise with them in their alarm. The late speech of Lord Lyndhurst strikes us as a note of fear, which Great Britain had no occasion for. The other point to

which we have alluded is the fact that most of these writers, in which they are followed by a host of lecturers in our own country, as soon as there is any appearance of a revolution, or of war in Europe, shout aloud, "now Popery falls—this is the end of the Pope's dominions." But how has it turned out? Has the end of Popery come? The result has been in every such instance just as it seems to us every unprejudiced and intelligent student of history and of the human heart, and especially of the Church of Christ, would have anticipated. It is not by such weapons that Popery is to fall. Nay, we do not believe the Roman Catholic Church is ever to be destroyed in the sense that these writers foretell its fall. We believe it is to be reformed, and that the agents of that reformation are to grow up in it, and to come out of it, just as Luther and Calvin were raised up in it; or as Wesley was a reformer, and yet died in the Church of England. We do not believe that any of the main branches of the Church of the living God are to be destroyed, however corrupt, or that any one of them is to become universal; but we do believe they will all be greatly reformed and revived, and some of them saved as by fire. Dr. Faber brings together some curious facts and coincidences; but if the present French Emperor is the seventh Roman head, and the great European war is to begin in 1864, what are we to call the Crimean and Italian wars? The truth is we have so much that is plainly revealed, and are kept so busy with trying to do what is laid upon us at the present moment, that we have not much time to spend in trying to read what is hidden behind the veil of prophecy. Present duty is ours, God will take care of the consequences. He loves his Church more than we do. It is perfectly safe.

TENT AND HAREM. By Caroline Paine.—D. Appleton & Co., New York.

IF IT were not for our gallantry, we should question the fitness of this title for the book, or say that the work was misnamed. It begins at Constantinople and crosses the Mediterranean, ascends the Nile, goes over the Red Sea and to Jerusalem by the way of Arabia, in 1850—51. We are at a loss to know how many *Tents and Harems* Miss or Mrs. Paine, for she does not inform us as to her status, found on the Mediterranean, or in the Nile-Boat. Nevertheless, it is a readable book of travels. It has carried us again over our old tracks. The book will prove interesting and instructive to all who take pleasure in oriental studies, scenes or habits.

CHAMBERS' ENCYCLOPEDIA.

THE SECOND and third parts of this great work, published by Appleton, are also laid on our table. It is a dictionary of universal knowledge on the basis of the German *Conversations Lexicon*. The three parts extend only to the word "Ambulance." We are impatient to see it complete. We are especially sorry that it has not reached, for our instruction just at this time, the *Aurora Borealis*.

MESSRS. H. H. BANCROFT & Co., No. 161 Montgomery street, have laid on our table the following works:

THE HIGHER CHRISTIAN LIFE. By Rev. W. E. Boardman, Boston.—Henry Hoyt publisher.

THIS is a delightful book and has already had a very extensive circulation. It is

refreshing to have such sketches and experiences set before us in Mr. Boardman's easy and graceful style. The rapid sale of this book is also an indication that it has met a want of the Christian public. We hope Mr. Boardman may live to bless the world with more such volumes.

IDOLETTE STANLEY, OR THE BEAUTY OF DISCIPLINE. By M. M. B.—Published by the Martiens, Philadelphia.

THIS work is understood to be from the pen of Mrs. Boardman, now we are happy to say, of Los Angeles. It is written in a very agreeable style, and is calculated to do a great deal of good. We are glad that it is having a wide circulation. It is a volume of four hundred and sixty-five pages, neatly gotten up. We consider ourselves highly favored to have such Christian writers as the Rev. W. E. Boardman and his accomplished wife, and the Rev. Dr. Burrowes, among us. We promise our readers frequent contributions from their pens.

HYMNS OF THE AGES. By Rev. F. D. Huntington, D. D.

BANCROFT & Co., have also laid on our table, from the publishers, Phillips, Sampson & Co., of Boston, a volume with the above title. This volume professes to be a collection of the best sacred poetry, irrespective of creeds. Most of the pieces, however, are selected from the *Lyra Catholica* and *Germanica*, and perhaps new to most Protestants. We have here hymns, anthems and holy lyrics, appropriate to particular occasions of devotion. The editor says in his preface that his collection is made "from the whole vast range of Christian thought, experience and imagination; from the first melodies lifted in the morning air of the Christian ages; from that long line of consecrated and aspiring singers reaching back to the days of Constantine; from among the lofty strains of Ambrose, and Jerome, and their strong fellow-believers, where the sanctity of centuries is wrought, like an invisible aroma, into the very substance and structure of the verses." The only work of the kind that we remember in English, is *Keble's Christian Year*, which, whatever else may be said about it, contains a selection of fine poetry. The present volume we consider a valuable contribution to our Christian literature. It will not be considered, however, that in saying this, we adopt the theology of all the pieces. By no means. There are some pages which we regret to find in the book, but it has so much in it that is of a superior character, that we think it will have an elevating, purifying, and comforting ministry in the closet and in the family.

ARABIAN DAYS' ENTERTAINMENT. Translated from the German by H. P. Curtis. —Boston, Phillips, Sampson & Co., 1859.

THIS is a very neat volume of four hundred and thirty-four pages, containing a preface, introduction, and some sixteen tales after the style of the *Arabian Nights*. Some of these stories have been already published in sundry magazines, but never before presented in so perfect and complete a translation, and some of them have never been translated before. They are very popular in Germany, and we think they well deserve to be so among us. While they are deeply interesting to children, they are entertaining to grown people also.

THE
PACIFIC EXPOSITOR.

NO. IV.—OCTOBER, 1859.—VOL. I.

THE GOSPEL, THE POWER AND WISDOM OF GOD.

SERMON BY THE REV. D. B. CHENEY, PASTOR OF THE FIRST BAPTIST CHURCH, SAN FRANCISCO. (PUBLISHED BY REQUEST.)

WE PREACH Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness ; but unto them that are called both Jews and Greeks, Christ the power of God and the wisdom of God.—1 *Cor.* 1 : 23-24.

THE apostle Paul gives in this chapter a graphic delineation of his own ministry. To his brethren at Corinth he presents a bold and clear outline of the gospel he was wont to preach. Though absent from them in body, he would not have them ignorant of his concern for them, nor of his general efforts to make known among the Gentiles “the unsearchable riches of Christ.” Hence his care in the opening of this epistle to declare his manner of life, and the great principles he preached as an “ambassador for Christ.”

In studying this declaration we can but be impressed with his effort to exalt the Saviour. The name of Jesus appears in some form in almost every verse of this chapter. With the great apostle his name was above every name, full of glad tidings and joy ! While Paul might glory in the flesh, if any man hath whereof to glory, yet did he “count all things but loss for the excellency of the knowledge of Christ Jesus his Lord.”

Let us, brethren and hearers, take our places to-day with the inspired apostle at the foot of the cross, and look upon the crucified Jesus with penitent, adoring, grateful love, while we endeavor to learn some of the lessons contained in the text. “We preach Christ crucified, unto the

Jews a stumbling-block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

The preaching of "Christ crucified," is the preaching of the gospel plan of salvation through Christ. Christ was the promised Messiah and Saviour, the Anointed of the Lord, but he was crucified and slain. As such he was to be set forth as the "propitiation for sin." In preaching Christ, his death must be made prominent, inasmuch as he died that the sinner might have life. We here see why the apostle attached so much importance to the preaching of "Christ crucified." *The cross, THE CROSS* was to be held up in all his ministrations.

But the preaching of "Christ crucified" was to the "Jews a stumbling-block." The original word here is *skandalon*, from which we derive our English word scandal. This is the meaning. Inasmuch as the Jews were looking for great power and glory in the person of their Messiah, the proclamation that the Messiah had been crucified, that he had died on the cross, covered with opprobrium and public disgrace, became a scandal to them. It gave them great offence and was in this sense a "stumbling-stone." They could not endure such a doctrine, but treated it with scorn.

"To the Greeks," or the Gentile world, the preaching of "Christ crucified" was "foolishness." They may have regarded the whole account of Christ; his birth, his life, his works, his death, as a fable; or if receiving the general narrative, they probably saw no connection between the death of "Jesus of Nazareth" and the redemption of the world. Blinded as they were by sin, they failed to discover the transcending beauty of his character, or the matchless wisdom of his instructions. They saw no fitness in the offering he had made of himself, they had no appreciation of the work of the atonement, and therefore the preaching of "Christ crucified" was to them "foolishness."

But while the Jews and the Greeks, as such, might disregard the doctrines of the cross, there nevertheless were those who saw in those doctrines both "the power and the wisdom of God." The apostle speaks of these as the "called," embracing both Jews and Greeks. They were known as the disciples of Christ; they were his followers seeking to do his will. They had been chosen of God, "called" with a holy calling. Their minds and hearts had received a spiritual illumination, and were prepared to discover the power and wisdom of God in the cross. While the Jews were looking for great "power" in their Messiah, and the Greeks sought after "wisdom," the "called" discovered in the cruci-

fied "Jesus of Nazareth" both the "power of God and the wisdom of God."

Let us proceed, then, to consider in this discourse, how the "power and wisdom of God" are made manifest in "Christ crucified."

I. And first, we observe that the antecedents of Christ's appearance upon the earth were eminently adapted to secure such a result. The preparations for his coming made full proof of the "power and the wisdom of God." It must be remembered that "Christ crucified" furnishes the complete elucidation of one great central truth; a truth embracing infinite results, and around which gather the hopes of the world. Christ on the cross makes good the proposition that "without shedding of blood is no remission," but inscribed high upon the cross, in characters of living light, we read: "the blood of Jesus Christ cleanseth from all sin." This is the great central truth of the gospel. It is the sun of the system. But the world needed a preparation to receive this truth. In the early ages of his history man was not prepared for the doctrine of the atonement. Nor was it a truth to be made known by a single announcement. It was rather to be unfolded to the world like the on-coming of the morning. The morning star tells us that the night is wearing away, and that the morning is drawing nigh. To that feeble light ray upon ray is added, until at length the day dawns and the sun arises gilding with his radiant beams the eastern horizon.

So of the antecedents of "Christ crucified." The darkness of the moral night that brooded over man after the fall was broken by the promise of a Saviour. And that ray of light was not only preserved, but it steadily increased until the "Sun of Righteousness arose with healing in his wings." The great central truth of which we have here spoken, that there must be blood, the shedding of blood, in order to the remission of sin, was foreshadowed in the early sacrifices of the righteous Abel, and was never lost sight of during all the long period of four thousand years, till the Messiah appeared.

That is an exceedingly imperfect and superficial view of the Old Testament economies that regards them as simply referring to the times in which they flourished. They were preparatory systems; the Patriarchal for the Mosaic, and both for the Christian. The reader of the Old Testament Scriptures, who has failed to discover the gradual unfolding of this doctrine of the atonement, running through them all like the woof of the web, has read them to little advantage. Commencing with the sacrifices of Abel, that truth was ever kept before the world, re-

ceiving in different ages new light, and being revealed from time to time in fairer and clearer lines, until at length it received its full elucidation in the great sacrifice on the cross, whose "blood speaketh better things than that of Abel."

Now we say that in this work of preparation, in these antecedents to the great sacrifice of "Christ crucified," "the power of God and the wisdom of God," were abundantly made manifest.

What but "the wisdom of God," first revealed this truth to men? How came man first possessed of the doctrine of the atonement? Who but God taught him that there must be blood, the shedding of blood, in order to the remission of sins? Surely man by wisdom did not know God, much less the method by which God would reconcile the sinner to himself.

Again, what but the power of God preserved and kept alive this truth during the long, dark ages of the world's history, and amid the changing vicissitudes of so many generations? Yea, more. The power of God not only kept this truth alive, but caused it to be more and more manifest in the earth. Moses turned aside to witness the wonderful power of God in the burning bush. The bush was enveloped in flames, and yet not consumed, because God preserved it. But here is a greater wonder than this. Here is the burning bush of four thousand years, preserved by the wonderful power of God. This truth, that there must be the shedding of blood, this doctrine of the atonement, which is styled by modern cavillers at divine truth, by way of reproach, "the bloody theology," was not only revealed to men by God's infinite wisdom, but was preserved and promulgated among men by his infinite power, from the day of the first promise of the Messiah, until "in the fulness of time" he was lifted up on the cross.

There is open before us here a field more extensive than we can examine in a single discourse, but it will amply repay an examination. We shall be able to trace alike the "wisdom and power of God" in all the antecedents of the great sacrifice on Calvary.

Every scene of trial and discipline to which God's ancient people were subjected, every new truth revealed to them through the old prophets, every sacrifice slain by them on their altars, every offering of burnt incense, every approach to their mercy-seat, every intercession made for them by their high priests, every act of purification, will be found to have been but so many antecedents of the one great offering. They were all preparatory, and culminated at this one point:—"Christ crucified." Well, then, may we sing with the pious Bowring:

“In the cross of Christ we glory,
Towering o’er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime!”

II. But we must farther consider that “the power of God and wisdom of God” are made manifest in “Christ crucified,” inasmuch as it is therein provided for the vindication of the divine government, and yet for the pardon and salvation of the guilty. This was the great mission of the Saviour. For this purpose “he endured the cross, despising the shame.” He himself declared, “the Son of Man is come to seek and to save that which was lost,” and an apostle wrote, “this is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners.”

Now we say that there was no subject within the entire range of human inquiry and investigation, upon which man’s ignorance and weakness were more manifestly seen than this. In his blindness man was unable to discover any means by which the sinner could be saved, and God be justified. He could not even form the conception that such a thing could be; much less could he provide for its accomplishment. The great unsolved problem of the Old World was: “How can a man be just with God?” This was the great question of the sage and the philosopher as they walked abroad amid the works and wonders of creation. The uncounted numbers of religious devotees, following only the dim light of nature, urged this inquiry as they came to the altar of their gods. And even patriarchs and prophets, who saw only the light of the approaching morning from afar, and who longed and hoped to witness the Messiah’s advent, but died without the sight; even these good men, men of whom the world was not worthy, sometimes with sad and burdened hearts took up the same inquiry: “How can a man be just with God?” To human wisdom this question was veiled in impenetrable darkness. If ever answered it must be by some one able to comprehend all the ways of God with man.

And even if this question had been answered, if God had revealed to man the *method* of salvation, that the guilty must be saved through the atoning blood of the innocent, such is human weakness, that man could no more have provided a ransom, than he could have made a world. All the energies of our race, of every age, and nation, and clime, concentrated upon this single point, would fall infinitely short of providing an offering equal to the demands of divine justice. Man is finite, whereas the offering must be infinite.

And here we see "the power of God and the wisdom of God" in "Christ crucified." What man did not know because of his ignorance, God has revealed through the cross of our Lord Jesus Christ, and what man could not do because of his weakness, God has wrought out through the blood of the atonement.

The great problem is solved, the great question answered, and man may now know how he may be just with God. Nor is this mere theoretical knowledge. He may learn more than the theory of salvation. He may partake of its rich and inestimable blessings. He may be justified with God and yet God be just. So abundantly is divine wisdom revealed through the cross, as to render it possible for us to throw off the darkness and ignorance of a spiritual night, and to open our eyes upon the unclouded light of day ; so wonderfully has God displayed his power there, as to vindicate his own government and show his abhorrence of sin before an intelligent universe, and yet render it possible for the guilty, condemned sinner to be pardoned, justified and saved in his presence.

III. But this leads us to observe again that "the power of God and the wisdom of God" are made manifest in "Christ crucified;" in the mighty changes wrought upon man through the cross. This view of the subject is probably the one particularly before the mind of the apostle. He saw the manifestations of divine wisdom and the displays of divine power in the achievements of the cross won under his own ministry. In the simple preaching of "Christ crucified," wondrous results were attained in the days of the apostle. Whole towns, and cities, and provinces were shaken ; old systems of religion, hoary with age, sustained by the strong sympathies and prejudices of the people, and congenial to the depraved tastes and desires of the human heart, were broken down, and in their place Christianity sprang up like a plant of recent but vigorous growth. The preachers of the "crucified" Jesus confronted the strongholds of idolatry and infidelity as well as the massive structure of Judaism, and you all know the results. The cross everywhere triumphed. It "went forth conquering and to conquer." Its trophies were abounding on every side. It achieved its victories on every soil. "Jews and Greeks, barbarians and Scythians, bond and free;" those long familiar with the ritual service of Moses, and the fathers, and the dwellers in the far-off cities of Macedonia, alike bowed before the power of the cross, and learned its lessons of heavenly wisdom.

And these achievements were won, not because the wise, or the mighty, or the noble, had been employed in preaching "Christ crucified," for in the context the apostle has shown that God had rather chosen the "foolish" and the "weak," the "base" and the "despised," that he might the more clearly make manifest "the wisdom and power of God," and that no flesh should glory in his presence. Indeed, such were the achievements of the preaching of the cross in the early ages of the Church, that if we had no other argument in favor of the divine origin of Christianity, from this might be derived an argument all-sufficient to prove it divine. In no other way can we account for the early triumphs of the gospel. God wrought through the truth and made it mighty, alike to enlighten the ignorant and to confound its foes. His servants preached in the demonstration of the spirit and with power "because God was with them." Their success depended not upon adventitious aid, for such aid was not given them. For the most part they were "unlearned and ignorant men," but few of them having enjoyed the advantages of liberal culture. And yet in their hands, weak and illiterate, and despised as they were, the preaching of "Christ crucified" wrought results that shall never cease to be alike the wonder and the admiration of the world.

But, perhaps, we shall better understand this part of our subject by noting the achievements of the cross in behalf of the individual Christian. We are to remember that it is the "called" to whom "the wisdom and power of God" are made manifest through "Christ crucified." What, then, has the gospel achieved for the individual disciple that reveals these attributes of God?

We may answer, that it has wrought a moral renovation in his nature. We speak of his *nature* in distinction from his outward character. A man's outward character may be exemplary and blameless without this moral renovation. A thousand influences may combine to render it so, and yet his nature be the same as that of other men's, whose life is vicious and degraded. While our outward characters may differ endlessly, according to the ever-varying influences acting upon us, our natures are all depraved and fallen. Our minds are beclouded and our hearts hardened by sin. The depravity of man is universal. It is not only true that all men are depraved, but they are altogether depraved. By nature, ours is a *total depravity*.

Now we say that "the wisdom of God and the power of God" are made manifest on the individual subject of the gospel in the change produced in this depraved nature. The dark and beclouded understanding

is enlightened by divine wisdom, and the hard and degenerate heart is broken, subdued, regenerated by divine power. And there is no intellect too benighted or stultified by sin for the wisdom of God through the cross to reach, neither is there any heart too debased or degraded for the power of God to renew and sanctify. By the Gospel "Saul of Tarsus," the lion-hearted man of blood, who was "breathing out threatenings and slaughter against the disciples of the Lord," and who was "exceedingly mad against them," was changed into the lamb-like follower of "Christ crucified." His nature was changed and he was made "a new creature." The same gospel was able to enlighten the dark-minded "Africaner," and to purify his wicked and corrupt heart that he should become a preacher of righteousness. Under its renewing and transforming influence, "Kothabyu," a man of blood and a leader in scenes of rapine and murder, whose name had become a terror even to hordes of banditti with which his native land was infested, was raised up to become the "*Karen Apostle*." What achievements have not been won on the individual subjects of renewing grace!

Do you ask again, what the gospel does for the individual Christian that reveals "the wisdom and power of God?" Our answer is, that it essentially changes his relations to God as a moral and accountable being. Without the Saviour, man sustains the relation of the condemned transgressor. He has sinned, and the sentence of death has passed upon him. This sentence is universal and irrevocable. It has "passed upon all men, for that all have sinned." Man cannot evade it, he cannot put it off or modify its claims; it stands around him on every side like a flaming fire; it is as high as heaven and as inflexible as the divine law.

But the gospel comes as "the wisdom and power of God" to deliver man from this condemnation and to restore him to the fellowship of his Father. It provides for the pardon of the penitent and the justification of the believer. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." O what a change is wrought in the relations of the penitent, believing sinner, who is delivered from the "bondage of sin and death," and made free in Christ Jesus. He no longer feels that God is angry with him, but in the "spirit of adoption he draws nigh and cries Abba Father."

The newly converted red man of the forest chose well his illustration when he sought to tell his Christian teacher what grace had done for

him in changing his relations to God. He gathered some dry leaves and placed them in a circle upon the ground. He then sought and found an earth-worm, and placed it in the midst of the circle, and setting fire to the leaves, in a moment the poor worm was enclosed in a circle of fire. It went in one direction, and another, and another, to find some way of escape, but in vain, for the fire was on every side. Wearied with its fruitless efforts it coiled itself up in the centre of the circle and was at rest. At this moment the Indian reached forth his hand and lifted up the poor, helpless worm, saying, "that, sir, is what Jesus Christ has done for me. I was the poor, helpless worm of the dust; the law of God was around me on every side, with its sentence of condemnation like a flame of fire. I sought every way of escape but in vain, and when I was just ready to give up all in despair, when all hope was failing me, Jesus Christ stretched forth his hand to deliver me. That, sir, is what Jesus Christ has done for me."

Do you still urge the inquiry, what does the gospel achieve for the individual subject of it, that illustrates "the wisdom and power of God?" Our answer is, that it inspires new hopes and presents new prospects before him. Without the gospel man lives an alien and a stranger "having no hope and without God in the world," "but a certain fearful looking-for of judgment." When, however, a man becomes the subject of "the wisdom and power of God" "in Christ crucified," he is possessed of a good hope, that takes hold of immortality and eternal life. He is enabled to say, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."

That we may know what the gospel accomplishes in this regard, we should not compare the man of the world in a Christian community, with the Christian; but rather those who have never heard of the gospel, with the followers of Christ.

What are the hopes of the dark-minded Chinese who are strolling through our streets? Go ask one of them, and he will probably tell you that his spirit will descend with his body into the grave; that for its support his friends will bury with him some *soul currency* (mere frail tissue paper); that from time to time they will burn such currency over his grave, and that the ashes thereof will be transferred to his spirit, with which it will buy for itself spiritual food. If you still press your inquiries, he will tell you that his fear is, that his friends will in time forget him, or that they will all die, and then he shall endure an *unending starvation*. Such are the hopes of the myriads of China, so

dark and cheerless. Or go and ask the millions of India of their hopes for the future, and they will tell you of the doctrine of transmigration; that the soul of man shall exist in other forms; in beasts, birds, reptiles and creeping things. A dying man in India, who had been taught this doctrine, but who felt its unsatisfying nature on the borders of the grave, called a brahmin to his side, and said to him, "where shall I go when I die?" The brahmin told him, according to the doctrine of transmigration, that he should go, perchance, into an elephant, an ox, a bird, a butterfly, a tiny insect. But the dying man continued to ask, "where shall I go then, where next, and where next?" He saw that these hopes promised nothing to satisfy the cravings of an immortal spirit, and he cried in an agony of soul, "*where shall I go last of all?*" The brahmin could not answer. It is not heathenism but the gospel that "brings life and immortality to light."

In contrast with these do you ask the Christian of his hopes and prospects for the future? He does not tell of the unending starvation of the Chinese, nor of the unsatisfactory longings of the millions of India. He points rather to those mansions in his Father's house, which Christ has gone to prepare for him. He tells you of that complete redemption of both soul and body that shall prepare them to be "ever with the Lord." He speaks of the time "when this corruptible shall put on incorruption, and this mortal shall put on immortality; when shall be brought to pass the saying that is written, Death is swallowed up in victory." He begins even now to attune his voice to the chorus of the skies, and to catch the accents of that song of triumph that shall by and by be sung by an "innumerable company that no man can number;" "O death where is thy sting, O grave where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

1. Since the wisdom of God is so revealed in "Christ crucified," who will refuse to make Christ his teacher?

2. Since the power of God is so made manifest in "Christ crucified," who will refuse to submit at once to Christ, to love and serve him forever?

IF WE do not put down this printing, it will put us down.—*The Bishops of Queen Mary.*

PAUL'S SERMONS.

Would I describe a preacher such as Paul ;
Were he on earth, would hear, approve and own—
Paul should himself direct me ; I would trace
His master-strokes, and draw from his design ;
I would express him simple, grave, sincere ;
In doctrine uncorrupt, in language plain ;
And plain in manner, decent, solemn, chaste,
And natural in gesture, much impressed ;
Himself as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too ; affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty men.
Behold the picture !

—[Cooper.]

I WAS very much impressed with the remark of a legal gentleman of this city, the other day, about St. Paul, and the more so, because he is a gentleman of a liberal education, of high principles and a discriminating mind. His remark to me was : " Sir, I think the three greatest men that ever lived were Napoleon I, Julius Cæsar and the apostle Paul." Whatever opinions may be held as to the first and second, I hold that he was right as to the third. Among men, I know of none greater than Paul. His intellect, courage, faith, zeal, endurance, works and fame, are surpassed by none of the prophets nor apostles. Have we then any of his works ? Rather, is not all Christendom his monument ? But who would not give a great deal for an undoubted copy of St. Paul's sermons ? Who does not desire to know how he preached, and what he said ? And have we not the sermons—the very sermons, preached by this apostle ? It seems to me we have several series of his discourses ; not indeed of all he said, nor of all his arguments *in extenso* ; but of some of his discourses, and that of them we have quite a full and accurate report. We have at least *three* series of the discourses of the great apostle to the Gentiles. The first is found in the " Acts of the Apostles," written by Luke, his traveling companion. This series comprises Luke's report of his *occasional* public discourses, as before Felix and Agrippa, and on Mars' Hill. The second series contains his ordinary, every-day, and every Lord's day discourses, whenever he went into a synagogue, or found Jews or Gentiles willing to hear of Jesus Christ according to the Scriptures. This series is the Gospel according to St. Luke. The proof of this, and it is perfectly satisfactory, is this : The writer of the Acts of the Apostles, and of the Gospel, according to Luke, is the same person, and both histories are addressed to the same indi-

vidual ; for, though *Theophilus* as an appellation means "friend of God," yet this term is here no doubt the name of a well known person, who was acquainted with the rise of Christianity and with the affairs of Syria, Greece and Italy, at that time. From *Luke* i : 2-3, it is seen that Luke was not an eye-witness of the miracles of Jesus, nor was he acquainted with his sayings from his own personal attendance upon his ministry ; yet he had a "perfect understanding of all things from the very first." Now if the writer of the Gospel, according to Luke, was not one of the *seventy*, nor one of the *two* that met our Lord on the way to Emmaus ; how then does it happen that this Gospel is received into our canon as of equal authority with the other Gospels ? The answer is : 1. This Gospel has the same internal, external and collateral evidences of inspiration that we find in the others. 2. The Church Catholic, that is, the Holy Universal Church, without hesitation or doubt, has received this Gospel from the earliest period of its history. And 3. The Church has so received it, because it was written by the companion of Paul, who wrote also the "Acts of the Apostles." And the testimony of the fathers, moreover, on this subject is, that the "Gospel according to Luke," and "the Acts of the Apostles," were published, that is, circulated in manuscript, during the life-time of Paul, Peter and John, and received by them as inspired writings. And the fathers, also, almost without an exception, say, that "the Gospel according to Luke," is the Gospel as preached daily by Paul, and written down from his lips by Luke. Irenæus expressly says, "Luke, the companion of Paul, put down in a book the Gospel preached by him." Origen and Jerome say precisely the same thing. It is also the testimony of the fathers that Paul approved of the Gospel by Luke, as a faithful record of what he preached. The *third* series of this apostle's discourses are his letters or epistles to individuals and churches, which though thus addressed, are nevertheless the property of the whole Church of God. They are catholic in their doctrines and principles. And thus it is that we have the sermons preached by Paul in the first age of the Christian Church ; the very sermons and specimens of the very discourses that were so powerful in defending the faith, and for the conversion of both Jews and Gentiles. We have some of his discourses on various public occasions and under extraordinary circumstances. And then we have specimens of his ordinary daily and weekly discourses. And where, brethren, is there a manual or a model for us like the discourses of Paul ? O for a race of preachers of the Word like Paul, full of faith and of the Holy Ghost, and mighty in the Scriptures, always showing unto the people the way of salvation ac-

ording to the Scriptures of God. Paul was an earnest, logical, argumentative, experimental, full-hearted, pathetic, powerful preacher of the Divine Word.

There stands the messenger of truth ; there stands
The legate of the skies !—His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders ; and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He 'stablishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And, armed himself in panoply complete,
Of heavenly temper, furnishes with arms
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect !

—[Cowper.

SECOND EPISTLE OF PETER.

THIS EPISTLE is remarkable for the particularity with which the author alludes to the facts, circumstances and signs of his times and of himself, and associates ; and for the energy with which he inculcates holiness of heart and life, and exhorts us to beware of the delusions of those who denied the Lord Jesus, or perverted his Gospel. It is true, there are a few, as there were in Jerome's day, who still call in question the genuineness and divine authority of this epistle. But to all such we say, we receive it as a part of the Holy Scriptures of God, 1. Because we have it in the best manuscripts, as in the *Codex Vaticanus*, which in the judgment of Tischendorf and the best authorities, is to be referred to the middle of the fourth century—to the very age of St. Jerome. Prof. Tischendorf, now in the service of the Russian government for the very purpose of searching for old manuscripts of the Scriptures, reports that he has found in Egypt another manuscript of the New Testament as old and as perfect as that of the Vatican, if not more so. I have this very evening examined a copy of the *Codex Vaticanus*, just received at one of our book stores, published from the copy of Cardinal Mai ; a work of great value to biblical interpreters. All these manuscripts and versions are in favor of the divine authority of this epistle.

2. In St. Jerome's day, that is, in the fourth century, this question was raised and settled. The time and circumstances were then favorable to the strictest examination of the matter, and the result was that this epistle was declared a part of the canon. The Church was then and ever has been scrupulous about admitting the divine authority of ancient writings ; but the Church did then, after the closest investigation, admit

this epistle, and it has been so received ever since, except by a few. Clement of Rome, Hermas, Justin Martyr, Athenagoras, Athanasius, Cyril of Jerusalem, the early council of Laodicea, Jerome, Epiphanius, Augustine, and almost all the learned expositors of Holy Scripture from the infancy of the Church to this day, have received it as the genuine and divinely inspired production of the apostle Simon Peter. The *internal evidence* is also strongly in its favor. The main object of this epistle was to confirm those addressed in his first epistle, in the instructions and doctrines of the Gospel as they had first received it, and to put them on their guard against the presumption, rashness and errors of false teachers and scoffers that abounded in those days. This epistle is full of warning and exhortations, eminently suited to our own times. And blessed is he that hath an ear to hear.

ELDERS' PRAYER-MEETINGS.—We observe with much pleasure, and regard it as one of the pleasing signs of the times, that our religious papers from Scotland and Ireland, contain numerous advertisements in several of the large towns for meetings of the elders of different congregations, for conference and prayer. These meetings are indications of a growing earnestness on the subject of religion in the churches, that we are persuaded must have a happy result. It can hardly fail to be followed by an increased attention to the regular ministrations on the Lord's Day; and as the elders and Sunday-school teachers, and heads of families, become more and more alive to the great interests of Christ's kingdom, so the pulpit will become more and more powerful. The elders in attendance at our late Assembly, held frequent prayer-meetings during its session, and published an address to their brethren on the subject, which we shall publish as soon as we can lay hands on it.

PRESBYTERIAN MINISTERS.—From the Historical Almanac of Mr. Wilson, we learn that there are over nine thousand ordained ministers in the several branches of the Presbyterian Church. When we consider the learning, influence and moral strength which on an average they may fairly be supposed to represent, we have no mean army. If their prayers were all as powerful as queen Mary thought John Knox's were—more to be dreaded than an army of twenty thousand pikes—then we should hope the cause of truth would prevail exceedingly. We love to hear preachers of the Gospel called by the apostolic appellation, ministers of God, servants of Christ. For in such service is their glory and strength.

MY TIMES ARE IN THY HAND.

FATHER, I know that all my life
Is portioned out for me,
And the changes that will surely come
I do not fear to see ;
But I ask Thee for a present mind
Intent on pleasing Thee.

I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And to wipe the weeping eyes ;
And a heart at leisure from itself,
To sooth and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know ;
I would be treated as a child,
And guided where I go.

Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate ;
And a work of lowly love to do,
For the Lord on whom I wait.

So I ask Thee for the daily strength,
To none that ask denied,
And a mind to blend with outward life,
While keeping at thy side,
Content to fill a little space,
If Thou be glorified.

And if some things I do not ask
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to Thee—
And careful, less to serve Thee much,
Than to please Thee PERFECTLY.

There are briars besetting every path,
Which call for patient care ;
There is a cross in every lot,
And an earnest need for prayer ;
But a lowly heart that leans on Thee
Is happy anywhere.

In a service which thy love appoints,
There are no bonds for me ;
For my secret heart is taught "the truth"
That makes thy children "free ;"
And a life of self-renouncing love,
Is a life of liberty.

—*Hymns of the Ages.*

BOARDS IN THE CHURCH.

WE LOOK upon our Boards as committees of the Church, and that whatever they do, is therefore done for the Church, and if directed by the Church, or approved by it, is done by the Church. The experiments made have been tried long enough, and are numerous enough, we think, to demonstrate beyond reasonable doubt, that voluntary societies can not be trusted with doing the work of the Church. Nor do we believe that it was ever contemplated by the Founder of the Church that any part of the work He committed to it, should be done even by his people outside of it, either by voluntary or State institutions. The Church is a perfect organization. It is competent to execute the commands of its blessed head. It seems to us, then, injustice to the Church, for its members to do through voluntary, irresponsible societies, what they can and should do through their ecclesiastical agencies. Voluntary associations may have done good, but there is no necessity for them, nor are they safe. The Church of Christ is God's own institution for doing good to men. Our New School brethren have given unmistakeable evidence that they are with us on this subject. They have learned by experience not to trust in voluntary associations. The Reformed Dutch Church has already withdrawn from the American Home and Foreign Missionary Societies. The day is not distant when there will be but one voluntary society in America that will have the confidence of the Churches. We mean, of course, the American Bible Society. The Catholics and Episcopalians have, as a rule, eschewed all agencies outside of the Church. And in this, we think, they have honored the Church. We do not find in the New Testament any authority for believing that the Church of Christ is a defective organization, and must call on Cæsar to help her do her Lord's work. What part of the proceedings of our General Assemblies is more interesting than the reports of the various Boards. On this point the *St. Louis Presbyterian*, speaking of the accounts of the several Boards, says: "One tells what it has done for the poor heathens of China, India, Africa, North and South America. Another tells how it has sent Gospel ministers to the little bands of disciples scattered through the wilderness and over the prairies of our wide frontier. Another tells of the number of devoted young men whom it has aided to qualify to preach the unsearchable riches of Christ. Another tells of the precious seed it has scattered, in books and tracts, and by the hand of colporteurs, in city and village, in

mansion and cabin, far and wide over the land. And another tells how many churches it has helped to build, how many a struggling flock it has extricated from otherwise hopeless embarrassment, and how many a devoted minister's heart it has lightened of a crushing load. There was scarcely anything in the late Assembly which presented to our minds a grander conception of the glory of the Presbyterian Church, than this: The combined account of the stewardship of the Boards. Each of these Boards is under the management of men of devout spirit intelligence, high executive ability and prudence. All of them have been carried through the late financial crisis without embarrassment. In none of them are the salaried officers extravagantly paid, in none are there supernumerary employees. The funds are wisely managed, and appropriations judiciously distributed upon an impartial estimate of the relative merits of applications, in the light of the information submitted." To our mind this is the sublime work of the Church of the living God. We desire, as the members of the several Boards themselves desire, that the Church through the General Assembly shall keep a strict watch over the Boards, and that the annual reports shall always be full and frankly subjected to such examination as will inspire the Church with confidence in their management and at the same time do full justice to the able and excellent men who are laboring in their various bureaus. We doubt, whether, in proportion to their number, as much learning, zeal, talent, piety and self-denial, can be found in any other part of the Church, as in her Boards. The Church should therefore encourage and coöperate with her Boards. They are the leaders of her several *corps d'armée*. Whatever tends to weaken confidence in them, demoralizes our hosts and strengthens the enemy. And as it is always easier to tear down than build up, we should be cautious about changes and new measures.

WHAT THE PEOPLE READ.—The last monthly report of the Mercantile Library of the city of San Francisco, shows that ONLY FIVE VOLUMES on the subject of religion have been used, while in romance, nine hundred and eighty; biography, one hundred and fifty-two; travels, one hundred and thirty-four; history, one hundred and eighteen: belles lettres, one hundred and fifteen; science, eighty-two, and poetry sixty-nine, form the summary.

D U E L L I N G .

IN OUR proper place as an expounder of the divine law, we have frequently attempted to explain the Divine Word, and to enforce its solemn teachings against any violation of the moral law as summarily comprehended in the Ten Commandments. But it is amazing to see the false issues that are now rife among us, and the sectional and unmeaning rage of certain persons in regard to a late most unfortunate and ever to be lamented occurrence. But it seems to us appropriate to publish the following extract from the charge of Lord Bacon, as His Majesty's Attorney-General, touching duels, upon information in the Star Chamber against Priest and Wright, who were convicted and sentenced to fine and imprisonment for sending and bearing a challenge to fight a duel, by decree *In Camera Stellata coram concilio*, 26 Januarii, 11 Jac. Regis. The whole charge of Lord Bacon, and the decree of the court, are worthy of careful study. We have space, however, only for the following extract from the charge :

“For the mischief itself, it may please your lordships to take into consideration that when revenge is once extorted out of the magistrate's hands, contrary to God's ordinance, “*mihi vindicta, ego retribuam,*” and every man shall bear the sword, not to defend, but to assail; and private men begin once to presume to give law to themselves, and to right their own wrongs, no man can foresee the danger and inconveniences that may arise and multiply thereupon. It may cause sudden storms in court, to the disturbance of his majesty, and unsafety of his person; it may grow from quarrels to bandying, and from bandying to trooping, and so to tumult and commotion; from particular persons to dissension of families and alliances; yea, to national quarrels, according to the infinite variety of accidents, which fall not under foresight; so that the State by this means shall be like to a distempered and imperfect body, continually subject to inflammations and convulsions.

Besides, certainly, both in divinity and in policy, offences of presumption are the greatest. Other offences yield and consent to the law that it is good, not daring to make defence, or to justify themselves; but this offence expressly gives the law an affront, as if there were two laws, one a kind of gown-law, and the other a law of reputation, as they term it; so that Paul's and Westminster, the pulpit and the courts of justice, must give place to the law, as the king speaketh in his proclamation, of ordinary tables, and such reverend assemblies; the year-

books, and statute-books, must give place to some French and Italian pamphlets, which handle the doctrine of duels, which, if they be in the right, "*transeamus ad illa*," let us receive them, and not keep the people in conflict and distraction between two laws.

Again, my lords, it is a miserable effect, when young men, full of towardness and hope, such as the poets call "*auroræ filii*," sons of the morning, in whom the expectation and comfort of their friends consisteth, shall be cast away and destroyed in such a vain manner; but much more it is to be deplored, when so much noble and genteel blood should be spilt upon such follies, as, if it were adventured in the field in service of the king and realm, were able to make the fortune of a day, and to change the fortune of a kingdom. So as your lordships see what a desperate evil this is; it troubleth peace, it disfurnisheth war, it bringeth calamity upon private men, peril upon the State, and contempt upon the law.

Touching the causes of it; the first motive, no doubt, is a false and erroneous imagination of honor and credit; therefore, the king, in his last proclamation, doth most aptly and excellently call them bewitching duels. For, if one judge of it truly, it is no better than a sorcery that enchanteth the spirits of young men, that bear great minds with a false show, "*species falsa*;" and a kind of satanical illusion and apparition of honor against religion, against law, against moral virtue, and against the precedents and examples of the best times and the valiantest nations; as I shall tell you by-and-by, when I shall show you the law of England is not alone in this point.

But then the seed of this mischief being such, it is nourished by vain discourses, and green and unripe conceits, which, nevertheless, have so prevailed, as, though a man were staid and sober-minded, and a right believer, touching the vanity and unlawfulness of these duels; yet the stream of vulgar opinion is such, as it imposeth a necessity upon men of value to conform themselves, or else there is no living or looking upon men's faces; so that we have not to do, in this case, so much with particular persons, as with unsound and depraved opinions, like the dominations and spirits of the air, which the Scripture speaketh of.

Hereunto may be added, that men have almost lost the true notion and understanding of fortitude and valor. For fortitude distinguisheth of the grounds of quarrels, whether they be just; and not only so, but whether they be worthy; and setteth a better price upon men's lives, than to bestow them idly; nay, it is weakness and disesteem of a man's self, to put a man's life upon such liedger performances; a man's

life is not to be trifled away; it is to be offered up and sacrificed to honorable services, public merits, good causes, and noble adventures. It is in expense of blood, as it is in expense of money; it is no liberality to make a profusion of money upon every vain occasion, nor no more is it fortitude to make effusion of blood, except the cause be of worth. And thus much for the causes of this evil."

"WELL STRICKEN IN YEARS."

THIS is the description of Sarah and Abraham and of John the Baptist, in the divine word, in reference to their age. An examination of the original reveals some thoughts that are perhaps not apparent from the first reading of the phrase. The words are emphatic—*well stricken in years*; that is, *stricken*, advanced in length of days; but it is a happy advance, well advanced in the journey, and still having strength to go on and to hold out and endure to the end. It is not merely that these worthies were old; but that they have grown gray in in the ways of righteousness. They had run well the larger half of the race. They were well and safely advanced two-thirds of the way, and still possessed of strength to run the remaining part, and come out victors at the end. Well advanced, but not exhausted; still pursuing and with strength enough left to hold on and win the blissful goal. Aged friend, is this true of you? Happy, unspeakably happy, then, is your lot. He who has fed you all the way along, will not fail you now. Let the remembrance of his loving kindness to you in the wilderness, strengthen you when you come to go down into Jordan's cold flood. He will not fail you then. He does not preserve you through life to forsake you at death. His grace is sufficient, abundantly sufficient. Cast your cares upon him for he careth for you. Let not your hearts be troubled. Ye believe in God, says your great Redeemer, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go, I will come again and take you to myself, that where I am ye may be also. And because I live, ye shall live also; and where I am, there shall ye be also, that you may behold my glory, the glory which I had with the Father, before the world was.

"My God, my everlasting hope,
I live upon thy truth;
Thine hands have held my childhood up,
And strengthened all my youth.

Cast me not off when strength declines,
When hoary hairs arise ;
And round me let thy glory shine,
Whene'er thy servant dies.

When I lie buried deep in dust,
My flesh shall be thy care ;
These withered limbs with thee I trust,
To raise them strong and fair,"

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Written for the Expositor.

THE PILGRIM SOLDIER'S LAST MARCH.

BY REV. DR. BURROWES, OF SACRAMENTO.

AND when thy tent is struck, and the last march
Of life awaits thee, through death's fearful shades.

ON A CALM Sabbath afternoon in June, I was sitting at the front door open towards the setting sun, reading the closing part of the Pilgrim's Progress. Occasionally my eye was raised to the humming-bird that hovered along the honey-suckle which was in luxuriant growth and full bloom, the evergreen and woodbine, on either side of the door. The later roses were still fresh ; in front was a field of heavy clover covered with blossoms scenting the air ; on the right was a field of wheat whitening for the harvest. The weariness resulting from preaching and from a ride through the sun to the afternoon appointment, caused me to fall asleep. The current of my thoughts gave a coloring to my dream.

I saw the pilgrim soldier resting in the land of Beulah. He seemed to be gathering strength for the last march that lay before him. Around him spread a meadow of green pastures and still waters, with lilies and the rose of Sharon ; he was lying on a bed of grass and flowers by the side of a fountain of living waters, his shield resting against the citron tree which spread over him its delightful shade, (*Song 2-3.*) while his eye was fixed with quiet, intense earnestness on the heavenly city now full in view. At a short distance beyond, this ridge with its pure, clear, bracing air, its fresh landscape and crystal springs, sunk abruptly into a wide, deep valley. Far away across this valley, there was a region of indescribable beauty, such as eye hath not seen, ear hath not heard, neither hath the heart of man conceived ; along the swelling highlands of which lay the Holy City—its walls, and domes, and bat-

lements, and towers, and steeples, purely white, combining the beauty of spotless marble and undazzling light. The intervening valley, low, and dreary, and desolate, was covered with dark clouds, on which, as you looked down from the brow where the pilgrim was lying, you could see the lightning flash, at intervals, with a quick, angry vigor, and hear the thunder roll. Through this valley ran a river, dark, deep, wide, and fearful, as though a stormy strait between two tempestuous seas over which hung the darkness of a clouded polar night; its heavy roar might be heard in the distance, with other sounds unusual to human ears. Yet down through this region of darkness, and clouds, and terrors, the lurking place of all those spirits and foes to holiness and peace, which love darkness rather than light, lay the only path to the heavenly city.

As the soldier was gazing steadfastly on the glories lying beyond, I heard the soft tones of a trumpet, as though near him. He knew the call, sprang to his feet, and took his shield. At the same time I saw a star falling from heaven, throwing out many scintillations, and drawing after it a trail of light. It came down directly before him in the air; and as it hung there a brilliant flame, it gradually faded away; and I noticed it had been an angel sent to warn him to arise and go forward. To the pilgrim the command was most welcome—“*Forward! forward to thy crown!*”

When he stood on the verge of the precipice, and was going down along the defile into the fearful ravines shut in by rugged cliffs, there was unusual vigor in his tread, and unusual animation in his eye. On his helmet burned a light brighter than that which a goddess kindled on the armor of Diomedes—

When on his helm and shield a radiance burned,
Like the autumnal star which brilliant beams,
Just risen from the ocean's deep blue waves.

His shield was made of that which is better than gold; yea, than much fine gold; than silver purified in a furnace of earth, refined seven times; more precious than Prince Arthur's shield, which was

“Not made of steel, nor of enduring brass,
But all of diamond perfect pure and clean,
One massy entire mould hewn out of rock
Of adamant;”

which was too bright for any eye to gaze on, which could not be pierced

by any weapon, the radiance of which turned enemies to stone. His shield was brought from a higher heaven than that of Achilles, covered over with the emblematic devices of that truth which is the object of faith, engraved by the hand of Him who wrote the law on the two tables of diamond on Sinai, capable of quenching all the fiery darts of the wicked; thi shield, thus precious and imperishable as the heaven-born truth which formed its materials, then burned "as a torch of fire in a sheaf." The countenance of the pilgrim, like that of Stephen, shone as it had been the face of an angel. Like Moses, who "wist not that the skin of his face shone," he seemed to be unconscious of the glory and grandeur of his appearance, which made me think of the Angel of the Apocalypse standing in the sun. The promise was fulfilled to him, "Thy righteousness shall go forth as brightness, and thy salvation as a lamp that burneth." (*Isa. lxii: 1.*) I felt that—

"The men of grace have found
Glory begun below."

I could see around him, though he saw them not, a troop of attending spirits with shields and helmets, such as those worn by the angels who stand as sentinels at the gates of pearl opening into the Holy City. They appeared of the number of those seen by the young man when his eyes were opened, and he saw "The mountain full of horses and chariots of fire round about Elisha."—*2 Kings vi: 17.* The way was steep, a narrow defile between precipitous and craggy mountains along which the thunder reverberated with appalling rolls. There was the mount that burned with fire, and blackness, and darkness, and tempest. The gloom thrown over the deep ravine by the towering rocks, was settled into heavy darkness by the lowering clouds; while shouts were heard, as though of a hostile host, enough to appal the stoutest heart. I noticed that his cheek turned pale; he compressed his lips, and tightened his grasp on his sword and shield; yet did his eye grow brighter, and his tread more earnest as he steadily went forward. A voice was murmuring in his ears, "Fear thou not; for I am with thee: be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." *Isa. xli: 10.*

As the darkness thus grew deeper, a soft white light was moving above and before him; it was of the same that had gone before Israel out of Egypt, and formed their rear-guard through the sea. It seemed also like the star which had gone before the wise men to Bethlehem; it

was bright like the morning star. Here the promise was fulfilled, "My presence shall go with thee."—*Ex.* xxxiii : 14. Besides this, he was encompassed with a cloud of soft, undazzling light, as a moving dome or tent above, below, and round about on every side. What Virgil's imagination only conceived of, was here reduced to glorious reality, when he represents Æneas and his companion as having a bright cloud spread around them by his goddess mother, in which they moved invisible and unharmed through a multitude of enemies. This hollow sphere of light encompassed him as a shield. I thought of the words, "Thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield."—*Ps.* v : 12. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."—*Zech.* ii : 5. "Then shall thy light spring forth as the morning; thy righteousness shall go before thee; the glory of the Lord shall be thy reward."—*Isa.* lviii : 8.

As the pilgrim soldier was thus advancing along this straight and narrow way, here hemmed in by beetling precipices, and lying through the deepest chasms of the valley of the shadow of death, he saw through the gloom rendered visible by flashes of lightning, his path blocked up by a host that filled it as one solid mass farther than his eye pierced. It was an array fearful to the soul, and of all those things—ghosts, apparitions, fiends, angels of vengeance from the bottomless pit, ministers of a guilty conscience, spectres; things which when existing here on earth, in the imagination only, are most appalling to the heart of man. One of these alone was enough to cow the bravest of men—to make Belshazzar tremble even with the finger writing his doom; to appal the dauntless Macbeth even by its shadow; to make the hardy Richard start in terror from his boding dream. Now, this solitary pilgrim was to encounter here, in these domains of death, not the shadows, the imaginary shapes of these things, but the dread reality—all these ghastly beings in their panoply of terror, marshaled in one limitless, spectral host. At their head, directly before him, stood one who is their fitting leader. That shape,

"If shape it might be called, that shape had none,
Distinguishable in member, joint or limb,
Or substance might be called that shadow seemed,
For each seemed either; black it stood as night,
Fierce as ten furies, terrible as hell,
And shook a dreadful dart; what seemed his head
The likeness of a kingly crown had on."

Here, then, he was front to front with the king of terrors. For a moment there was a slight falter in his bearing; but in an instant he regained the calm courage of his advance, as a reassuring voice, like that to Moses from the burning bush, came to him from that guiding presence or star, "Fear not; I will help thee. Look unto me and be ye saved."—*Isa.* xli: 13; xlv: 22. He looked unto Jesus and was lightened; and he delivered him from all his fears.—*Ps.* xxxiv: 5. As he looked, that presence was "a cloud and darkness to them, but it gave light in the night to these."—*Ex.* xiv: 20. Its front was terrible with the cherubim and flaming sword that had blazed at the east of Eden. He heard a voice also saying, "Fear ye not, stand still and see the salvation of God."—*Ex.* xiv: 13. "The Lord also thundered in the heavens, and the Highest gave his voice; hailstones and coals of fire. Yea, he sent out his arrows and scattered them; and he shot out lightnings and discomfitted them."—*Ps.* xviii: 13. At the first blaze of the Presence unfolding by a burst from the darkness, the ghastly king of terrors dropped his dart, and fell as Dagon before the Ark of the Lord; his hosts were panic-stricken; and at the noise of the thunder they hastened away, as ghosts before the breaking dawn.

The pilgrim soldier filled with amazement and love, felt "The Lord is good, a strong-hold in the day of trouble; and He knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies."—*Nahum* i: 7. The valley before him was cleared of that terrible host and light was breaking in along it from the farther end. The shadow of death was turning into morning. Before him lay the powerless form of Death crushed and despoiled of his terrors. He passed on with the tread of victory; and I heard his voice in praise. He sung "the song of Moses the servant of God, and the song of the Lamb, saying, 'Great and marvelous are thy works, Lord God Almighty. Who shall not fear thee, O God, and glorify thy name. Death is swallowed up in victory! O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ.'" *Rev.* xv: 3; 1 *Cor.* xv: 55.

He thus went forward till he came to the river. The current was strong and angry; the flood rolled along with a power which no mortal strength could struggle with and get safe over. Efforts were constantly making at other points by persons to launch themselves across in boats, which they had devised under the promptings of their own righteous-

ness ; but in every instance they perished as hopelessly as the boats to which the guilty betook themselves in the flood, when the Ark only, God's appointed means, survived. None could approach the river at this point, but the persons who had come down along this straight and narrow way. It was still shut in by the precipitous mountains, which here formed a bold and dangerous shore. There was a single opening down to the gloomy waters. He was now standing on a rock by which the flood swept on with angry roar. What must he do ? How shall he go farther ? His own strength is weakness in struggling with such a current. One thing still supported him—the Star, the Presence, was yet before him. He looked and said, “Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me.”—*Ps. xxiii : 4*. At that moment he heard the same voice which spoke to Moses at the Red Sea, saying to him, “Go forward !”—*Ex. xiv : 15*.

Though the first step must cause him to fall from the rock on whose edge he was already standing, his faith led him not to hesitate. Like the father of the faithful, he went forth, not knowing whither he went. *Heb. xi : 8*. When lo ! as his foot left the rock, and to human eyes, he must sink—his mortal form fell from him ; his earthly house of this tabernacle was dissolved. He stood forth a pure spirit, “like the angels,” clothed in fine linen, pure and bright, which is the righteousness of saints.—*Rev. xix : 8*. His eyes were opened on a new world ; he saw things which, like those seen by St. Paul in Paradise, it is not possible for a man to utter. He noticed that the rock on which he had been standing, was one precious stone, purer than the diamond, more imperishable than adamant. It had been laid by the Lord “for a foundation, a tried stone, a precious corner-stone, a sure foundation.”—*Isa. xxviii : 16*. And while “the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place ;” he that trusteth to this, shall never be confounded.

(To be continued.)

THE CHURCH is so preserved in the world that it suddenly arises from the dead ; in short, the preservation of the Church brings with it almost daily miracles. Its life cannot continue without many resurrections.—*Calvin*.

Written for the Expositor.

SELF EXAMINATION.

THERE are difficulties, and the Christian feels them when sitting down to examine into his own state, and as his many failings and weaknesses rise up before his mind and accumulate upon his conscience, he is ready to sink, if indeed he sees no helping hand to save him from the condemnation under which he is suffering. Self examination may become a sort of penance, and the Christian may dwell upon his sinfulness and mourn over his lost condition as a sort of religious duty which may count him something, as he shall be weighed in the scale of God's law. But does God require of us any such self-torture? And is it right to think thus of Him, that anything we can do shall make us any more acceptable to him?

Jesus Christ stands ready to take every particle of guilt from us, and rid us of its penalty. He is waiting to do all this for us; yes, even knocking at the door of our hearts, and trying to gain admittance. But instead of looking at Christ, and so giving ourselves unto his hands to be cured of every malady, we look at self and keep thinking of our own state of vileness; thus do we sit in darkness, for looking at self brings no light, or joy, or peace. The man who has fallen into a ditch of muddy water, with help near hand, stands in the water looking at the mud and mire with which he is covered, and mourns over his sad plight instead of reaching up his hands to be lifted out, is not more foolish than the Christian who sits down mourning over his sinful state, rather than looking up to Christ who stands ready to take him in all his vileness, and do for him all he may need to have done.

Had the children of Israel when bitten by the fiery serpents, kept their eyes fixed on their wounds, instead of looking away from their wounds to the brazen serpent uplifted for their deliverance, could they have been healed? And can we, who have suffered from the wound of our enemy, expect to be saved from the effects of our disease, if we look at our wounds, and continue looking at our own malady, rather than at the uplifted cross, and at Him who hath borne our iniquities for us?

M. M. B.

SIN, DIRT AND THE DEVIL.—It is right to hate sin, dirt and the devil.

APOSTOLIC PREACHING, ITS METHOD AND ADVANTAGES.

PREACHED AT THE OPENING OF THE SYNOD OF ALTA CALIFORNIA (NEW SCHOOL), IN THE HOWARD STREET CHURCH, SAN FRANCISCO, TUESDAY EVENING, OCT. 4TH, 1859, BY REV. S. S. HARMON, OF SONOMA, MODERATOR OF THE SYNOD.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews; and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.—*Acts xvii: 1-4.*

Ministers of God, Elders and Deacons of the Churches, and Brethren in Christ:

THE SUBJECT about to be presented for your consideration, is one which has engaged some of my most anxious thoughts for several years. If I shall speak somewhat positively, it will be because I am satisfied that the things presented are in the main correct. If any one shall be reproved by them, he may console himself with the reflection, if it be any consolation, that the preacher of the present hour can bear him company.

But whatever may be my own shortcomings, in this respect, I feel constrained to volunteer some hints for the consideration of those who are not trammelled by the difficulties, nor encompassed by the infirmities that beset myself.

And, without stopping to speak of the other things of interest contained in the text, I shall proceed to offer some observations:

First. On the *method* of the apostle's preaching; and

Secondly. On its *peculiar advantages.*

I. The *mode* of the apostle's preaching was *expository*. This is briefly and clearly stated in the text. He "*reasoned with them out of the Scriptures;*" i. e., out of the Scriptures of the Old Testament, for the New was not then written. He "*reasoned with them out of the Scriptures, opening and alleging*"—or rather, which is warranted by the Greek—*expounding and quoting them as proof* that his doctrine in regard to the Messiah, was true. His great object seemed to be, to get before his hearers the *meaning* of the Scriptures, and then enforce them. He appeared to think that if they only understood *Moses and the Prophets*, they would then be constrained to acknowledge Christ as the Messiah.

Evidently, he regarded the Scriptures as the grand and essential instrument of God, in the conviction and conversion, the sanctification and salvation of men. Hence we hear him telling the Corinthians that it was “*by manifestation of the truth,*” i. e., by preaching or expounding it, “he commended himself to every man’s conscience in the sight of God.” And hence he declares in other places, that the “Holy Scriptures are able to make” believers “wise unto salvation;” “able to build them up, and to give them an inheritance among them that are sanctified.” “Study,” says he to Timothy, a young ambassador of Christ, “*Study to show thyself approved unto God, rightly dividing the Word of Truth. But shun profane and vain babblings, and oppositions of science, falsely so called, for they will increase unto more ungodliness.*” And, then again, in another place, with what solemn and overwhelming urgency does he adjure Timothy on the same subject: “I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, **PREACH THE WORD.**”

The apostle did not seem at all anxious to advance anything of his own, nor anything new, except by direct inspiration; but only to explain and illustrate the Scriptures, which the world then possessed. And in all his public discourses, in some of them most prominently, this appears to have been his great aim.

And such was the aim of the other apostles and their holy *confreres*. And preëminently was this the character of our Lord’s preaching. Of this we have many most happy illustrations. (See *Luke* iv and xxiv.)

But enough has been said to show that what is commonly called the *expository* method of preaching, is the *Scriptural* method—the method of the prophets, (see *Neh.* viii) of Christ, and his apostles. That such also was the general method of the early fathers, and of all the preachers of Christianity for the first three or four centuries, could be shown by the most ample testimony.

Regular and thorough exposition was also the general practice of the Reformers, such as Luther, Calvin and Melancthon. So also the Puritan and Nonconformist divines produced a regular course of Bible exposition, one part of every Lord’s day. And some of the most eminent preachers of the last and present century made this a prominent part of their public ministrations. Matthew Henry expounded to his charge the entire Bible twice. Dr. Hopkins of our own country, went through the entire volume of the Scriptures, in regular exposition, *three times*, in the course of his ministry. Dr. John M. Mason, whose genius and whose power as a preacher were never surpassed in this country, in his

farewell discourse to the Murray Street Church, in the city of New York, thus bears testimony to his own practice in this matter, and to his conviction of its utility :

“Do not choose a man who always preaches from insulated texts. I care not how powerful and eloquent he may be in handling them. The effect of his power and eloquence will be to banish a taste for the Word of God, and to substitute the preacher in its place. You have been accustomed to hear that Word preached to you in its connection. Never permit that practice to drop. Foreign churches call it lecturing ; and, when done with discretion, I can assure you that, while it is of all exercises the most difficult for the preacher, it is, in the same proportion, the most profitable for you.” (*Princeton Review*, 1838.)

Moreover, it ought to be borne in mind by all good and loyal Presbyterians, that our Directory for Worship (chap. vi) recommends that “large portions of Scripture be sometimes expounded, and particularly improved for the instruction of the people in the meaning and use of the Sacred Oracles”

Not a few, and among them the celebrated Dr. Calamy, took the same ground and strongly advocated this practice in the Westminster Assembly, that formed our Confession of Faith. They insisted that “it was no part of a minister’s duty to read the Scriptures in public *without exposition*.” (*Princeton Review*, 1838.)

The repeated deliverances of the General Assembly on this subject, bear testimony to the strong convictions of the Presbyterian Church of this country as to the demand for a return, in part at least, to the ancient and more Scriptural method of preaching. (See *Assembly’s Digest*, Baird’s Collection, p. 64 and 74.)

The late General Assembly at Indianapolis, in its Narrative of the State of Religion, furnishes us with the following significant fact, and an appropriate recommendation in view of it. “Several Presbyteries mention specially *expository preaching* as a means which has been employed with evident good results. The Assembly would take this opportunity of recommending to the ministers under its direction, attention to this mode of preaching, so well adapted to do honor to the Word of God, and which the fathers of a preceding age employed with such eminent good effect.”*

* Besides the article in the *Princeton Review*, already quoted, which is an exceedingly able one, and ought to be published as a tract and read by all our ministers and churches, I was glad to find, and esteem it as a pleasure to acknowledge, some valuable and forcible thoughts on this subject by a learned author and eloquent divine of this coast, in the Introduction to his recent work on *Esther*, and in the first number of the *PACIFIC EXPOSITOR* ; the former being worthy of a place in every gentleman’s library, and the latter of a hearty welcome in every household and dwelling in the land.

There is, unless I am greatly mistaken, a deep and settled conviction, not only in the Church, but out of it, that, as a general thing, the preaching of our day is far from being imbued with the Bible as it ought to be; that while it is more æsthetical than formerly, and deals in much profound thought on morality and virtue, and employs much vivacity of expression, and indulges in much and even splendid declamation *about* the Bible, it is far from being *pervaded* with it; that while it revolves *around* the Bible, it is at so great a distance that it receives but little of its light, and scarcely more of its heat; that though it borrows much light from art and science, from philosophy and literature, it courts but little of that divine splendor that beams upon and illustrates all teaching that emanates from the pure Word of God; that with all the vast amount of preaching of the present day, the people's knowledge of the Bible is wholly inadequate; and that if they were left entirely to the utterances of the pulpit for their knowledge of it, it would be exceedingly limited, and in consecutiveness, next to nothing at all. "His sermons are very smooth, and elegant,, and interesting, but there is no *Bible* in them," is the too just and too common criticism passed upon the sermons of not a few popular preachers of the day, by many an unsatisfied and hungering hearer. It was in view of this prevalent custom of the modern pulpit, that Daniel Webster once remarked humorously but scathingly, that "the ministers of our time are accustomed to take their *texts* from St. Paul, and *preach* from the *newspapers*!" Want of a thorough Bible element in sermons is a just complaint. But how can it be otherwise, since the prevailing, almost the universal method is, to preach from a single verse, or a mere fragment of a verse, taken from the Scriptures it is true, but only serving as a motto for a moral essay, rather than legitimately containing and furnishing a theme for a sermon, preached in the name and by the authority of God.

Frequently the text requires no exposition at all and none is attempted, save some cursory remarks that serve as an introduction to the discourse that is to follow; remarks that might accompany any other similar text taken from any book of the Bible, without any reference to the connection in which it stands. Indeed, the topical method would not, as a general thing, answer the end aimed at, if it required much exposition. It is, in fact, one of the rules laid down by teachers of homiletics, to be careful *not* to select such texts. But allowing that there are some exceptions to this, and conceding another thing also, that the topical method has *its* advantages, and in its proper place and proportion may and *ought* to be used; yet it still remains true that where it predominates, and es-

pecially where it is the exclusive method, there is and can be but very little Bible exposition, and scarcely none at all in the order and connection in which the Holy Ghost hath dictated the Sacred Oracles. A volume of sermons, recently published by a celebrated and truly able divine beyond the mountains, is a good illustration of these remarks. Without endorsing all that those sermons contain, we may say that as specimens of pulpit orations, they have rarely been equaled. They contain much that is true; and, in felicity of illustration, and in eloquence of thought, and diction, they may be beyond criticism. The hearer might have been astonished at the power of the preacher, delighted with the beauty, the freshness, or the originality of his sentiments, or rapt in ecstasy by the eloquence of his glowing periods. The reader of them may rise from their perusal with fresher thoughts, a quickened intellect, a larger knowledge, and a high admiration of the genius of the gifted author. But after all, how much *exposition of the Bible*, which is our only rule of faith and practice, and the only book on earth that is able to make us wise unto salvation, do these sermons contain? How much Scripture has been illustrated, how many allusions, to the common reader unintelligible, explained—how much doctrine has been rescued from the hands of error, cleared of obscurity, proved from the Scriptures, and reconciled by a comparison of Scripture with Scripture? Scarcely none at all. A person might be an attentive hearer of such sermons during a whole life, and not derive from them as much knowledge of what the Bible really contains, as he would had he listened to the same preacher for only six months, while expounding any one of the more cardinal books of the Bible. Why, then, this “waste of precious ointment”—this constant turning to purposes that are merely literary in their character, such high faculties so long and so thoroughly disciplined—such stores of knowledge on all subjects—such ability of interpretation and “*reasoning out of the Scriptures*,” and such power to make his congregation thoroughly biblical both in faith and practice? And if this style of preaching, even in its most faultless forms, and in its brightest measures of strength, is nearly fruitless in building up the people in a close and accurate knowledge of the Divine Oracles, how meagre and humiliating must be the result of the same method when in its ordinary and more humble exertions, it of necessity falls immeasurably below that!

The result is a lack everywhere—a sad and painful lack of a knowledge of that very Bible which is at once the foundation of all our spiritual hopes and the palladium of our civil freedom. Even in the very midst of all our vast machinery for evangelizing the world, such as Bi-

ble Societies, Bible Presses, and Bible distribution—in the midst of all our churches, and gorgeous cathedrals, and eloquent preaching, there is “a *famine* in the land—not a famine for bread nor a thirst for water, but of HEARING THE WORDS OF THE LORD;” and as if the prophet had our own age in his eye, he goes on to say;—“and they shall wander from sea to sea, and from the North even to the East, they shall run to and fro to seek the Word of the Lord, *and shall not find it.*”

Constant topical preaching, to say the least, is a doling out of the Bread of Life in *famine rations*. It is adding a vast amount of water to the pure milk of the Word, giving good ground for him thus spiritually fed to utter the complaint of Job,—“My leanness rising up in me *bear-eth witness to my face!*” This way of dispensing *Bible* truth to the world, is like limiting the earth to that amount of light which comes dimly flickering from the stars, and sending even that through a medium so dense as to be about as good as no light at all. Why should it be thought necessary to deal out the glowing truths of Inspiration in quantities so parsimonious and niggardly? Is the Divine Source so contracted and so easy to be exhausted, that the drafts upon it must be not only few but infinitesimally small? Why the great Sun has been shining day and night for many thousand years, throwing out its splendors in all directions, lighting up and warming the most distant planets, and flooding with its ineffable glories boundless regions of space besides, and yet it has lost no sensible portion of its glowing disk. Not less exhaustless is the Bible, the great Central Luminary of the moral world.

“A glory gilds the Sacred Page
Majestic like the Sun :—
It gives a light to every age—
It *gives*, but *borrow*s none.”

Does not such a fragmentary use of the Holy Scriptures, especially where it is nearly the exclusive method, fail to powerfully convict the understanding and alarm the conscience? Does not God refuse to honor that apparent slight of his Word? Has he not indeed signified his *displeasure* by withholding from it the converting power of his Holy Spirit? It was just here that the gifted and eloquent Larned felt the want of power, though he did not seem to know the cause of it. Said he, “There must be something wrong in my preaching. I can paint the sufferings of Christ on Sunday, so that my whole congregation shall weep, and on Monday morning, I hear them swear to my face.” There *was* something wrong. What was it? The lack of genius? No. It was lack of a higher quality His published sermons show it. They lack

the baptism of the inspired Oracles. God withheld the signet of his approbation from so fragmentary an exhibition of his Word.

And let me ask, Does not this style of preaching tend to lure the ministry of our day into reading theology more in *other* books than in the Bible? And if so, what wonder that some, though claiming to be ambassadors of Christ, become the heralds of "*another* gospel," while many others "speak more to the brain than the consciences of their auditors?" What wonder that in making so much of man and so little of God, drawing its supplies so much from the "enticing words of man's wisdom," and so scantily from the inspired Word, the Pulpit should have lost much of its pristine power? And here it cannot be inappropriate to inquire how far this style of preaching is accountable not only for the great lack of thorough Bible Knowledge, but for much of the bigotry, fanaticism, error, and infidelity that have from time to time existed and still continue to prevail? Is it not a fact that after the introduction of the topical method, and it had become universal, a general ignorance of the Scriptures was superinduced, insomuch that the people lost all interest in them and tamely allowed an ambitious and godless priesthood to set aside the Pulpit and put in its place the Altar, and for *preaching*, the divinely appointed means for the conversion and salvation of the world, to substitute the *Mass*? And from that time, did not this general ignorance of the Scriptures prevail until at the Reformation the ancient method was restored to the Church? Is it not a fact that in Germany where the essay style of preaching has prevailed for the last one or two centuries, both preachers and hearers have become mystics, neologists, or pantheists? Is it not true that in England, also, where this method has long been in vogue, very many of those who were once orthodox, have become Socinian in their theology? And is not this eminently true of New England? And though throughout all those States they can boast of having one preacher to less than every six hundred souls, is it not also true, that on that very soil the rankest and most prolific kinds of error and infidelity have sprung up to curse the church and the world?

But let us consider some of the *Advantages* of the Expository method of preaching, and of which the topical method cannot easily avail itself.

1. It will, obviously, result in a *larger acquaintance with the contents of the Inspired Volume*. When the preacher, instead of building each sermon on an isolated sentence, or a part of a sentence, which, standing alone, gives no sense at all—an indignity put upon the Word of God which is too common—devotes a due proportion of his time to the practical exposition of paragraphs or chapters, or ascends to the regular ex-

position of some entire and prominent book of the Bible, his hearers will attain a richness, a variety, an extent and exuberance of divine knowledge which cannot be acquired by the ordinary process. It is true, that topical sermons admit of a more popular style of elocution and a higher degree of ornament, and are, therefore, adapted to please the ear and captivate the fancy; but not being "*reasoned out of the Scriptures*," they fail to instruct in any adequate degree, the hearer in the great themes of the Revealed Word. Besides, in this way he is likely to make some parts of his instructions *much more*, others *much less* prominent than God has made them. Men of one idea always do this. Highly polished sermons of this character, says Baxter, "are like painted glass in windows, *which keep out the light*." They are, though without any such design, ecclesiastical contrivances—ministerial *lenses*, so constructed as not to concentrate, but to disperse the light that radiates from God's great Luminary of the moral world.

2. But the Expository Method will result necessarily, not only in a *larger*, but *truer* knowledge of the Bible. On any subject, in order to see the truth correctly, we must see it in its various *connections*. And this is attained in regular, systematic exposition of the Bible. In this way we do not see truth from a single stand-point, but from many—not only one, but *all* sides of it—not only at a distance, but in close contact with it:—we not only get the scent of it, but we *inhale* it as we do the atmosphere. In this way its life-giving waters come not to us through the rank soil of error and unbelief, nor trickling in rare drops through the granite ledge of some metaphysical disquisition; but we slake our thirst from the pure stream hard by the Divine and exhaustless *Fountain*. In this way the truths of the Bible are seen to be not discordant, but harmonious; for they are seen in their due proportions and connections. Error flies before them as the shades of night before the sun. Before an *expounded* Bible, as an oft-beaten foe before a park of artillery, infidelity is cowardly, falters, and retreats, or strikes its colors and surrenders. Besides, it will protect the church itself from error; for, the minister exhibiting *in its order* that "which the Holy Ghost hath taught"—having his chart constantly before him—his path marked out by "the finger of God"—shut up to preaching what God bids him—it will be difficult for him, without immediate detection, to substitute his own views for those of the Scriptures, or to make them a party to his own errors. It is the *fragmentary* style of treating the Scriptures, that gives error its greatest advantage. It is that which has led to more perversions of the Holy Oracles, and has done more to en-

gender and perpetuate the blindness of error, and stimulate the hate and the ferocity of the bigot, and kindle the fires of fanaticism, both religious, ecclesiastical, and political, than all other causes combined. It is that which has led to so many unhappy and wicked divisions in the Christian Church. Had the Bible been always treated in a rational way, much bitter and unholy controversy had never arisen to distract, divide, and tear the Body of Christ, and the Church would have furnished all the martyrs, and Cæsar all the persecutors and executioners.

3. The Method furnishes the preacher *with a much larger variety of topics*. The textual preacher, unless he be a man of uncommon mind and versatility of genius, will be continually repeating himself. Unconsciously to himself, but most obviously to those who hear him, he will constantly tread the same circle, easily sweeping through one whole sign of its zodiac each Sabbath; at the end of the twelfth, if not sooner, he will be ready to start out again on the same unvaried round. I have heard of some who possessed the wonderful capacity of traveling the entire circumference of their system *twice* regularly *every* Sabbath. But the quintessence of all such sermons must be *meagerness, sterility, emptiness*. Now this ought not so to be, so long as the preacher is allowed to draw his instructions fresh from the Revealed Word of the All-wise God, which may be so expounded, if we only knew how, as to be felt to be the most interesting as well as the most valuable book in the world. And if, by the grace of God, the preacher shall thoroughly understand it—so thoroughly as to drink deeply of its inspiration, and feel the loftiness and divinity of its sentiments,—to all which this course will give a greater *stimulus*—it would clothe the utterances of the pulpit with unwonted freshness, originality, and power, proving that the word of the Lord “is like a *fire*, and like a *hammer that breaketh the rock in pieces*”—a weapon against sin and all the enemies of God, “*sharper than any two-edged sword*,” and “*mighty to the pulling down of strong holds*.”

4. It is a method purely *Protestant* in its character. Not simply because the Reformers practiced it, but because it gives to the people an *OPEN Bible*. An *expounded Bible* is neither cloistered, padlocked, nor chained. Its portals are thrown open, and no decree of councils, and no bull of Popes, can close them. No anathema against “private interpretation” is placarded at its threshold. It is the common property of the world, and the people have a right to it. It teaches them not only their duties but their privileges—not only their obligations, but their rights, both temporal and spiritual. The Bible is man’s great Friend in the State as well as in the Church—in things earthly as well as in things

heavenly. Men who thoroughly understand the Bible can never be enslaved, either ecclesiastically or politically. That degradation and wrong can be felt only by those against whom the Bible has been shut, bolted, and barred. Those who know the Bible best are both the Lord's freemen and Cæsar's freemen. And if this be so, then any method of preaching which shall the most fully lay open the provisions of that Magna Charter of God, ought to be neither discarded, nor thrust into a subordinate place. Leave that, Brethren, to those who persecute, imprison, torture, and martyr (where they can and dare) such as presume to read the Bible for themselves; leave that to those who have substituted the Altar for the Pulpit; the Mass for Preaching; Rituals and the "traditions of men" for the Word of God; and prayers to a creature, for those which should be offered to God only.

5. The Expository Method *exalts God*. But, as a frequent thing, it is not so with the opposite method. There, too often, *man* is prominent, if not uppermost—and that too whether strong or feeble; for dullness never reminds us of God. Seldom does splendid talent. Too often, the *man* that possesses it, is the deity in our thought; and thus he overshadows the real Deity. We wonder at the extent and readiness of his knowledge—the grasp of his intellect—the corruscations of his genius, and are borne away, as on eagle's wings, by the power of his elocution. Our thought is mainly on the *preacher*; and *God* is a *secondary* object in the mind. And how can it be otherwise? for in many sermons the text is about the only Scripture in them; or if not, what there is besides seems to have been interpolated to save the sermon from the stigma of being called a mere literary essay. It is like reading at your leisure, in a book, an elaborate description of the workings of Providence. You are pleased with it as a mere literary production; and you think all the time what a brilliant writer the author is. Himself is the hero. But go out under the open heavens whence the book should have drawn its inspiration. Behold the Sun in his glory, or the planets blazing in their orbits. Look up at the majestic sweep of the Constellations—every star a sun and centre of other systems. They declare the glory of God. They show His handiwork. Day unto day uttereth speech of *Him*: night unto night showeth knowledge of *Him*. Behold the flowers whose beauty no book can describe, no limner paint. Behold hill and dale waving with golden harvests, or laden with the luscious fruits of Autumn, and everywhere that mysterious thing called *animal life*, investing the whole scene with a still deeper interest. In all these you talk face to face with a God of boundless wisdom and

goodness. Or, bare your breast to the storm that rages above and around you. Let the fierce lightnings flash in your face, and dazzle, and blind your vision. Let the heavy crash of the thunder break over your head and rumble along the ethereal vault till the solid earth trembles and quakes beneath your feet; and you forget both book and author. You feel that you are in the presence of the Almighty. Your mind is overwhelmed with a sense of his grandeur and terrible majesty. No room for any other thought. It is so with God as seen in the Bible. If it be rightly expounded, he is the all-absorbing object there—an object not only of adoration, but admiration, and love. And the devout hearer exclaims with the Psalmist: “Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee.”

6. The Expository Method will *compel*, and at the same time *assist* the preacher to greater *fidelity*. It will give him the best of all opportunities to enforce those doctrines and duties which are more or less unwelcome to the human heart, and which he is under a strong temptation to keep back. We have reason to believe that under the topical method, many very stern though plain teachings of the Bible have been withheld, or wholly surrendered; for, in order to bring an unwelcome truth into disrepute, disbelief, or final *rejection*, it is not necessary to preach *against* it: you have only to *let it alone* for a few years, and nobody in your congregation will believe it. To this neglect the common method of practising affords great facility. Indeed the topical preacher needs *never* touch those portions of the Bible which he knows are unpopular, if so he chooses; for, by that method, he finds himself at liberty to select what subjects he pleases, and to decline to discuss such as he knows will be likely to offend. That this is sometimes done there can be no doubt. But the preacher who treats the Scriptures as Christ and his Apostles were wont to do, *cannot*, if he would, evade this responsibility. He is compelled to utter what the Bible *in its connections* teaches. Here he is shut up to “declaring ALL the counsel of God,” whether welcome or unwelcome to his hearers: whether it be a doctrine “hard to be understood,” and from which the pride of man revolts; or whether it demands the culture of virtues to which men are bitterly opposed; or thunders its anathemas against the vices in which they delight to indulge, and to part with which, is like cutting off a right hand or plucking out a right eye. And what shall he do in such cases? Shall he *ignore* these teachings—*avoid*—“*shun* to declare them? By the topical method he *can*, if so he elects; and it is just here that temptation assails him the most powerfully; and if his conscience is

not under the absolute control of principle, he will be likely to yield to the temptation. But though he does *not* yield; but faithfully presents these unwelcome themes in due frequency and proportion; yet, under the topical method, he *still* labors under great disadvantages. For when he selects out of the whole Bible a solitary verse, or fragment of a verse, even though it contain the doctrine or duty he wishes to enforce; yet, many of his hearers will think that he selected that very text in order to have a *Thus saith the Lord*, for inflicting on them some speculation in theology, or some hobby in morals, to which he is particularly wedded; or to chastise some of his ecclesiastical, political, or personal opposers. But when these topics come up for discussion in the regular and consecutive exposition of some extended portion, or entire book of the Bible, no such suspicion will exist, and no such unfavorable feelings will be created. His hearers will then see and feel that it is not the *preacher*, but *God*, who is teaching them doctrines which they do not like; enforcing virtues which they denounce as severe and puritanical, and rebuking them for their sins: that it is *God* who is ferreting out their hiding-places, discovering their iniquities, and exposing their false-heartedness to the light of day; that it is *God* who is undermining their spurious hopes, demolishing their "refuges of lies," and tearing away the veil from their hypocrisy. They will feel in their hearts that the *preacher* is not responsible for the ill-feelings which such truths engender in their bosoms; that he is but doing his duty as an honest and faithful expounder of God's own Word; and that if they are disposed to have a quarrel at all, it must be not with the *preacher*, but with *God*, their Maker, Law-giver, Ruler, and Judge. And, as a general thing, if the preacher pursues this course, he will be sustained. For the higher nature of man demands honest and faithful preaching. Men know well that infidelity here is more than treason—it is sacrilege—a betrayal of the highest trust committed to mortals. On this subject of ministerial fidelity, New England's great orator once said: "I want my pastor to come to me in the spirit of the Gospel, saying, You are mortal. Your probation is brief. Your work must be done speedily. You are *immortal*, too. You are hastening to the bar of God. The Judge standeth at the door." Such is the real sentiment of the human heart everywhere. And though men may, and will flinch under the searching application of Scriptural truth; yet, if the preacher comes to them, not with a *fragmentary*, but a *whole* Bible, so that they can see that by plain and connected interpretation, and comparison of Scripture with Scripture, he hath a positive *Thus saith the Lord*, for

what he proclaims in their hearts, they will respect and thank him for his fidelity, though they go away from him and forsake him.

7. And this Method gives the word preached greater *power*. Let the great themes of the Bible be faithfully presented in their proper relations and proportions, and it will bring the congregation more directly under the searching "power of the world to come." It will surround and invest men's lives with the solemn realities of death, judgment, and eternity. It will make them feel that there is a God working about and within them, and whom they are to meet at the last tribunal. It will show them their guilt and wretchedness, their destitution and inevitable ruin, without a Redeemer. It will make them feel the *need* of just such a Redeemer as the Scriptures portray. It will point them to that Redeemer, and present him to them in all his glorious characters, and show him to be adequate, and that he alone *is* adequate, to undertake and accomplish the task of their redemption; and that if not redeemed by him, they perish forever. Such are some of the realities with which this mode of presenting truth will crowd their minds, either to inspire their hopes, alarm their fears, or arouse their consciences. It will make them feel that "the silver cord" has only to be "loosed," the "golden bowl broken," the vail of the flesh rent away, and they will ascend to the joys of heaven, or sink into the miseries of hell. On these fearful realities thus proved, and *seen*, and *felt* to be proved, the preacher can base the most cogent arguments, and the tenderest appeals that can be addressed to an immortal soul.

So the Great Teacher taught. "Beginning at Moses and all the prophets," and "expounding unto them in all the Scriptures the things concerning himself," what power had Jesus Christ! And it raised the splendid encomium: "Never man spake like this man." They wondered at the gracious words that proceeded out of his mouth." "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

So Peter preached at Pentecost, and his auditors "were pricked in their heart, and said unto Peter and the rest of the Apostles, Men and brethren, WHAT SHALL WE DO?" "And the same day there were added unto the church about three thousand souls." And a little further on it is stated, "And the Lord added unto the church daily such as should be saved." And after this style, so far as we know anything further about him, he *always* preached.

Thus, too, Stephen preached; and neither the philosophers, nor the turbulent mob who, "cut to the heart" by the fidelity of his preaching,

“gnashed on him with their teeth,” and clamored for his life, “were able to resist the wisdom and the spirit by which he spake.”

It was because *Apollos* was “*mighty in the Scriptures*” that he “*mightily confounded the Jews*, and that publicly, *showing by the Scriptures* that Jesus is the Christ.”

And our text is a happy illustration of the power which this Method gives to the word preached. Paul “reasoned with” the Thessalonians “*out of the Scriptures, opening and alleging,*” or *expounding and quoting them* as proof, that the suffering and crucified Jesus of Nazareth whom he preached, was the long expected Messiah. *And what was the result?* Just this: that not only some of the *Jews*, who were the most stubborn and violent opposers of the Gospel, “*believed,*” and took sides with Paul and Silas, but “*of the devout Greeks a great multitude, and of the chief women not a few.*”

And such was his method, and such the power that attended that method, whenever he preached. Employing this method, even when first converted, he “confounded the Jews who dwelt at Damascus, *proving that this is very Christ.*” Thus he preached at Antioch in Pisidia, taking for his text not an isolated sentence of Scripture, but the passage from the Law and the Prophets, which the Master of the Synagogue had read for that day’s lesson. (See *Acts* xiii.) And again we ask; What was the result? Why, many of the Jews and proselytes were converted, and *even the Gentiles*, so great was the effect upon them, “besought that these words might be preached to them the next Sabbath.” His preaching told on the populace. God put honor on the faithful exposition of his Truth. “*And the next Sabbath day came almost the whole city together to hear the Word of God.*” And it was while he expounded the Scriptures, and “reasoned of righteousness, temperance, and judgment to come,” that even — “*Felix trembled.*” And when brought before Festus and Agrippa, he tells them plainly that his belief and his teachings were founded on those “things which the prophets and Moses did say should come;” and so cogent and logical was his exposition of those Scriptures, and such divine power attended it, that the rude Governor cried out, that the manacled but bold and eloquent preacher before him, was “*beside himself*; and the crowned monarch that sat enthroned by the Governor’s side, in admiration of such glowing truths, enforced by a superhuman power, exclaimed, “Paul, almost thou persuadest me to be a Christian.”

Thus presented, such was the power of Divine Truth in the First Century. If presented in a similar manner, with the same zeal, and

faith, and self-denial; why may not effects *somewhat* similar be produced in the Nineteenth Century? Is the Word of God any less "a fire, and a hammer" now than in the days of the prophets? Has the "*sword of the Spirit*" been blunted by long use? Has the Word ceased to be "quick and powerful?" Has it ceased to be "*profitable*—for doctrine, for reproof, for correction in righteousness?" Has it in these last days become inadequate to "furnish the man of God unto all good works?" Has the Truth in our age, lost its power to "make" the bondman of the Devil "free?" Impossible. The Word of God, like its divine Author, is the same in essence now as ever. If its latent power is not developed, it must be because the ordained conditions are not complied with. There is the same power in the air, and dew, and rain, and in the sun's light and heat to produce a crop of grain now, as when the promise was first made that "seed time and harvest should never cease." But the *soil* must be *broken up and cultured*, not cumbered with flowers, however beautiful, nor paved with polished stones and sparkling gems. The seed must be *sown*, not "hid in a napkin," nor in the "*skeletons*" and mummies of by-gone ages. Let it find its way into the soil well broken up after the ancient style, and let it be scattered with the liberality of Apostolic times, and perchance, the Great Husbandman will make all our waste places white with a plenteous harvest.

Should an invading army lay siege to a fortified town, and calculate on success by a grand display of harmless pyrotechnics, or by hurling into the beleaguered city a multitude of curiously wrought arrows, velvet pointed, and other fantastic missiles; they might amuse, but could not alarm, least of all, vanquish the besieged. But there is a latent power that *can* do it. It is hidden in a few black grains of an explosive compound. If the conditions are fulfilled, they can hurl into that town iron balls and exploding shells that will soon bring the rebels to terms.

Polished sermons of the essay style, founded on fragments of Scripture, may furnish the wondering crowd with very good specimens of ecclesiastical pyrotechnics, and many missiles of elaborate workmanship; but they are withal, as such things ought to be, very harmless to those at whom they are aimed. But the Bible is God's great Arsenal; it contains power adequate to great moral results. When the conditions are fulfilled; when its vast stores of materials are properly used, that power is exerted. Then, every truth is a "*helmet of salvation*" to the spiritual warrior—a "*breastplate*," proof against the thrusts of the enemy—a "*shield*" to "quench all the fiery darts of the Devil." And so also, as *against* the foe, every truth, if rightly used, is "*a fire to*

melt, and a hammer to break in pieces;” a “*two-edged sword,*” to slay the man of sin; a polished shaft to pierce to the quick, and a bolt of thunder to scathe, the reckless foes of God, and blast every false hope.

And the preacher should not, through indolence, or for any other cause, allow that great Arsenal of God to be closed, and *kept* closed, and content himself with talking about what it contains; but on every return to the assault of sin, he should throw its doors wide open. He should be anxious to put into the hands of every friend of God, all the weapons of his spiritual warfare, both offensive and defensive. He should not content himself with amusing the foes of God by an elaborate description of those weapons, telling them how sharp or deadly they would be, provided they had a chance: but by hurling them into their serried ranks, he should make them *feel* their power: he should let them *experience* what weapons forged by the hand and hurled by the power of Omnipotence, can do. “*Mighty through God,*” would be their humble confession.

But, blessed be God, his Word is not for *destruction*, but *salvation*. It destroys nothing but sin. In that Armory there are no *poisoned* darts. Every arrow is dipped in atoning blood and winged with mercy. The “fire that melts” is from God’s altar, and only burns away the dross while it refines the gold. The “hammer that breaks the rock in pieces” is wielded by a benevolent Hand. “I kill and I make alive: I wound and I heal,” saith God. “The Almighty maketh sore and bindeth up: He woundeth, and His hands make whole.” Yes, bound up in the same bundle with all those weapons of our spiritual warfare, is the Balm of Gilead, to heal every moral malady, to assuage every pain, and staunch every bleeding wound. And there, too, is the Great Physician. He restores and redeems “the slain of the Lord.” He sendeth forth his Spirit to breathe upon the dry bones, and they live. His touch is life: His look is health, and joy, and peace; for He is the same as when, “God manifest in the flesh,” He gave sight to the blind, health to the sick, life to the dead, and pardon to the guilty: the same whose “blood” even now “cleanseth from all sin,” and who “ever liveth to make intercession for us.”

And if this be so; if the Word of God is so full, and rich, and mighty; — as against evil, and in favor of good, the most formidable power known to earth; let us, Brethren, endeavor to understand it better, and drink more deeply of its spirit: let us “covet the best gifts” it contains: let us strive, by the aid of God, to be “*mighty* in the Scriptures;” and in all our ministrations let us endeavor to “handle

the Word of God" as to make our churches and our congregations more familiar with its contents than with any other book, and strive so to present each message, that they shall feel as if they were talking with God face to face.

And if we are faithful, we have a most precious promise to encourage us. Our labor in the Lord shall not be in vain. God will put honor on his Word: He will clothe its proclamation with power. "For," saith the Lord, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

EXPOSITORY PREACHING.

For several years, and at different times we have been asked for rules and directions by which young ministers could be aided in acquiring ease and power in expository preaching, and since the appearance of the EXPOSITOR several brethren in the ministry have requested me to write a volume or at least an article on the subject, and to recommend authors as specimens. It is our purpose to give some attention, if the Lord will, to their request, as soon as we can possibly get a little time to devote to it. In the meantime, let it be understood

1. That conversion to God is the object aimed at in all true preaching, and that the agent of this work is the Holy Spirit, and the instrument is the Truth of God. It is then the great business of a preacher of the Gospel who desires to save the souls of men, to preach the Divine Word. He has nothing to tell to the people except what God has revealed to him by his Word and Spirit, and commanded him to preach to them.

2. The preacher must, therefore, be full of the Divine Word himself. He must be mighty in the Scriptures, and able to show unto the people the way of salvation according to the Scriptures. He must then understand the Scriptures, their language and idioms, and the customs and habits, geography and history alluded to in the Scriptures.

3. He must be able to read the Divine Word with such distinctness, utterance and emphasis, that the people can hear him and understand him. Many ministers do not know how to read—very few do. The

division of our Bibles into chapters and verses, though of great importance, is a disadvantage in the public reading of the Scriptures. A distinctly marked paragraph Bible is better.

4. It is a great mistake — and yet I fear a common one — to think that if a man has not had time to write a sermon, “he can just take up a chapter and lecture on it.” He may, indeed, deliver an harangue — he may talk about something, but he must be a very extraordinary man if he can jump in that way into the true meaning of Scripture, and draw out its rich treasures in such style and manner as may illuminate and warm his hearers. This style of lecturing has been often attempted, and has almost always failed! *It requires more study and more careful preparation and discipline of mind to lecture successfully on the Scriptures, than it does to preach in the ordinary way on themes or texts.* An able expository preacher must be familiar with the text and the most approved translations and the methods of the best interpreters — be full of the subject, and inspired with its unction.

5. The name of commentators is legion, but there are only a few names that occur to me at the moment as good models of expository preachers, and perhaps we are the more in favor of these than of others equally good, only because we are better acquainted with them. The authors we prefer as specimens of expository preaching are Leighton on Peter; Bishop Wilson on Colossians; Daille on Philipians and Colossians, and Calvin’s Commentaries. Byfield on Colossians and Peter is also good. Every pastor should also have Vinet’s Pastoral Theology, and Gospel Studies. They are of great value. Chalmers on Romans is also a great work — if not the very best that great man ever wrote. Owen on Hebrews is almost a complete library in itself. Leighton should be studied all the time.

THE SYNOD OF THE PACIFIC.

THIS BODY met on the fourth inst. in the First Presbyterian Church of this city. The opening sermon was preached by the Rev. George Burrowes, D. D., from Heb. 1: 3, “Christ Jesus the brightness of the Father’s glory, and the express image of his person.” To say that the sermon was well conceived and happily executed — learned, able and scholarly, and well directed in its presentation of great and precious truth, is only to say what all who know Dr. Burrowes expected. The object of the preacher was to show that as the brightness of the Father’s glory and the express image of his person, the Lord Jesus Christ is the SHEKINAH of the Church in all ages. In bringing out this sublime announcement, we were told, 1. That the text teaches the Divinity of the Lord Jesus. He is the true Shekinah.

2. That Jesus is above all principalities and powers, and that he is the Creator of all things. 3. That Christ is the Guardian of God's holy law. 4. Christ is the only medium of communication between man and God. 5. That Christ Jesus gives wisdom, instruction and grace to his people by his Holy Spirit. 6. That Christ is the Protector and Comfortor of his people, and *Finally*, That Jesus Christ is the light and glory of heaven.

After the sermon the Synod was constituted with prayer by the Moderator, Rev. Dr. Anderson. There were present *thirteen* ministers and five ruling elders. The whole number of ministers belonging to this Synod is twenty-seven having about twenty churches under its care.

The Rev. S. Woodbridge, D. D. of the Presbytery of Benicia, was unanimously elected Moderator, and the Rev. Peter V. Veder temporary clerk. The Rev. Dr. Woodbridge on taking the chair, made some touching and eloquent remarks. He returned thanks to the reverend Body, for the honor conferred upon him, and expressed his sense of unfitness for the office, and especially his want of experience in Ecclesiastical bodies, having spent most of his life at frontier posts. He alluded also, in a most effective style to our feeble beginning on this coast in 1849, and to what God had done for us. And though oppressed with a sense of unworthiness, he ventured to accept the honor of presiding over their deliberations, trusting to the kindness of his brethren to aid him, and especially hoping that God who had heretofore done so great things for us, would be with us and bless us.

The meetings of the Synod were characterized by a christian spirit, though on some points there was a difference of opinion. Among the great questions which were considered, none was of more importance than that of Education. After mature deliberation, the Synod by a large vote resolved to establish a *Grammar School, as the beginning of a College or University in this city*, and recommended Rev. Dr. Burrowes as Principal, and the Rev. Albert Williams as general financial agent. It is expected that the school will begin in a few weeks, at least by the first Monday of November. The Synod also adopted the resolutions of the last General Assembly in regard to the Sabbath, and adopted an appendix. We were in favor of doing just what the last Assembly did, but not in favor of the appendix. The Synod also, in adopting the language of the General Assembly of 1854, on the question of introducing the Bible into our Public Schools, expressed our views precisely—the very views which we have advocated so repeatedly, viz: “Resolved, That this Synod in the adoption of the resolution in relation to the introduction of the Bible in Public Schools, does not intend to favor its *compulsory use, by law*, in such schools.”

We consider the meeting of the Synod a most happy and important one for our church on this coast. We shall give a summary of the minutes in our next number.

ECCLESIASTICAL MEETINGS. The annual meetings of the Methodist Conference of the Church South, and of the Congregational Association of this State, and of the Synods of the New, and of the Old School Presbyterian Churches, have just closed their services in this city. As far as we have learned, their meetings have been harmonious, and from their action and reports, it is to be inferred that the cause of religion is advancing among us. Of our own Synod, that of the Pacific, we shall have more to say at another time.

OUR CONTRIBUTORS must have a little patience with us. We have been obliged to adopt the miller's rule—"first come first served," if the wheat is equally good. As a general rule we do not desire articles to extend over more than four pages. Our age is a spasmodic, telegram age, and long articles are not read, and consequently do not exert the same influence that short ones do. *We do not wish to pay for the printing of a single useless word.* We have much valuable matter on hand for our next number. The leading article will be a discourse from Rev. W. E. Boardman, author of "The Higher Life."

THE SYNOD OF THE NEW SCHOOL PRESBYTERIAN CHURCH met in this city on the 4th inst. We hope to be able to publish extracts from their proceedings in our next number. The very able, eloquent and appropriate sermon of Rev. S. S. Harmon, delivered at their opening session, is found entire in this number.

DOCTOR OF DIVINITY. Lafayette College at Easton, Penn., at its late commencement honored itself by conferring the *degree of Doctor of Divinity* upon the Rev. Sylvester Woodbridge, Jr., of Benicia, Cal.

LITERARY RECORD.

GREECE AND RUSSIA. By BAYARD TAYLOR. New York.—G. P. Putnam. San Francisco.—H. H. Bancroft & Co.

THE San Francisco publishers, Messrs. H. H. Bancroft & Co., 151 Montgomery street, have laid this last work of Bayard Taylor on our table. It is in every respect like, and equal unto all the other volumes of Taylor, (and Bancroft has them all,) and no library is complete without them. Doubtless the thousands who have heard Mr. Taylor's recent lectures, will avail themselves of this convenient and cheap method of retaining the gentleman as a companion, who may at their convenience oft discourse to them of his "hair-breadth escapes i' the field and flood," from Polar seas to Tropical deserts. For Bayard Taylor's own sake, we are half inclined to think it is a pity the lions did not eat him in Africa, or the Polar snows bury him. For what can he do? He is older than Alexander, but there are no more worlds for him to conquer, unless he could get inside of our planet, or under our oceans and explore them; and when he does and comes back to tell us, "may we be there," and then when he prints may we have his notes to read. And by the way we see that his experience among the Cretans, confirms Epimenides and Saint Paul, or else they confirm him, which is about the same thing, for travelers need some corroboratives. And again, we see that he has found out that Napoleon is neither a Frenchman nor an Italian, but a Spartan. We suspected this long ago! In his wanderings he comes upon a town called Vitylo, where he learns that the Mainotes long ago emigrated to Corsica, and among them was a Spartan family by the name of Kalomeros, who changed their name on going to Corsica to its Italian equivalent, which is *Bounaparte*. That old Spartan blood has made history—nor is the chapter yet complete.

IDYLS OF THE KING. By TENNYSON.—Ticknor & Fields, Boston.

BANCROFT & Co., have also sent us a work with the above title.

To be a poet-laureate is something, and to be printed so neatly is something; but we are not very fond of *Idols*, nor *Idlers*, nor *Idyls*. We like the old romance, or the ballad better. Chevy Chase, or the Roman lays, are like the sound of battle in a warrior's ears. Tennyson is a poet, however, and will be read. The Idyls of this volume are *Enid*, *Vivienne*, *Elaine* and *Guinevere*.

THE FIRESIDE MONTHLY, by Dr. W. W. Hall, editor of Hall's Journal of Health, New York, for September, is on our table. It is lively, clear, health-giving. Like the "Journal of Health," it is addressed to men's common sense, and is of an elevating tendency. The articles are not too long, and never heavy, and always fit for all the members of a family to read. We wish it had a million of paying subscribers. The article on "Reformers" is to our mind exactly; we hope to find room for it in our next number.

OUR EASTERN EXCHANGES.—We have already returned our thanks to the *Press* on this coast for their kind greetings, and we have also given in our last number a few specimens of the way in which the EXPOSITOR is esteemed in the interior. We are able now to add, that as far as we have seen, our Eastern Exchanges are highly complimentary towards the EXPOSITOR, both as to its style and subject-matter, and all agree that it is a work greatly needed on this coast. As a specimen of many we give below a few lines from the *Presbyterian Banner and Advocate* of Pittsburgh, (Rev. Dr. McKinney.)

"THE PACIFIC EXPOSITOR.—This is a new candidate for the favor of Presbyterians, but not a *beggar* for sustenance. It needs sustenance, and must have it or perish; but it indicates both purpose and ability, fully to give *quid pro quo*. The *Expositor* is a monthly of fifty pages, edited by Rev. W. A. Scott, D. D., and published by George W. Stevens, Esq., San Francisco, Cal. It is well got up, and filled with excellent matter. It will be a blessing to the people of the States on the Pacific, and will, we would trust, have the opportunity of doing great good on the East of the Rocky Mountains."

UNION BOOK STORE. Several volumes from Messrs. Allen & Spier, were laid on our table just as we were going to press. They shall receive attention in due time.

"THE FRIEND" of Honolulu, is considerably exercised, lest by mistake or otherwise we should minister homeopathic doses to him in stray papers. He need not be alarmed. We have sent him an *allopathic* dose, and if he can be persuaded to take it just as it is, we have some hope of him. We fear, however, that his constitution and climate are so bad, and especially his early habits, that we can do him but little good. Still, we shall have the satisfaction, whether we succeed in curing him of certain long standing, chronic complaints or not, that we have meant well, and sent him a powerful dose. And at all events, we have great respect and kindness for him, and hope his shadow may never be less, although we could wish his prejudices were.

THE
PACIFIC EXPOSITOR.

NO. V.—NOVEMBER, 1859.—VOL. I.

ENDORISING OUR CONTRIBUTORS.

SEVERAL times the question has been forced upon us as to whether we would open our columns to contributors who advance sentiments and principles contrary to our own, and our answer is, that sufficient unto the day is the evil thereof. We do not see the necessity of deciding such a point *in thesi* or in the abstract. Every case must stand on its own merits. Some subjects and sentiments and sorts of style *cannot* appear in the Expositor. But as we love freedom of thought and of speech, so we do not mean to exercise any expurgatorial or censorial power over the sentiments of our contributors. Within any reasonable limits, we design to leave them to their own taste and to the enjoyment of the largest liberty. But anonymous articles we cannot publish at all. The true name must at least be submitted to us. Nor do we hold ourselves responsible for any opinion, sentiment or principle or interpretation of Scripture, nor for the manner of its presentation, except what we write ourselves. We have the highest regard for our contributors, and will defend them from misrepresentation if need be, but as we ask no one to endorse our principles, so we wish every one to answer for himself. As far as we know, if our endorsement would be of any possible use, we are prepared to stand by the sentiments and principles advanced thus far by every one of our contributors. Our remarks are intended wholly for the future, and to prevent misunderstandings or misrepresentations.

NEWSPAPER OR MAGAZINE.

DR. JOHNSON tells us that "Books that you carry to the fire and hold readily in your hand, are the most useful after all. A man will often look at them, and be tempted to go on, when he would have been frightened at books of a larger size and of a more erudite appearance." Precisely so. And "the books of a large size and of a more erudite appearance" in the great lexicographer's day, that were so frightful even to look at, were *mutandis mutatis*, "very like" the bound volumes of weekly newspapers in our day—if there were any such volumes. The singularity of many of the old folios in shape and variety of type and in the encyclopedical character of their subject-matters, and the miscellaneous arguments of many of them, would be obvious, if laid open side by side with our bound weekly newspaper volumes. But who preserves—that is takes care of and binds up weekly newspapers? And just here is one of the reasons we are going to give for being what we are, *a monthly magazine*, and not a weekly newspaper. These remarks are not intended as a declaration of war against all hebdomadals, nor as the protocol of any treaty; but as an answer to the many suggestions and inquiries that have been repeatedly made to us since the beginning of the Expositor. Some say it should have been smaller and weekly. To all such, we say we prefer at this time and for this coast *a monthly magazine* to a weekly newspaper. This is our preference. And others have just as perfect a right to choose a weekly form if they wish. But that all fears may be allayed, we say distinctly, we have no designs, nor the remotest wish to establish a weekly paper. The only possible change we could be induced to make, if we made any at all, would be a semi-monthly octavo instead of a monthly issue. It is, therefore, without the slightest wish to disturb the good feelings of any body under heaven, that we give our reasons for preferring to publish our thoughts in an octavo monthly rather than in a weekly sheet. Our points of preference run somewhat after the manner following:

1. A Magazine is more easily held up for reading, especially in a weary moment, or arranged so as to meet the eye at toilette or lunch. The back is not easily hurt by the fire. *Cicero*, we think it is, who says: "Books to quicken the intellect of youth, delight age, decorate prosperity, shelter and solace us in adversity, must bring enjoyment to us at home, befriend us out of doors, pass the night with us, travel

with us, and go into the country with us." And these small volumes or *Feuilletons* as the French call them, that can be held before the fire or turned to the light or supported on the couch, and packed in the carpet-bag without any care, are the books that are most read,—that are most suggestive—and have after all the greatest influence upon mankind.

2. *The Magazine is more easily preserved than the weekly paper.* It is very difficult to keep newspapers from being torn up. *Betty* does not know the weekly from the daily. They are more convenient for the cook's fire than the magazine. She has less conscience about tearing a paper than a book. And if newspapers are preserved, which happens almost never, they take up more room, and make a great deal more lumber in a house than the tidy magazine.

3. The magazine makes a large volume; it may be two volumes a year, which, when well bound, make quite a respectable appearance in the library. And as a general rule, there is more care required in the preparation or selection of articles that are to appear in a magazine than in a newspaper.

4. The subject-matters that are good a week old are in most cases just as good or better a month old. For in our day of telegraphs and steamships and railroads and expresses and daily newspapers—when men are born in a tempest and travel in Muck's slippers at a 2,40 speed from the cradle to the grave—no body goes to the *weekly* for current news. The day for the weekly as a medium of news, prices and fairs, is past. And as that which is good in the weekly is just as good in the monthly, or it may be better, it seems to us that *the daily or the monthly style* of publication is the best suited for our age and country. We should like to see a *daily religious* paper of a high tone, free from all isms and cant, but as this is at present not within our reach, we think the *Monthly* well calculated to meet our wants.

If our remarks are well founded any where, they are especially so in regard to newspapers from beyond the mountains and the seas, for the transportation of which we have a mail only twice a month. Our motto, however, is let there be light and love, good will and peace among men. We rejoice, therefore, whenever and by whomsoever truth is published and circulated, and we wish it Godspeed with all our heart in whatever form it appears, whether in a tract, a daily or a weekly paper, or a stately volume. *Sit lux.*

THE PATRIARCHS AS PIONEERS.

PREACHED AT LOS ANGELES, CAL., FEBRUARY 20TH, 1859, BY REV.
W. E. BOARDMAN.

AND JACOB went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, *I am* the Lord of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, *I am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew *it* not. And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city *was called* Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.—*Gen.* xxviii: 10-22.

THIS BETH-EL incident in the life of the patriarch Jacob is one of the most interesting and instructive in all the patriarchal memoirs. It carries us back to the pioneers of Palestine—to primitive times in a primitive country. And it presents to us one of those pioneers, then in his youth, in the first stage of a long laborious and dangerous journey to secure for himself one to share with him the joys and sorrows of his heart and the hardships and honors of pioneership in the land of promise: just where, too, he is met and blessed of God and cheered on in his course.

The patriarchs were the pioneers of Palestine; of an earlier stamp, too, than those of '49 in this country—more like those of '40, or earlier. We, with all our comfortable hotels, steamers, stages, stores, and things, who come now in '59 to California, can hardly imagine what the pioneers of '49 had to encounter; and *their* experience was also just as unlike that of those who came at an earlier date. In '49 men floated in by thousands upon the living tide setting this way. Their greatest hardships, perhaps, arose from the greatness of their own numbers and

the eagerness of their own desires. It needed a power like that which multiplied the bread in the wilderness to supply the swarming myriads with sustenance, to say nothing of conveyance, clothing, mining tools, and all. And it required a power like that which hushed the storm and stilled the waves, to keep down the turbulence of passions set loose from all the restraints of custom and law, excited, too, by thirst for gold and often exploded by the jostlings and elbowings of eager competition.

The experience of those who came earlier yet than '49 was still another sort from this. The men of '49, floating in with the living tide, rose to its surface or sunk in its depths, as the case might be; but they who came before were the solitary adventurers. Knights of the rifle and the trap, or of the sail and the harpoon, brave men who, coming down from the rugged mountains or in from the rolling Pacific, were enchanted and chained here by the loveliness of scenery and clime, the abundance and excellence of the fruits and meats, and the hospitalities of the sons and the charms of the daughters of the land.

The patriarchs in Palestine, like these men, were the solitary pioneers of the race and the nation who were afterwards to fill and subdue the land.

In fruitfulness of soil and healthfulness of climate, California and Palestine are alike. They there could not have all the varieties of fruits and flowers, grains and vegetables that we have here, because the skill of the husbandman, since that day, has made new varieties of cropping, and improved old ones by culture; but they had the grape, the olive, the fig, the pomegranite, the citron, and many other of our fruits, with wheat, barley, and most varieties of our grains, and flocks and herds like our own.

Whether, at any time, anywhere in all that glorious land one could ever have stood and counted twenty-five varieties of valuable fruits—many of them the most luscious of earth—as may be done here, is doubtful; nevertheless, that was a land flowing with milk and honey. And we have here a Palestine of our own, and more than a Palestine. We have this grand advantage over them to aid us in a higher civilization than they could attain in that favored land: that, in our Palestine, we have also an El Dorado. Our Ophir is at home. We have indeed a combination not to be found elsewhere in the whole world: all climates, all fruits, all grains, all vegetables, all animals, fishes and fowls, and all metals, almost in the world, thrown together here by the partial

hand of the Creator in one place, and all in untold abundance and richness.

Now we may classify the pioneers of California as earlier or later, and they who have been here in the earlier days of the new order of things, may refuse to us late comers the honor of pioneership at all; nevertheless *we are all pioneers, in reference to the great future which surely awaits this country.* And there are three things exemplified by the patriarchs of Palestine well worthy of the gravest attention from the pioneers of California, all of which stand in connection more or less direct with the incident in the life of Jacob, which is our text.

I. *Home-loving.*

The patriarchs, all three, were home-loving, home-keeping men. Not *house-loving*—they lived much in the open air, and lived the longer for it. They slept and rested in tents, and slept the better for it. They ate plain, substantial food, and enjoyed it the more. They worked with their own hands, and were the stronger for it. They dressed simply, without loading down or cramping up the life-forces and currents; and while these same forces and currents were the freer for that, their purses were also somewhat the heavier. They did not live beyond their means; and of all that is related good and bad concerning them, there is no record of a single failure amongst them.

They were home-loving, but their homes did not consist mainly in houses. They never dwelt in houses at all—at least not until after Jacob went with his sons down into Egypt, and then they had only adobe houses, at most—they dwelt in tents. Neither were their homes stationary. It used to be said of the pioneer ministers in the new States of the Mississippi Valley that they were ordained on horseback, and built their houses on wheels.

The patriarchs did as much. They dwelt in tents, which they could strike at a moment, and kept camels at hand that they could mount and away as quick. They did not take root in the soil like trees. Their homes did not consist in the mere titles to lands, for they were as badly off in this respect as any of us, who have not the involvement of disputed titles—they had no titles at all. They were travellers all—mere sojourners in the land; and yet they had homes, for they had families, and loved them and lived with them.

Houses and the many comforts and conveniences clustering in and around our modern dwellings have much to do in the way of adding attractions to the precious things of home, but they are not its essentials. The *inmates* of the dwelling—not the dwelling itself—the hearts,

and hands, and voices, and smiles, and tears of those who comprise the household, not the conveniences, luxuries, and elegances of the house and grounds, it is which are the heart and soul of home.

A truly philosophical poet has said :

“ We look too high for things close by,
And lose what nature found us ;
For nothing here is half so dear,
As home and friends around us.”

Birds and flowers, shrubs and trees, lakes and lawns, with houses well fitted and furnished, are lovely and comfortable ; but it is only when amidst them all you have the sweeter music, and richer fragrance and brighter sparkle of virtuous affections, and educated intelligence and the repose of unbroken confidence that you have the home in its dignity and purity.

The death of one person in the household is enough to bring a cloud over all sunny landscapes, and spread a gloom over all the gayeties and elegancies and splendors of life, especially if it be the death of the madam. It has been well said that man is the head of the family, but woman is its heart.

Now the patriarchs understood this, and therefore it was that they spared no pains to have the heart of the family RIGHT. Abraham was careful to secure to himself, while yet in his youth, a lady whose beauty was so great that she captivated kings long, long after her fiftieth birthday had been celebrated. And whose purity of character, and amiability of heart and affability of manners, were even more remarkable than her beauty of person. And who, moreover, presided in the princely household of her husband with a queenly dignity ; and while she husbanded his means, she bestowed his charities and hospitalities with a rare and happy combination of liberality and prudence.

A noble wife Sarah was to Abraham. As for Isaac, his father was at the expense and trouble of sending his steward—the chief officer of his princely affairs—all the way to Mesopotamia as a sort of foreign ambassador, fitted out with camels—those ships of the dessert—and servants, and jewels and gold in profusion, for the simple purpose of securing for Isaac one worthy of such a son. True, the distance sent was not so far as from California to “the States”—only six hundred miles or so ; but taking into account the greater time required and risks incurred, there is not much difference, after all. And *Jacob*, at the time of the vision of the night, was himself one day’s journey on the

route to Mesopotamia to find for himself what had been obtained for his father by sending: a wife who should have the noble qualities of his mother and grandmother.

Neither was all this painstaking a large price to pay for the object secured. I do not say that it is always wise, either, to go or send across the continent for a wife; there may often be one nearer, and as good. The old adage about going farther and faring worse might have its fulfilment in this matter; but I do say, that going or sending across the continent is a cheap price to pay for a good wife. Men do as much for mere stock, for cattle and horses, and pay large prices besides, and are wise in doing it. And surely there is no price too dear, nor any pains too great, nor any valuation too high for such a treasure as a lovely, prudent, virtuous woman, to be the companion of a man's life: the lady of his house, the mother of his children, and the sharer of his own heart's joys and sorrows.

The descendants of the patriarchs at all events had reason to think so. Of all the glories of the Hebrew nation, none were greater than this: that they were a nation of *families*, of *homes*, in the truest, noblest sense—the first to abandon polygamy in the world, and the first to throw around the home-altar all the lovely attractions of virtue, intelligence, sociality, hospitality, and affection.

The full significance of the word home was first made known and felt in that land. And they were mainly indebted to their patriarchal ancestry under God for this great boon.*

II. A second remarkable feature of the patriarchal example is their *Worship observing*.

Hard by the tent stood the altar. Next to the family in their regards, was the church.

Wherever God cast their lot, there they set up the worship of God. The first thing recorded of them always after the pitching of their tents, was the erection of their altars.

And here in this beautiful scene of our text we find Jacob, although only resting there for a single night, yet there in the morning setting up the stone upon which he had slept and had his vision, as a memorial, and calling the place Bethel, House of God.

Their worship too was pure and simple, and beautiful in its simplicity. It was the approach of children to their father, with the added

* The author's remarks here on *Patriarchal Polygamy* we reserve for our next number.—[Ed.]

reverence which the majesty of God should inspire. All nations, and all ages have had places and times and forms of worship. And any worship, however far from intelligent simplicity, is better than none; but the best is the best, of course, and theirs was the best up to that time. They were up to the times and far ahead of all around them.

They had no houses, and in our sense could not have any house of God, nevertheless, as they had the family without the dwelling, so they had also the church without the edifice. And all it wanted was time and its changes to bring about the erection of houses of worship in number and splendor and convenience, surpassing those of all other nations.

For besides their temple of marble, overlaid with gold, at Jerusalem, there were synagogues corresponding exactly to our churches. in every village, town and city of Palestine, abundant for the people.

At the primitive altar, wherever they went and wherever they worshipped, the patriarchs, like Jacob at Bethel, could truthfully say, "This is none other than the house of God," for in their worship loving they had in the germ all the places of worship which blessed and ornamented Palestine through all succeeding ages.

And I have confidence concerning California in general, and Los Angeles in particular, that there is in the hearts of its people that worship-loving which will develop itself, under the blessing of God, in houses of worship to bless and beautify the land, and make of it a Palestine, and more than a Palestine in this respect. Why not?

We have first of all, wealth both in our mountains, our climate and our soil, and for all present necessities, already brought out in the hands of our people. And we have the men as well as the means to do it, and I believe also the will and the wisdom, if only it can be called forth and harmonized so as to act with cordial efficiency.

And surely, as a mere matter of economy in dollars and cents, not to mention the welfare and improvement of the young and the old for time and eternity, it is cheaper to build school-houses and churches, and support teachers and preachers, than to support the additional cost of courts and jails, and police, from the neglect of education and religion.

III. The third characteristic of patriarchal pioneership to be specially noted by us is, *God-fearing*.

Those gray fathers of the ancient time were not only home and worship-loving, but they were truly God-fearing men. I use the term in its broad sense. Theirs was more than a superstitious dread of God to

hold them in awe of him; and better far than a mere fear of his wrath: "The hangman's whip to hold the wretch in order," it was a fear most filial and a dread most joyous. Religion to them was not gloomy, and sour, and cold, and bitter, curdling all the joys of life. It was rather its sunshine.

Most men turn toward God for help in the hour of danger and of death; they turned toward Him, like certain flowers to the sun, all the day long.

Many who spend their youth in careless neglect intend all the while, when they are older, to do better; but the patriarchs seem to have given the dew of their youth to the service of their Creator.

The first thing we hear of Abraham is an account of *his obedience* to the voice of God, in setting out for the land of promise. And his record is, that from the first, he looked for a country—a city of God, not made with hands, eternal in the heavens. So of Isaac. And of Jacob, although in his transactions with Esau concerning the birthright and the blessing he did wrong; yet here, in this Beth-el scene, if never before, he turned to the God of his fathers and secured for himself the forgiveness of his sins, and the renewal to him of the covenant to his fathers.

And just here, by the way, it is well worthy of remark, that in his attempt to overreach and supplant his brother, he overreached and supplanted himself, and lost everything. For he was driven to leave all; and there is no record of his having ever come into possession of one single head of all his father's immense flocks and herds, or one dollar of his treasures. Esau got all, and kept all. His was the fate of many a one who, in haste to be rich, forgets to be honest.

And then you will observe, too, that after this, and before he took upon himself the responsibility of a family, he sought and accepted the obligations of religion.

And in this I should certainly advise all the unmarried to follow his example. And if any have not done it, but have reversed the order of proceedings, I would advise and urge them to begin the service of God at once. *Better late than never.* And as to the happiness of those who are truly the servants of God, whether married or single, I do not know of any pictures of life, ancient or modern, in history or fiction, so cheery, so peaceful, so complete in all the elements of joy, as those presented in the Bible of the sincere worshippers of God. There was more joy—deeper and purer, higher and sweeter—in the heart of Jacob there at Beth-el, a thousand fold more, and better than could have been his, if he had come into possession of his father's princely estate, and

Esau had quietly given up. Doubtless he had been terribly cast down and distressed. His sins, his fears, his disappointment, his leaving home, his loneliness, his uncertainty about the future—everything had conspired to weigh down his spirits and crush all his hopes ; but when there at Beth-el, alone with his God, he cried for mercy and help, and the Lord heard him and answered his cry in the vision of the night : he was the happiest man alive.

So is it with every one who flies to the Saviour and finds Him. Try it, my friend, and see if it is not so. And then, as he went on his way rejoicing in the sunlight of God's favor, the very wilderness was glad for him, and the smiles of heaven lay all around him.

Why, even the dungeon's darkness, and the fire of the faggot, and the lash of the scorpion, cannot shut out, or burn out, or beat out the happiness of the heart, where the love of God is felt.

The patriarchs were no bigots ; there was nothing narrow or cold, or dark, or gloomy, about them. They were home-living, home-loving, hospitable, genial, generous, cheery men. They had flocks and herds, and enjoyed them ; they lived in a land of fruits, and ate them ; they had wealth in abundance, and did not close up against themselves the sources of enjoyment their means opened to them ; they lived in the world, and made the most of it : but in using they did not abuse it, and enjoyed it the more by keeping under as a servant and not giving it the upper hand. While over all, chiefest of all, most precious and blessed, was

“The smile of the Lord, the joy of their soul.”

These are the lessons taught us by those old masters in the philosophy of life : *Home-loving*, *Worship-observing*, and *God-fearing*. And if we are apt scholars, we shall profit by them.

The ancient Persians were a race and a nation of palaces, luxuries, and splendors, induced by the gold of Ophir. Ancient Greece was a nation of philosophy, art, and science ; of intellectual superiority so great as to give their ideas and language to the whole civilized world—even to their conquerors. The ancient Romans were a political and military people, and they established their government by force of their arms amongst all nations. The Hebrews were a people of homes and synagogues, and schools, and religion. The Greeks conquered the Persians, and spoiled them of wealth and glory. The Romans conquered the Greeks, and held them in subjection. The Jews, although by their infatuated rejection of Jesus their Messiah, they lost the favor

of God and were broken in pieces like a vessel of glass under a rod of iron: yet out of that broken vessel came forth Christianity, which conquered Pagan Rome, the conqueror of Greece, the conqueror of Persia, the conqueror of the world, and has given a new civilization to man; and the secret of this under God is, that while the Persian system made effeminate princes and nobles, and the Grecian system made artists, orators and philosophers, and the Roman made soldiers and rulers, the Jewish system made *men*. And one man like Paul was a match in the race of civilization for all the princes of Persia, philosophers of Greece, and consuls of Rome, and more than a match.

Now what we want is men; men worthy to be trusted with the ballot and ballot-box too; men who can wield the pruning-knife, hold the plow, handle the sword, use the pen, make laws and administer them, build school-houses and teach in them, erect churches and preach in them,—a nation of men.

France, with her concentrated government, may get along with a nation of polite children who shall be told by their rulers what they *may* do and what they *must not* say, and who, in the absence of freedom, can be kept quiet with sugar-plums, baubles and toys; but America must have men to sustain and wield her free institutions, or crumble, like Mexico, to nothing.

Peculiarly is this true of this the Palestine El Dorado of America. And we shall be wise if here we husband and build up homes, churches and schools, counting no pains too great, no price too dear, to secure the end in view.

THE WELSH IN CALIFORNIA.

FROM information that we consider wholly reliable we think there are from *five to seven thousand Welsh* people scattered over the hills and valleys of this State. As far as we know there is but one minister of the gospel laboring among them, who is able to speak their native tongue. This is the Rev. DAVID J. LEWIS, missionary of the Presbyterian Board of Domestic Missions. He is a man of God, who goes from village to village in the mountains, and from one mining camp to another wherever his countrymen are to be found to break unto them the bread of life. May the God of Jacob strengthen him and make him abundantly useful.

THE CHURCH'S MISSION.

WE perceive by the religious journals received by the last mails that "The Mission of the Church" as enunciated by Rev. Dr. THORNWELL in the last Assembly, is the theme of sundry and diverse commentaries. The views of Dr. Thornwell were not then stated by him for the first time, nor are they new to us, nor indeed to Old School Presbyterians. We find them everywhere in the Bible, and in the acts and doings not only of the last Assembly, but also in the Old Synods of our Church, and especially in the ecclesiastical papers of the Presbyterians of Virginia during and shortly after the Revolutionary war. They are the very same views which we in our humble sphere both from the press and the pulpit have advocated for years. We consider them vital to the purity and power of our church. But unfortunately our age is not favorable to the thorough investigation of great moral and religious principles. Men are too much excited. Even church members are wont to leap to conclusions in spasms, and reflect on the principles involved *afterwards*, if ever. The church of the living God, *as such*, is to have no connection with, nor take any part whatever in any secular organization, or in purely secular schemes; but to leave its members free as citizens and philanthropists to patronize them or not as it may seem best to them. That this is the doctrine of the Bible and of our church we hold to be beyond doubt. But for the present we have nothing more to say. We take pleasure, however, in publishing the following remarks on the subject from Dr. Rice's *Expositor*.

"The question raised by Dr. Thornwell respecting the limits within which the church of Christ, in her organized capacity, should confine her action, is one of very great importance, and ought to be carefully and thoroughly discussed. This question was not first raised by him in connection with colonization, but in connection with a proposition to recommend the Presbyterian historical society. If we understand him, his doctrine is — that the commission given the church by her divine head, confines her to the preaching of the gospel, embracing whatever is necessary to the most effectual accomplishment of this work. Of course, the raising of funds to support her missionaries, and whatever else is necessary to the proper accomplishment of her work, is included in her commission; but beyond this she cannot safely go. In a word, the church is commissioned to convert men to Christ, and fully instruct

them in the truths of the gospel; and then they, as enlightened christians and as good citizens, are to be left to exercise their own judgment in regard to the various objects, secular, philanthropic, etc.,—which may present themselves.

“In connection with the well-being of society, there is a work which belongs properly to the state; there is a work which belongs properly to the church; and there is a work which must be left to the judgment and conscience of individual christians. The existence of these three departments is universally admitted; but the lines which divide them have not been distinctly drawn. Much evil would be avoided, and much good accomplished, if the proper limits of these three departments could be understood. The church, in ages past, has encroached upon the state and upon individual liberty; and the state has fully retaliated. *In our own country, it is extensively believed, that many ministers of the gospel and ecclesiastical bodies have traveled out of the record—have gone entirely beyond the work assigned them in their commission.* Moreover, much division and heart-burning have resulted in years past, in our own church, from attempts to secure ecclesiastical action in favor of voluntary societies.”

EFFECTIVE PREACHING.

It is related of President EDWARDS the elder, that the effect of his sermon on the text, “Their foot shall slide in due time,” was so powerful that a minister who was in the pulpit with him, in the agitation of his feelings, caught hold of the skirt of his coat as he was preaching, and cried out, “Mr. E., Mr. E., is not God a God of mercy?” And a historian of the revivals of that day says, that many of the hearers of that sermon afterwards said that it seemed to them, as if they were sliding down from their seats into hell, while Mr. Edwards was preaching. Now if you go and read that sermon as it is printed, it will be difficult to see why it produced such an effect. There is nothing extraordinary in it. But when we find that Christians in the different churches around, were under an unusual degree of divine influence, and were engaged at that time in offering their fervent prayers for God’s blessings on that sermon, the secret of its powerful impression is explained. The secret of powerful preaching is often in the pews. There are always two parties working together in effective preaching, the preacher and the hearer.

IMMORTALITY OF THE SCHOOL-HOUSE.

AT THE laying of the corner-stone of the new brick school-house in Petaluma a few weeks since, the Rev. J. H. BRODT said: (we copy from the *Petaluma Journal*,) "We are roamers—but few, if any of us, claim this clime as natal. We have roamed three thousand miles to find this home, and think you we are going to settle here forever? No! 'tis not in our blood: we must push on, until we girdle the globe—and all the way shall be found the impress of this Petaluma school. For it is true that men and women bear the stamp of their childhood's homes to their graves. The old red school-house, with its broken grindstone step and dismal surroundings of New England, or the log or board or rough stone one of the Middle, Southern or Western United States, is stamped on every one of you. You bear it as surely as American quarters do the Liberty figure and shielded eagle; and though on some they may be scarcely perceptible, worn off, and no one would venture to give more than a bit for him, put him in the fires of trial, and plainly shall you see the original die, the throned figure and full plumed eagle—and there is not a man but would take him for just what he was stamped, full twenty-five cents. We are laying here the chief corner-stone of our national strength."

LABOR AND REST.

"Two hands upon the breast, and labor is past."—*Russian Proverb.*

"Two hands upon the breast, and labor's done:
Two pale feet crossed in rest, the race is won:
Two eyes with coin-weights shut, and all tears cease:
Two lips where grief is mute, and wrath at peace."
So pray we often-times, mourning our lot;
God in his kindness answereth not.

"Two hands to work address aye for his praise:
Two feet that never rest walking his ways:
Two eyes that look above still, through all tears:
Two lips that breathe but love, nevermore fears."
So cry we afterwards, low at our knees:
Pardon those erring prayers! Father, hear these!

—[*Hymns of the Ages.*

Written for the Expositor.

THE PILGRIM SOLDIER'S LAST MARCH.

BY REV. DR. BURROWES, OF SACRAMENTO.

(Continued from page 170.)

HE NOW saw for the first time the escort of angels around him. He saw that from this rock of adamant and diamond, there was, though invisible to human eyes, a bridge laid across this flood to a like rock on the opposite side;—a bridge or way like that seen by the patriarch in his dream at Bethel, reaching from earth to heaven; so light, so airy, so peculiar, that though light as the gossamer across our path on an October morning, it was firm as the rock of ages, on which at either end it was made to rest;—a bridge of light, pure, graceful, beautiful, ethereal, like that track of light which on a clear night the moon seems to throw on the tranquil waters of the ocean, and along which we have imagined spirits might cross to distant shores and balmy isles. The angry current of the river rushed along unheeded, underneath. The heavy mist had sunk back on either side; the lowering clouds were cleft and rolled back along this path of light, their black masses forming downwards on the right hand and on the left along the bridge, as it were, the sides of a valley ablaze with a radiance surpassing the glories of a summer evening when the sun breaks forth from the bosom of a departing storm and turns the rolling edges of the clouds to flame. From the intervening space of these clouds thus parted and touched with such hues of splendor, there burst a view more glorious than Homer imagined,—on a beautiful night—

“When the unmeasured firmament bursts to disclose her light,
And all the signs in heaven are seen;”

a view of heaven such as no eye has ever seen; the like of which was caught by the eye of him who on the mount “saw the God of Israel; and under his feet a paved work of sapphire stone, and as it were the body of heaven in its clearness.” *Ex.* xxiv: 10.

From beyond the farther end of the bridge, there poured a flood of glory,—the same seen by the prophet;—“a light like unto a stone most precious, even like a jasper stone, clear as crystal.” This light kindled every thing along their way with the radiance of its splendor. He saw as they walked in this light the amazing beauty and preciousness of the materials and structure of this bridge. “The foundations on either shore

were laid with sapphires," *Isa.* liv : 11 ; each a sapphire, a diamond rock, each "a living stone" blending far downward beyond human view, in "the rock of ages;"—so perfect, so firm that heaven and earth might pass away without this ever feeling a jar. The angels accompanying the pilgrim assured him, that among all the wonderful works of God, this showed most marvellously his manifold wisdom ; that nothing but the wisdom of God could have devised such a structure, nothing short of the almighty power of God could have thrown such a structure over this great gulf ; that were the abutments on which it rests at either end, of any other than the rock of ages, they could not stand the corroding violence of this deadly flood, but soon be undermined and swept away. Such lightness, such strength, such perfection, such beauty,—and then "the midst thereof paved with love." *Solomon's Song*, iii : 10.

As the christian soldier thus moved along amid the escort of angels over this track of light, he saw on the other side glimpses of flashing helmets, as though of a moving host in martial array ; as the trumpets of his attending guards paused at intervals, he caught mingled sounds of stirring tone,—among them swells richer than notes of the softest bugles. His soul was stirred ; his step quickened at what he saw and heard. "What is yonder host," asked the pilgrim, "which thus looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"—(*Song* vi : 10.) "That host," said the angels, "have come forth to welcome you and escort you into the Heavenly City. You see the radiant avenue stretching far along between their opened ranks, and through which you must pass, is terminated at the farther end by a cloud of light rising upwards as a column ; in that light do you notice an appearance as of the Son of Man?" "I do," said the pilgrim in the trepidation of holy ecstacy and fear. "That light," continued the angels, "is the Presence of your Redeemer." "Of Him who loved me and gave himself up for me?" "Yes : though now he appears in glory, Jesus Christ is the same yesterday, to-day, and forever. He has thus come forth to meet you, and welcome you to the Holy City and to the joy of your Lord. Yonder is the place he has prepared for you as your home, far away on those highlands of light among the temples and palaces of that Holy City luminous with the glory of God and of the Lamb.

"There thou shalt walk in soft white light with kings and priests abroad ;
And thou shalt summer high in bliss upon the hills of God."

The glorious light along their way increased, till at last when they reached the farther rock of diamond, it shone more and more unto the

perfect day. There, farther than the eye could reach,

“Sweet fields beyond the swelling flood,
Stand dressed in living green:
O'er all those wide-extended plains
Shines one eternal day.”

Here they were come to an innumerable company of angels. And when the pilgrim saw them, his angel-guide said, “This is God’s host.” *Gen.* xxxii: 2. Their ranks had been opened for the pilgrim and his escort; and they passed along through an avenue of heavenly soldiery, receiving at every step signals of welcome and honor,—swells of sweetest music,—bursts of cheering welcome. As they moved through their ranks, there were seen marshaled in this most glorious array different bands known by the inscription on their banners, who had been from the first, “ministering spirits sent forth to minister for them who shall be heirs of salvation:—The morning stars who, when the foundations of the earth were laid, sang together,—the sons of God who, over this new creation, shouted for joy; the guard of honor who waited around our first mother when as the bride of Paradise she was led to her nuptials at the feet of Him whose presence dwelt in the cloud of glory and sanctified their union; the cohort whose sad office had been to guard the way to the tree of life by cherubim and flaming sword; the column seen by the patriarch at Bethel, ascending and descending on the highway that reached from earth to heaven; the battalions who formed the rearguard of Israel’s host, and with their dreadful artillery appalled the Egyptians in the passage of the Red Sea; the host whose march of grandeur tracked the path of Him whose way was in the whirlwind and the storm amid the majesty and terrors of Sinai; the fearful phalanx, one of whose number wielded the falchion that smote in a single night the Assyrian host; those who accompanied the Son from heaven to earth in his humiliation, and heralded at Bethlehem the advent and divinity of their king; the band who ministered to him in the temptation in the wilderness; those who came to his support in Gethsemane: the guard who watched as sentinels his tomb and rolled away the stone from the door of the grave; the host who closed around him in triumph as a cloud received him out of human sight in his ascension; all, all were there,—those deeds of glory written on their banners of love. At their head, amid light full of glory, stood one who was the chief among those tens of thousands, that captain of the Lord’s hosts at whose feet Joshua fell before Jericho, overawed by the grandeur of his majesty, *Josh.* v: 15,—now his face shining as the

sun, and his raiment white as the light; his countenance as Lebanon, excellent as the cedars; and on his head many crowns; clothed with a cloud, and a rainbow upon his head, and his feet as pillars of fire; and the earth was lightened with his glory. Before him they paused; and while the pilgrim soldier overcome with the grandeur of his presence, was sinking down at his feet as dead, He laid his right hand upon him, saying unto him, "Fear not; I am the first and the last; I am he that liveth, and was dead; and behold, I am alive forever more, Amen. To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." *Rev. ii: 7.* Then I heard that innumerable host, as the voice of many waters, and as the voice of mighty thunderings, and the voice of harpers harping with their harps, saying, "Hallelujah: Salvation, and glory, and honor, and power, unto the Lord our God,

"Servant of God, well done:

Rest from thy loved employ:

The battle fought, the victory won,

Enter thy Master's joy.

Hallelujah: for the Lord God omnipotent reigneth." And again they said, Hallelujah. There were those who placed on his head a crown of glory that fadeth not away; and in that crown was given him a white stone, more brilliant than the diamond; and in the stone a new name written; and as a king and priest unto God there was given him on his breast the morning star. *Rev. ii: 28.* His armor had been forever laid aside,—the shield for a harp, the sword for the palm of victory. Could this be he whom I had seen heretofore "destitute, afflicted, tormented?" Now he was standing forth in greater glory than when another's eye,

"Saw within ken a glorious angel stand,

The same whom John saw standing in the sun,

His back was turned, but not his brightness hid;

Of beaming sunny rays a golden tiar

Circled his head; nor less his locks behind

Illustrious on his shoulders fledge with wings

Lay waving round."

Of the honor conferred on this pilgrim thus faithful unto death, that bestowed by Pharoah on Joseph was but the dim foreshadowing, when "Pharoah took his ring from his hand, and put it upon Joseph's hand; and arrayed him in vestures of fine linen; and put a gold chain about his neck; and made him ride in the second chariot which he had." *Gen.*

xli: 46. The christian soldier was now changed into the likeness of his Redeemer, the King of glory,—arrayed in His righteousness, and having the body of his humiliation changed into the likeness of the body of glory of the Lord Jesus Christ, *Phil.* iii: 21,—prepared to sit with Jesus in his throne. *Rev.* iii: 21.

“There gleams a coronet of light upon our hero’s brow,
 But of far purer radiance than earth can e’er bestow.
 He takes his place among his peers: his peers; and who are they?
 Princes of yon celestial spheres whom angel hosts obey.
 The heralds have made search and found his lineage of the best;
 He stands among the sons of God a son of God confessed.
 He wears a glittering starry cross called by his monarch’s name;
 That monarch whose ‘Well-done’ confers a more than mortal fame.
 The banner under which he served can never know defeat,
 And so he lays his laurels down at his Great Captain’s feet.
 There rest thee, Christian warrior.”

Behold, there appeared, as in the case of Elijah, a chariot of fire and horses of fire, and therein was this pilgrim victor. Among the innumerable host through whose ranks the triumphant pilgrim had passed, I saw the glittering of helmets, as though the whole array were in movement. These bright battalions were closing their shining ranks as an escort around this heir of heaven; and with the King of glory at their head, were taking up their march for the Holy City, in a procession more purely triumphal than ever accompanied a conquering Roman in triumph to the Capitol. I had read of the triumphal entry of the army of the great Emperor of the French into his capitol city after the close of his most victorious campaign,—his Old Guard at their head,—when they passed along through files of citizen soldiery and crowds of admiring countrymen, to strains of military music, into the central garden of the Tuileries, and there sat down under the shade of the trees to a sumptuous banquet. I thought how much more glorious is the triumphal entry prepared for the christian soldier into the New Jerusalem, there to sit down to the marriage supper of the Lamb.

The whole innumerable host were in motion; in their movement and appearance was a grandeur inexpressible. Before them, in all the majesty of his glory, moved the eternal Son glorified with the glory He had with the Father before the world was,—with a grandeur greater than when “Thou, O God, wentest forth before thy people, when thou didst march through the wilderness; when the earth shook and the heavens were moved at the presence of God, the God of Israel.” *P.s.* lxxvii: 8.

All that angel-array were thronging thus around the glorified pilgrim ; “for the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.” *Ps.* cxxxv : 4. Though long deferred, the promise was now fulfilled, “Ye shall be a peculiar treasure unto me above all people.” *Ex.* xix : 5. Though he had lain among the stalls, yet now was this way-worn soldier as the wings of a dove covered with silver, and her feathers with yellow gold. *Ps.* lxxviii : 13. He was standing amid that host, as a crown of glory in the hand of the Lord and a royal diadem in the hand of his God, *Isa.* lxii : 3 ; as one of the jewels the King was in that day gathering for his crown, *Mal.* iii : 17,—shining as the brightness of the firmament, as the stars forever and ever. *Dan.* xii : 3.

The sound of this moving host was “as the sound of thunder heard remote,” as the sound of many waters, as the sound of the silver trumpets of the morn of jubilee, as the voice of harpers harping with their harps. Amid these swells of music, I caught the chorus bursting from them as they came near the Holy City, over which the central cloud, the glory of God, threw its silver mantle of light :—“Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of glory shall come in. Who is this King of glory ? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates : even lift them up, ye everlasting doors ; and the King of glory shall come in. Who is this King of glory ? The Lord of Hosts, he is the King of glory. Selah.” *Ps.* xxv : 7-10.

Thus they entered in through the gates into the city ; the battlements of which, and streets of pure gold, as it were transparent glass, were crowded with the innumerable company of angels, and spirits of the just made perfect, who welcomed them with shouts,—“Blessed are they which are called to the marriage supper of the Lamb.” *Rev.* xix : 9. Thus this triumphal host passed on till they compassed the throne, where One was sitting that was to look upon like a jasper and a sardine stone, in the splendor which beamed from Him ;—and there was a rainbow round about the throne in sight like unto an emerald,—dwelling in light inaccessible and full of glory.—There they were gathered to the marriage supper of the Lamb, under the shade of the tree of life in the midst of the paradise of God. And I beheld, and lo, this great multitude, which no man could number, of all nations, and people, and kindreds, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; and I heard the voice of many angels round about the throne, and the living Ones, and

the elders : and the number of them was ten thousand times ten thousand and thousands of thousands ; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever. *Rev. v : 11.*

Such was the end of the pilgrim soldier's last march. As I gazed and wondered, I wished that my last end might be like his. Thus I awaked from my dream.

The twilight was low along the western hills, and above its edge the evening star was brilliant ; the fragrance of the locust-bloom and of the honey-suckle, richer in the falling dews, was filling the quiet air. I fixed my eye on the evening star : I sat in silence and thought of heaven.

PACIFIC METHODIST COLLEGE.—The Annual Conference of the Methodist Church, (South,) at its late meeting in this city determined to build up an institution of learning for young men. The above name was adopted for the Institution, a Board of Trustees elected, and an agent appointed to collect funds. The place is not yet determined upon. It is understood that several towns and districts in the interior of the State are candidates for the honor and advantage of having this Institution established in their midst. We like this, and no doubt the highest bidder will have the best chance.

ADVICE TO A YOUNG MAN.—Only let it be established that when you say you know a thing, that you really do know it, and that when you promise to do a thing, that you will surely do it ; and that when you are enticed to do wrong that you will say no and stick to it, and you may depend upon it, your way to fortune and eminence is made.

“EVERY sentence of the Bible is from God, and every man is interested in the meaning of it.”—*Bishop Horsely.*

JESUS THE BRIGHTNESS OF THE FATHER'S GLORY.

A SERMON PREACHED IN THE FIRST PRESBYTERIAN CHURCH, SAN FRANCISCO, BY REV. G. BURROWES, D.D., AT THE OPENING OF THE SYNOD OF THE PACIFIC, 4TH OCT., 1859.

"Who being the brightness of his glory, and the express image of his person."

—*Hebrews i: 3.*

How LONELY is a house without the presence of the person for whom it was built, and whose society was the light of the dwelling. The temple at Jerusalem was God's house; his presence gave that noble structure its great attractiveness and beauty. Not the gold, not the carved work, not the mysterious veil, not the golden candlestick, not the altar of incense, not the ark of the covenant overlaid with gold, not the cherubim overshadowing the mercy-seat, but the cloud that dwelt between the cherubim, was its crowning glory. This was the beauty of the Lord, the beholding of which was the one thing the Psalmist so earnestly desired. *Ps. xxvii: 4.* Hence the temple reared by Solomon was not completed until "the cloud filled the house of the Lord." 2 *Chron. v: 13.*

Every christian church is a temple raised as a dwelling place for the same divine presence. Here is not indeed the brazen altar, but there is that which this altar typified, Jesus Christ set forth as the Lamb of God taking away the sin of the world; here is not the brazen laver full of pure water, but better still the washing of regeneration and the renewing influences of the Holy Spirit; not the table of shew-bread, but the bread of life which came down from heaven; not the candlestick of gold, but that word which is a lamp unto the feet and a light unto the path; not the altar of incense, but the censers of pious hearts and the prayers of adoring saints; not the veil and the ark of the covenant, but the veil rent and the mercy seat thrown open to all; not the cherubim overshadowing the mercy seat, but the angels who minister to the heirs of salvation and rejoice over one sinner that repenteth; not the cloud that dwelt between the cherubim, but that which this cloud foreshadowed, the Living One who is the brightness of the Father's glory and the express image of his person.

These words are descriptive of the Lord Jesus Christ. The Apostle prepares the way for setting forth in this epistle the value of the atonement of Christ, by showing the exalted worth of his character as the

Son of God. In establishing his divinity he shows the superiority of Jesus to the prophets, and to the angels, the highest order of created beings. He who is superior to the most exalted creatures, must be something more than a creature, can be nothing less than God. While the prophets were merely inspired men, He by whom God has spoken to us in these last days, is the Son, whom Jehovah has appointed heir of all things, to whom was entrusted the creation of the worlds, who upholds all things by the word of his power, who is the brightness of Jehovah's glory and the express image of his person.

Images may give a likeness more or less perfect of their original. The figure on a medal gives little more than the profile; a statue is a more accurate and complete representation of the person; but neither of these, nor a portrait could be by any means so perfect a picture of an individual, as a son bearing the exact features of the father, with the same disposition and powers of mind. From the latter, we could get as correct an impression of the person as from seeing the man himself. Such a son would be the express image of the parent's person. Man was formed in the image of God. He possesses intellectual and moral qualities which are a miniature portrait of certain perfections of the divine nature. Hence man is an image of God; but he cannot be called the express image of God's person. This is something that can be said of Jesus alone; and means that he is the essential image of God,—the image in which there exists not only some but all the features of God's character and also God's very essence. Between the Lord Jesus and man, each taken as the image of God, there is immeasurably more difference than between a son in all respects perfectly like his father, and the likeness of that father cut on a medal or in a seal. In the latter, we have only a dim. resemblance; in the former, we see the living person essentially before us in all his perfect characteristics. Man represents some lineaments of God's character, as a bust represents a person,—a few dark outlines, true as far as they go, but giving no idea of his spiritual and bodily nature, his intellectual and moral life. In Jesus Christ, we have a representation of God which embodies Him before us in all respects as perfect as the idea we would get of a parent from gazing on a son the perfect reproduction of the father's bodily and spiritual nature.

Jesus is also the brightness of Jehovah's glory. Taking these words in their bare grammatical meaning, as though occurring in an uninspired author, some persons find in them no higher sense than what may be

drawn from the resemblance between light radiating from the sun and Jesus proceeding from God. But St. Paul was writing to Jews; and by the glory of God they understood the bright cloud that dwelt between the cherubim. They would therefore get from these words the truth, that Christ was all which the Shechinah, as a type, represented. The whole Levitical economy was for revealing the work of Jesus, and preparing the way for its accomplishment. And when that system throughout was so completely filled with illustrations of the nature of his atonement and the mode of access to God through him; with types, emblems, allegories, statements, and prophecies for identifying him when come, and enabling us to understand the nature of his sacrifice; it would be strange if nothing were found there to illustrate the dignity and glory of the character of Jesus as God. This has been done. The type or symbol embodying this grand instruction was the Shechinah. That cloud was Christ. This cannot be stated in more unambiguous language than in the words of the text. This cloud it was, as the symbol of Christ, that appeared to Moses in the burning bush; that led Israel through the sea; that was their guide and guard in the wilderness; that dwelt in the tabernacle, and was the glory of the temple; that was seen by Isaiah, as recorded in his sixth chapter, and afterwards called by St. John the glory of Jesus, *Jno.* xii: 41; that was beheld by Ezekiel lingering on the threshold of the temple, passing over the valley of Jehoshaphat, pausing on the top of Olivet, and thence ascending to heaven, as was afterwards done on those very spots by our Lord. *Ex.* x: 40-xi: 23. During his humiliation, while making atonement for sin,—for in his atonement is included all that he did and suffered on earth,—he left the brightness of his glory, and came forth on his mission in the form of man. As an assurance of his divinity, the chosen disciples were permitted in the transfiguration to behold Him in the midst of this glory;—this was the bright cloud that overshadowed them—Jesus as he then appeared in the midst of the cloud, was Jesus as he had been before assuming the form of man; and was Jesus as he now is in heaven, glorified with the glory he had with the Father before the world was. This cloud of glory, we imagine, is meant, when at his ascension, “a cloud received him out of their sight.” *Acts* i: 9. It is remarkable, that on the only occasions when he appeared after his ascension, he appeared in this cloud of glory. This was that light from heaven, above the brightness of the sun at mid-day, that shone around about Paul on the road to Damascus, *Acts* ix: 3-xxvi: 13; and when seen by St. John at Patmos, so great was the splendor, that his countenance

was as the sun shineth in his strength. *Rev.* i: 16. His second coming shall be in clouds with a glory from the presence of which the earth and the heaven flee away; and his dwelling place in the New Jerusalem, is in the midst of a glory so effulgent as to banish night and make unnecessary the light of sun and moon. *Rev.* xxi: 23.

1. The words of the text teach the divinity of Christ,—that his presence is the presence of Jehovah. He is called the angel-Jehovah, the angel of God's presence,—that is the messenger in whose presence was manifested the presence of God. From the presence of God we cannot separate splendor. He is holy,—glorious in holiness:—his holiness and glory are inseparable and identical. Holiness is immaterial purity,—spiritual splendor. Hence it is said, "God is light." Light is the most refined form that matter as known to us assumes. It seems to verge most nearly on to the domains of the spiritual; a kind of transition link, were the thing possible, between the spiritual and the material. In the manifestations made by God of his perfections through the creations of the material world, there are innumerable gradations, from the highest intellectual beings standing near his throne, down through irrational creatures to the lowest forms of inanimate creation. In this scale, the lower degrees consist of creations from the more gross forms of matter, dark and earthy; as we go upward these become more and more refined; until coming to the highest forms of matter, we find there no darkness, nothing but light and splendor; and find on approaching the throne of God, He the eternal Spirit dwells in light inaccessible and full of glory. As He is the ever living God, his holiness is a living, vigorous, active principle; and being represented by light, it can be properly illustrated only by brilliant, radiating light. Hence the symbol of God's presence was the Shechinah. And when the scriptures would teach that Jesus is God; that those who stand in the presence of Jesus, stand in the presence of God: how could they do it more impressively to a Hebrew, than by saying Jesus is precisely what the Shechinah was, and in him dwells all the fulness of the Godhead as really as the divine presence dwelt in that cloud of glory.

2. The scriptures teach not only that "Jesus is the head of all principality and power," *Col.* ii: 10, that he is at "God's right hand in heavenly places, far above all principality and power, and might, and dominion, and every name that is named in this world and in that which is to come," *Eph.* i: 21; but that "by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they

be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and He is before all things, and by Him all things consist; who is the image of the invisible God, the first born of every creature," *Col. i: 15, 16*; "who is over all God blessed for ever." *Rom. ix: 5*. How beautifully were these truths symbolized in the cloud of glory between the cherubim with its surrounding emblematical figures; and though that symbol was necessarily inscrutable to the Jew, in the light thrown on it by subsequent scripture, we read in its significance deep and ennobling instruction. The cherubim, as we gather from the different passages where they are mentioned, were living creatures, emblematic of life in its highest development; and represented the most exalted order of created intelligencies, and the redeemed nature of man as raised to the first rank of those beings, with his glorified manhood possessing the highest possible manifestation of spiritual life. "God dwelling between the cherubim, is God revealing himself as on a throne of grace in mingled majesty and love for the recovery of his fallen family on earth, and their final elevation to the highest region of life, blessedness, and glory." * And as the cherubim were not only over the mercy-seat, but were inwoven with the curtains and the whole interior of the tabernacle;—this represents that not the throne merely, but the entire dwelling of God is in the midst of those possessing a redeemed and glorified human nature, made like unto the angels, and forming the central circle around the throne of God in glory, of that adoring host consisting of the spirits of just men made perfect in spiritual bodies, and the innumerable company of angels. How exalted therefore the idea thus got of the nature of Jesus represented as thus dwelling amidst the most glorious creatures, in the front rank of whom stands our race in a redeemed and glorified manhood; and how perfectly consistent this representation with the train of remark followed out by the Apostle in this chapter by quoting from the Old Testament for showing the superiority of Christ to angels, the highest order of created beings, and consequently the divinity of our redeeming Lord.

3. The words of the text represent further, that Jesus is the guardian of God's holy law. The Shechinah overshadowed the ark of the covenant containing the stones on which was written the law. No person could enter the Holy of holies save by divine permission; and hence no one could lay hands on those tables of the law to violate them. They were guarded by that cloud. To a perfect character, no virtue is

* Fairbairn's Typology, v. 2, p. 243.

more admirable than justice ; nothing more desirable than the upholding of law. Mercy is no longer mercy, and becomes odious, a mere semblance bearing a name not its own, when shown by the sacrifice of justice. When the Lord Jesus undertook redemption by making man the object of divine mercy, it was necessary to show that this was to be done by magnifying the law and making it honorable ; that He who came to show mercy, came not to destroy the law but to fulfil ; that He who would save from the penalty of the law, should be the express guardian of that law ; that in everything done for our salvation, He would have his stand on that law and guard its inviolability by dispensing mercy,—paradoxical though the expression may seem,—as something demanded by justice ; so that by our entrance into heaven, no principle of divine justice will be infringed, and no beings have a more righteous claim to its glories than the redeemed. When therefore we look to the ancient temple and see the cloud which was the emblem of Jesus, overshadowing the ark in which was kept the law, how significantly do we feel that he who saves us, guards sacredly the law of God, throws round it a protection which none can violate, and sheds over it the brightest glory. In setting forth the nature of his atonement, as is done in the epistle to the Hebrews, it was wise in the Apostle to begin with the statement of this as one of the preliminary truths.

4. Jesus is the only medium of communication for man with God. In the world there were many temples, and ways adopted in different nations for coming to him whom they viewed as the only true God ; but there was only one way open ; that was marked by the Jewish Shechinah, and was through him who is “the way, and the truth, and the life.” All other ways were paths leading into deeper gloom ; this was the true and living way. The various forms of religion are still as numerous ; and among them still stands unchanged this one way of access to the Father. Hence, this essential truth was embodied in the Jewish symbols,—“There is one mediator between God and men, the man Christ Jesus,” 1 *Tim.* ii : 5 ; and from the midst of the excellent glory there goes forth to man the warning, “No man cometh unto the Father but by me.” *Jno.* xiv : 6. No prayer can be accepted save through Him and in His name. The word mercy-seat, so precious to the sin-burdened soul and designating the sacred place of refuge for the sorrowing spirit, means properly the covering of gold on the ark, over which the mysterious cloud rested between the cherubim : and is thence figuratively used to express the place where Jesus meets the soul returning to God in penitence and prayer. While in his prayers, the

Mohammedan turns towards Mecca; and the fire-worshipper turns toward the rising sun; and the Jew turns toward Jerusalem; we turn with reverential faith, to the throne of grace, the place where dwells the presence of Him who is the brightness of the Father's glory and the express image of his person. This is the holy oracle where we who lack wisdom ask of God, and towards which we lift our hands and offer the incense of morning and evening prayer.

5. Jesus gives wisdom and instruction to his people by the Holy Spirit. Light is the emblem of knowledge; and the shining forth of light represents the shedding abroad of knowledge. Hence the Apostle says, "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, who is the image of God." 2 Cor. iv:

6. The Holy Spirit proceeds no less from the Son than from the Father, and hence is called the Spirit of Jesus. The Holy Spirit proceeding from Jesus, could not be more beautifully represented than by the light radiating from this cloud of glory; and every outpouring of the Spirit, every visit of his to a believing heart, is a coruscation from that more excellent glory, Jesus the image of the invisible God. The oracles of the ancient world, among which that at Delphi was so conspicuous, show there is a need felt by man for a true oracle to be consulted in time of need. That want is supplied by the gospel in pointing us to Jesus. The one thing desired by the Psalmist was that he might dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord and to inquire in his temple. We have that desire gratified to the full extent at the mercy-seat, when Jesus shows us there his glory, and speaks in melting tenderness to our inquiring spirits and adoring souls.

6. There was in that light a transforming power. The wonderful change that passed on Moses when abiding in the mount with God, that invested his face with a glory too bright for human gaze,—was there in this no meaning? The apostle uses this to illustrate the change in the saints, as "we all with open face, beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii: 18. God gave to his church that magnificent fact in the history of Moses, that we might get as vivid an impression as is now possible of the glorious change wrought in our dark and decaying natures by the power of divine grace. If Moses was so changed by communion with God, can it be otherwise than that those who dwell under the influences of the Holy Spirit

proceeding from Him who is the brightness of his Father's glory, should be changed by degrees into the purity, the fervor, the radiance of holiness? Changed till their very face, the index, the living telegraph of the soul within, shine like Stephen's, when all that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel? Nay, till it be changed into the likeness of Him who was transfigured, and his face did shine as the sun and his raiment was white as the light? It was while Jesus prayed that the fashion of his countenance was altered; the transformation into the same image that passes on us in sanctification, must be effected by our continuing steadfast in prayer, and by thus abiding at the mercy-seat under the influences of the Holy Spirit represented by the cloud that dwelt between the cherubim, and was the type of Jesus from whom proceeds the Spirit who is the agent, and the truth which is the means, of our sanctification.

7. Jesus is the protector and comforter of his people. The shadow of the Shechinah was a place of refuge and of perfect security. Within the Holy of holies where it dwelt, no mortal could intrude without divine permission. Its sacred inclosure no enemy could enter, no foe could invade. This seems referred to when God is spoken of as our refuge; and the wings of the cherubim are meant when mention is made of a shelter beneath Jehovah's wings. Hence, the words, "Thou shalt hide them in the secret of thy presence from the pride of man," *Ps.* xxxi: 20; "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty," *Ps.* lxxi: 1; "In the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me." *Ps.* xxvii: 4. Satan says concerning Job, "Hast thou not made an hedge about him, and about his house, and about all that he hath on every side?" *Job* i: 10. How can anything injure him who is covered by the presence of Jesus? As the Shechinah protected and illumined all beneath its shade, so the power of Jesus protects, and the Spirit of Jesus enlightens and comforts. That cloud moved with Israel through the wilderness, and went before them over Jordan; so the Redeemer says, "My presence shall go with thee;—I will never leave thee nor forsake thee." Ancient story tells of a hero and his friend who, in a land of enemies, were encompassed by their guardian divinity with a resplendent cloud, that made them invisible, while seeing all things around; and enabled them to come into the capitol city before the presence of the sovereign, in safety, through the midst of surrounding foes: every saint is walking amid such a cloud, while going up through this wilderness amid crowds of spiritual foes,—a glory of which that

forming the guide and guard of Israel through the sea, and the wilderness, and the Jordan, was the emblem; which will never forsake us during the sorrows of life; and which when we go down into the valley of the shadow of death, turneth the shadow of death into morning, into the light of that day without night, which sleeps on the heavenly hills; and which is but the same cloud of glory expanded into its full dimensions and into the radiance of its noonday splendor. The Magi were guided in their journey to Bethlehem by a star; in our pilgrimage to the babe of Bethlehem in the midst of the throne on high, we are encompassed by a cloud of light, a cloud like that into which the chosen disciples entered on the mount; and from it there comes a heavenly voice, the influences of the Spirit assuring us that he who is with us here, is truly the Son of God; and while walking in this light, we are indeed walking in the light of the Lord. Had the star, which led the wise men, gradually expanded and grown in brilliancy, as they approached Jerusalem, till at length its splendor covered the whole heaven,—in what a blaze of glory would they have entered that city and walked those streets. The path of the just is as the morning light, which shineth more and more unto the perfect day; as we grow in holiness we feel this spiritual light deepening in brightness around our souls; and who can tell amid what a blaze of glory we shall enter the streets of the New Jerusalem, when the glory of Jesus which first arose on our souls like the first rays of dawn,—like the morning star,—shall be expanded into the intense splendor of a light brighter than the sun at mid-day, and shall cover the whole firmament of that deathless, sinless state, around which no evening throws its shade.

8. Jesus is the light and glory of heaven. The Holy of holies represented heaven. The description of the New Jerusalem in *Rev.* 21st and 22d chapters, is in language drawn from the Jewish temple. The most holy place received no light from without. Its light was the cloud from the cherubim. Hence, “the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.” What need had the Holy of holies of light from sun, or moon, or lamp? That which was the emblem of the Lamb was its lamp. The Lamb himself is the lamp of heaven. Where he dwells in glory, how can there be night? In the heavenly city there was no temple; the most holy place of the earthly temple had, as it were, been expanded on every side into illimitable dimensions, till the whole city was itself that which the most holy place represented; and the cloud between the cherubim, however glorious as an emblem, had deepened

into the brightness and grandeur of the Shechinah of that glorious world. "He that planted the ear, shall he not hear, He that formed the eye, shall he not see?" He that formed the sun, must he not be a God of glory? his habitation a dwelling-place of light? There does he now dwell "in light inaccessible and full of glory." In light inaccessible, did I say? Nay into the very midst of that glory wherein he dwells, there is open to us a new and living way; and the unceasing prayer of our glorified Redeemer is, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." *Jno.* xvii: 24. That is the goal where only the pilgrim soul of the believer will find rest. As we grow in holiness, we feel ourselves entering into that cloud; not fearing as did the disciples when they entered into the cloud on Tabor, but rejoicing with joy unspeakable and full of glory. In nature, nothing is more beautiful than the Aurora Borealis; its origin is a mystery; its forms of beauty various, exquisite, and glorious: yet who that gazes with intelligent piety on its magnificent coruscations so mild, so rich, so heavenly, turning the gloom of midnight into a morning beautiful as that of Eden, and throwing even over the wintry landscape of snow the hues of the rose;—does not feel that He who can thus command the light to shine out of darkness, can with equal ease encompass the world perpetually with a light which in the absence of a sun, would cause unceasing day and realize the promise concerning the New Jerusalem, "there shall be no night there?" An arctic voyager, after being confined during the months of a polar winter, describes his sensations of pleasure on beholding the sun first rise above the horizon, as inexpressible, and so strong as to affect his whole frame with emotion: What then will be our feelings when on emerging at death from the darkness and discomforts of the polar night of our present earthly existence, we have the first glimpse of the sun of the heavenly world, so long withdrawn from us, Jesus, "who is the brightness of the Father's glory and the express image of his person."

PRESBYTERIAN CHURCH, O. S.

FROM the minutes of the last Assembly we learn that during the year ending in May last, nine new Presbyteries were organized. There are in connection with the General Assembly, 33 Synods and 168 Presbyteries; 2,577 ordained ministers, 790 candidates and licentiates; 3,487 churches; and 279,630 communicants. During the year 31 ministers died; 34,329 members were added; 6,672 adults and 16,194 children were baptized. The whole amount of contribution was \$2,835,147.

CONGREGATIONAL GENERAL ASSOCIATION.

THIS BODY was opened on the 5th of October last, in this city, by a Sermon from Rev. B. N. SEYMOUR. This Association acquiesced in Secretary BADGER's plan of co-operating with the Home Missionary Society. In their proceedings we also find the following preamble and resolutions about the Sabbath:

"WHEREAS, A high degree of either morality, social order, or business prosperity, is unattainable by any people among whom the Sabbath day is generally desecrated; and, *whereas*, the people of this State, having, through their Legislature, asserted and claimed their right to enjoy the Sabbath, as a day of release from toil and business, that right has been wantonly denied and wrested from them by an unjust and wicked decision of our Supreme Court, a decision contrary to all precedent; and, *whereas*, we learn that in the interior of the State the result of this decision has been a great increase of Sabbath desecration and consequent immorality,

"*Resolved*, That we earnestly pray to God to deliver us from the curse of wicked rulers.

"*Resolved*, That there has now arisen special occasion for all evangelical pastors and preachers throughout the State, to make earnest effort to quicken the public conscience, and cultivate a right moral sentiment among the people regarding the Sabbath day.

"*Resolved*, That this Association, in conjunction with the Synod of Alta California, appoint a Committee, to act in concert with similar committees appointed by other religious bodies in this State, in devising measures for securing the passage, by our Legislature, of a law for the protection of the people of the State, in their right to the enjoyment of the peace and rest appropriate to the Sabbath day."

The Association also passed Resolutions in favor of the *Sons of Temperance*, and the *Dashaways*, and against gambling and lotteries, and to petition the Legislature on the subject, and also against duelling, and "pledged themselves to exert their power to arouse the public sentiment of the State till it shall enforce the law, and suppress the barbarous practice." It seems to us, that our Congregational brethren have either done too much or too little at their recent meeting. We do not see why they did not also pass Resolutions about the third, first, second, fifth, seventh, ninth and tenth Commandments as well as about

the fourth and eighth. Idolatry is in our streets. Violations of all these commandments prevail to a most painful extent. We do not see, therefore, why they stopped short of a preamble and resolutions in favor of each of the Commandments, and even in behalf of the right of Divine Sovereignty itself over the universe. The Ladies' Relief Society, the Orphan Asylum, the Inebriates' Home, the Industrial School, the Mechanics' Institute, Mercantile Library, Young Men's Christian Association, the Odd Fellows and the Masons, and the Atlantic Cable and the Pacific Railroad, seem to us, to have been neglected by them. We do not see by what authority they pick and choose among God's laws, nor why they should petition the Legislature concerning the fourth rather than the first and second commandments. This Association also condemned the *New York* American Tract Society, because it has refused to publish Tracts agitating the country "on Slavery," and "recommended individuals and associations for tract distribution in this State, to procure their publications from the *Boston* Society."

It surprises us also to see, since the "College of California" is not under any "ecclesiastical control," and is not at all "denominational," that a Committee was appointed to report on it, and that the following resolutions were adopted:

"WHEREAS, The success of the College of California is of vital importance to our Christian work in this State, especially in the training of a home ministry; and, *whereas*, the effort now decided upon by the Trustees of the College is of the very highest consequence at this critical stage of this enterprise; therefore,

"*Resolved*, That each minister be requested to give this object a place in his daily thoughts, and in his earnest, sympathetic endeavors to do good.

"*Resolved*, That each church be urgently solicited to labor and pray for the College, as an indispensable aid to the cause of Christ in our State."

These resolutions we quote verbatim from their published minutes, nor do we know any reason to doubt their correctness. Here then the College of California which according to the late programme is to have no positive religion at all, and to be altogether a *neutral* as to denominations and churches, is nevertheless the subject of ecclesiastical action, and is to train up "a home ministry" for the Congregational churches on this coast. This confirms our view of "the College speeches" made during the late sessions of the Association, and is consistent with the origin, history and management of that institution up to the present time.

Is it anything else than a Congregational College? From our hearts we wish it prosperity, but we wish it to accomplish its work under its proper name and with its true colors flying.

The resolutions of this body and also of the New School on the Bible question we give in another place.

NEW SCHOOL SYNOD OF CALIFORNIA.

THIS reverend body at its late meeting had *nine* ministers and *five* elders present. The opening sermon was preached by Rev S. S. HARMON. It was published entire in our last number. It was eminently worthy of the occasion, and will amply repay any one for its perusal. The Rev. W. W. BRIER was elected Moderator, and the Rev. L. HAMILTON, Clerk. This Synod acquiesced in part in the plan of co-operation with the Home Missionary Society proposed by Secretary BADGER in 1858. The Synod also protested against "the code of honor," and pledged its members "to use their individual and official influence to bring the people of this State to unite with *them* in this protest." The Rev. S. H. WILLEY offered a long preamble and resolutions on the observance of the Sabbath, which were adopted. The resolutions are as follows:

"*Resolved*, That in the opinion of this Synod, we as a Christian State, have a right to a Sabbath protected by law, and secured from noise, disturbance, and ordinary labor, so that it may be devoted to domestic enjoyment and religious worship.

"*Resolved*, That we will continue our efforts, in every lawful way to secure the enjoyment of this right.

"*Resolved*, That in the name of God, and in the spirit of hearty co-operation, we will unite with all who seek to rescue the day from desecration, making its friends our friends in this our common cause.

"*Resolved*, That we will use our whole influence to obtain a Sabbath in this State, a Sabbath recognized by law, and secured by the intelligent sentiment of an instructed and Christian people."

THE BOOK OF ESTHER is a commentary on the Psalmist's observation: "The wicked plotteth against the just, and gnasheth on him with his teeth. The Lord shall laugh at him, for he seeth that his day is coming." xxxvii: 12, 13.

THE BIBLE QUESTION IN THE SANHEDRIM.

WE HAVE presented our views of this subject elsewhere; we do not intend to discuss its merits now; but to give as a mere matter of history the state of the question as it was acted upon by some of the ecclesiastical bodies in their recent sessions. As far as we have seen, the Methodist Conferences, one of which met, we believe in Petaluma, and the other in this city, took no action on the question at all. This in our humble judgment was a wise and christian course. As it is a *quasi*-political question, we should rejoice if all our ecclesiastical bodies ignored it altogether. But as we hope to make our pages a history of the most important proceedings of the different Churches on this coast, we proceed to chronicle first the resolutions of the *Congregational Association* on this subject. They are in the manner following:

"WHEREAS, The Bible is the great fountain of pure morality, and contains the only true rule of conduct and life for all men, in all times; and, *whereas*, the founders of our Republic recognized the broad principles of Christianity as the foundation on which they built, and regarded Christianity as a part of the common law of the land; therefore,

"*Resolved*, That we earnestly and unanimously recommend and *urge* the use of the Bible in our Common Schools.

"*Resolved*, That we tender our thanks to Rev. W. C. Anderson, D.D., and all others with him, who have so ably advocated the claims of the Bible to a place in the Public Schools."

This preamble and these resolutions taken in connection with the writings of Dr. Anderson and his co-laborers, whose productions are thus endorsed, must mean that the Legislature is to be "*urged*" into the making of laws that shall compel the use of the English Translation in our Public Schools, without any regard to the conscience or desire of parents, taxpayers or teachers. It is well known, however difficult it may be to interpret a great deal that has been written of late about using the Bible in our Schools, that Dr. Anderson's position is clearly defined as in favor of the *compulsory use of the English Translation of the Scriptures in the Public Schools*. This then is the meaning of the Congregational Association of California, and this we regard as unscriptural, unconstitutional, and in every way a most erroneous view. This would be pronounced fanatical and tyrannical in Prussia, Austria or France.

The *New School Synod* adopted the following resolutions:

“*Resolved*, 1. That the Bible lies at the foundation of all our civil and religious institutions.

“*Resolved*, 2. That, therefore, it should be read in every school and family.

“*Resolved*, 3. That, therefore, we are strongly opposed to the “*compulsory*” exclusion of the Bible from our Public Schools.”

If we had belonged to this Synod, we should have offered another resolution, namely, that “we are strongly opposed to the *compulsory exclusion* of the Bible from any counting-room, jail, factory, police station, steamboat or ship, or stage-coach, or mining camp, or town or city or hamlet, or log-cabin whatsoever.” We should certainly have asked these brethren to join us in thanking God that we live under a constitution and laws that do not take the Bible from any body, and that do not *force* it upon those who do not want it. The whole gist of this controversy is abandoned in the above resolutions. The point in dispute is whether the Legislature shall be appealed to, and shall compel the use of our translation. We say, *no*. We say let every body, man, woman and child read the Bible, but let there be no legislation to compel any one to read the Bible, recite the Creed, or go to Church, who does not choose to do so. And this position seems to us to be implied in the above resolutions, for if the Synod is opposed to the “*compulsory exclusion*,” we suppose they are equally opposed to the *compulsory introduction and use of the Bible in the Public Schools*. And this is precisely the position we have held for years, and for which we have suffered no small amount of misrepresentation. Nor is it within our comprehension to see how the Legislature can *introduce* or *exclude* or do anything in regard to the use of the Bible in the Public Schools, and not have the same right to do the same thing in regard to the Bible in our families and churches. Nor do we see why the “family” is *included* in the second of the above resolutions, but *excluded* from the third. For surely the Synod was as much opposed to the compulsory exclusion of the Bible from our families as from our schools. This, however, the Synod does not say. The true view, the constitutional and scriptural view of this question is, simply to have no law—no legislation on the subject. Let every one read the Bible that wishes to do so, but do not compel any one under pains and penalties to read the Bible who does not choose to do it.

In the meeting of the Baptist Association of Sacramento Valley, it was resolved—“That all Bible loving Baptists should earnestly labor to secure the daily reading of the Bible in all the Public Schools of this

State." If by *earnestly laboring* our Baptist brethren mean the using of reason and speech and argument enlightening the understanding and persuading the heart and bringing the conscience voluntarily to the use of the Bible — if the "earnest labor" here recommended is of the same kind they use in building up churches and trying to convert men to God — then we have no other objection to the resolution, than that we think it best as already suggested that all ecclesiastical bodies should let the question alone, and that there should be no legislation about it in Church or State. But if by *earnestly laboring* is meant *any compulsion*, then we object to the resolution altogether. And there is moreover in our minds, a difficulty, and we refer to it with the kindest feelings and the greatest respect. The difficulty is this, that very many truly Bible loving Baptists regard our English Translation as so *defective* and *sectarian* that they are bringing out a translation of their own. If our Baptist brethren cannot work with the American Bible Society, nor with the Church of England in circulating our version *as the Bible*, what translation is it they desire to be read in our Public Schools? And if a majority of the Legislature should introduce the new Baptist version into the Public Schools, would not our Congregational and New School brethren reconsider their proceedings, and resolve that they "are *strongly in favor of the compulsory exclusion of the Bible from our Public Schools?*" What would they say to have their children taught to read *John the Immerser*? And yet if the Legislature has the right to compel the use of the present translation in the Public Schools, it unquestionably has the same power to exclude it, and to introduce in its place the new Baptist version, the Douay or the Book of Mormon.

The Synod of the Pacific, the Old School Synod, adopted the following resolutions on this subject:

"*Resolved*, That this Synod hopes that all Presbyterians will continue as heretofore, to be known as the sound friends of general education throughout the country, and as advocates of the introduction of the Bible in the Common Schools.

"*Resolved*, That this Synod in the adoption of this resolution in relation to the introduction of the Bible in Public Schools, does not intend to favor its compulsory introduction by law into such schools."

These resolutions we print *verbatim et literatim* from the originals in the Minutes of the Synod. And with this deliverance of the Synod we are fully satisfied. With all Christians, we desire God's Word to be read. There is no objection to the voluntary use of the Bible, any

where, even in the Public Schools, if all wish it. It is against its compulsory use by law, that we have and do earnestly protest, and the Synod protests also against "*compulsory introduction by law*," into our Public Schools. For the present we forbear any more remarks on this subject, except that in saying in our last number, the resolution of the Synod expressed "our views precisely—the very views which we have advocated so repeatedly," we did not mean to say that the resolution was adopted for the purpose of endorsing our views, or that the Synod was to be held responsible for our Tractate. By no means. But we did mean, and we do say still, that the resolution expresses precisely our position on that subject. The text of our Tractate as given in the "Advertisement" is the following:

"I understand the compulsory use of the Bible in our schools to mean teaching religion by stress of law, and this, in our country, I consider fanatical, unconstitutional, unjust, and tyrannical. While I believe, with all my heart, in the Word of God, *I am opposed to any statute to compel me or my child to read, or hear the Bible read anywhere, or that shall compel my neighbor, or his child, to hear, or read the Bible anywhere contrary to his wishes, and the honest convictions of his own conscience.*

It is to explain and defend my views on this subject in the light of Christianity, and of our organic laws, that these pages are published."

And is not this precisely what the Synod has said? The Synod does not favor the compulsory introduction of the Bible by law into the Public Schools, neither do we. Is there not, therefore, an agreement on this point?

OUR SUBSCRIBERS who may not receive their copies will confer a favor upon us by informing us of any mistakes. We owe an apology also for the delay that occurred in the delivery of some of the last numbers. We hope to be able to do better in time to come.

✎ OUR present number is more occupied with the proceedings of ecclesiastical bodies than is to our taste; but there was no way to help it, if we discharge our duty in fidelity and with a good conscience. We have aimed to give the history of things just as they have occurred, and such brief comments as seemed absolutely necessary to do ourselves and our principles and our Synod simple justice—and nothing more, and less we could not do.

THE SYNOD AND ITS SCHOOL.

IN OUR last number we gave some account of the meeting of the *Synod of the Pacific*, and of the opening sermon by the Rev. Dr. BURROWES, and of the addresses of the Moderator, the Rev. Dr. WOODBRIDGE of Benicia. In our present number we have the pleasure of offering to our readers the able and excellent sermon of Dr. Burrowes, complete, just as it was delivered. Some of the proceedings of the Synod we have already noticed. It is our purpose to present from time to time the chief matters that were acted upon by the Synod, with such comments thereon as may seem necessary to explain, enforce or defend its proceedings. The following is the minute of the Synod in relation to the GRAMMAR SCHOOL.

"Dr. Scott, Chairman of the Committee on Education, reported as follows :

"The Committee appointed to consider the state of Education within your bounds, and to report to this meeting a plan for prosecuting this great work, beg leave to report that upon reference to the minutes of your reverend body, it is found that this subject has engaged the earnest attention of your body at every meeting since the formation of the Synod. As long ago as 1849, it is found that the Board of Education was desirous of taking measures here for the establishment of a College, and it is believed the Board has ever shown a disposition to act promptly and liberally on the subject. The resolutions of your reverend body in October, 1856, are full and strong on this subject, but for reasons perfectly obvious nothing has been done. Almost all, perhaps all the other leading denominations of Christians on this coast have educational institutions under their care, while there is not a single one of any grade under your direction. The Presbytery of California has, at various times, entertained the subject, and in April, 1858, resolved, 'that the time had come for the establishment of an Institution of learning under its care,' and appointed Rev. Drs. Anderson and Scott a committee to carry this resolution into effect. The Rev. Dr. Scott was also appointed to represent the wishes of the Presbytery on this subject to the Board of Education. Your Committee also find that all the resolutions and actions of this Presbytery on this subject have been, by a direct resolution, referred and submitted to your reverend body for such proceedings thereon, as you in your superior wisdom may deem best. Your Committee are happy also to find that the Rev. George Burrowes, D.D., has been sent by the Board of Education to this coast with a commission to devote himself to the promotion of this work. And also, that the Rev. Albert Williams, one of your pioneer ministers to this coast, and the founder of the First Presbyterian Church, on Stockton street, has returned, after an absence of a few years, and in renewed health, and that he is desirous of devoting himself to the promotion of the cause of Christian education under the direction of his brethren.

"Your Committee, therefore, in view of your past history and of the age and circumstances in which we are placed, beg leave, furthermore, to report the following preamble and resolutions, namely :

"WHEREAS, The interests of sound learning are second only to those of true religion; and, *whereas*, a great and growing demand *does* exist for institutions of learning on this coast for our youth of both sexes, and believing that it is the solemn duty of this Synod to do all in its power to provide for the best possible education of the youth under its care or within its bounds; therefore,

"Resolved, 1. That this Synod recommend earnestly to the ministers and churches of each Presbytery under its care, to do all they can to institute, as speedily as possible, at least one male and one female Academy for the children of the church under their care.

"Resolved, 2. That the resolutions of the late General Assembly on Education be adopted by this Synod, and earnestly and affectionately recommended to the attention of your ministers and churches.

These resolutions are as follows :

“*Resolved*, 1. That the General Assembly learn with gratitude the general success that has attended the operations of the Board of Education during the past year, as evinced both by the increase of candidates and funds.

“*Resolved*, 2. That the best hope of continued and enlarged success in the Church's operations in this department, as well as every other, is under God in prayer; and the Assembly earnestly recommend to all ministers, to give increased attention to this subject in the devotions of the sanctuary.

“*Resolved*, 3. That one of the means of success in the education of Candidates for the Gospel Ministry, consists in the faithful and interested supervision of the Presbyteries; and as such supervision implies the possession, on their part, of definite knowledge of the progress of all candidates in their studies, and of their general qualifications for the sacred office, it be recommended to the Presbyteries to consider the propriety of obtaining, at least once a year, from the teachers and professors, where the candidates are pursuing their studies, a report on such points and in such form as such Presbytery may deem best.

“*Resolved*, 5. That the Assembly cherish with increased affection and regard, the system of collegiate education, which, from time immemorial, has engaged the energies and prayers of Presbyterians; and while they believe that new colleges should be established to meet the educational demands of Providence, they think that very great care and prudence are requisite in locating and in founding these institutions; and particularly do the Assembly recommend to the friends of the colleges already in existence, to endow them fully; in the mean time, to avoid debt; to raise the standard of scholarship; and to pay due regard to the amount of religious influence and instruction; and generally endeavour to make every college within the bounds of the Church worthy of the ancient form of Presbyterianism; suited to co-operate with Theological Seminaries in increasing the power of ministerial education, and able to meet the wants of the country and the world.

“*Resolved*, 6. That this Assembly renew their recommendation to parents, in consecrating their children to God, and training them to become worthy members of the Church; to dedicate such as in their judgment possess the requisite qualifications, to the holy office of the ministry.

“*Resolved*, 7. That this Assembly appoint the last Thursday of February as a day of special prayer for the outpouring of the Holy Spirit upon the rising generation, and especially the baptized youth of the Church, the officers and students of colleges, academies, and all institutions of learning in our own, and in foreign lands, and earnestly recommend that it be faithfully observed throughout our Zion; and they furthermore recommend to the churches to unite alms with their prayers, and to take up collections on that day for the object specified in the preamble of this report.

“*Resolved*, 8. That all the pastors and ministers of the Church be requested to preach once, at discretion, during the year, on a call to the gospel ministry, setting forth the claims of both the Church and the Pulpit—that is, to portray the crying destitutions of our land, and at the same time, to hold up for consideration such things as will recommend the gospel ministry as a profession, in order that parents and youth may give its claims a respectful hearing.”

“*Resolved*, 3. That it is deemed expedient that a Grammar School be now established under the supervision and patronage of this Synod, in connection with the Old School Presbyterian Church, whose last General Assembly held its annual sessions in the city of Indianapolis, Indiana, which we hope will be the nucleus of a College or University, to be organized under the control of this Synod, when the wants of the country require it and the Providence of God shall seem to direct it.

“*Resolved*, 4. That a Board of Regents be appointed, as was done by your reverend body in 1856, and that this Board shall consist of ten members, with the privilege of increasing their number to thirteen, and that any five of them shall be deemed a quorum; and that this Board of Regents shall have power to collect, receive, take care of and disburse such funds and other estate, real and personal, as may be donated or devised for the purpose of establishing an Institution, or institutions of learning within your bounds. And furthermore, that this Board of Regents be especially charged with the duty of carrying into effect, as speedily as

possible, the third of the foregoing resolutions; and that for this purpose, they have power to fix the location of the said school, and procure such buildings and apparatus, as in their judgment may be thought expedient. And that this Board shall take such steps, in general, as they may deem advisable, for the efficient and successful prosecution of the end contemplated in this aforesaid third resolution.

"*Resolved*, 5. This Board shall be divided into three classes and report annually to the Synod, in writing, its action and proceedings in the premises, and shall have power to fill vacancies only until the regular meeting of the Synod. One class of the members of this Board shall be elected each year by the Synod.

"*Resolved*, 6. This Board shall have power to make its own by-laws, and appoint the times and places of its meeting.

"*Resolved*, 7. This Board is directed, also, to take such measures, and at such time as it may deem expedient, for obtaining a charter, or such other legal authority as may enable it to hold property in trust for the promotion of education, under the direction of this Synod.

"*Resolved*, 8. That we welcome to our shores the Rev. Dr. Burrowes, from the Board of Education, and that he be recommended to the Board of Regents, and to the public, as a gentleman, in the judgment of this Synod, in every way eminently qualified to be an instructor of youth.

"*Resolved*, 9. That the Rev. A. Williams be recommended to the Board of Regents as a suitable person to act as their financial agent, and that this Synod does hereby recommend him as such an agent to the confidence of the churches and of the friends of education.

"All of which is respectfully submitted.

W. A. SCOTT, *Chairman.*

DAVID MEEKER,

FRED. BUEL,

A. FAIRBAIRN,

J. M. HAMILTON."

October 6th, 1859.

These resolutions were discussed at considerable length and adopted one by one, and then the preamble and then the whole adopted. Rev. Dr. Anderson opposed these resolutions from beginning to end, and was supported in whole or in part by Judge Waller, ruling elder of his church, and by his son, Rev. J. Anderson of Stockton, and by Rev. Fred. Buel, agent of the American Bible Society; but on the final vote adopting them, we heard but one negative, that of Dr. Anderson. The ground taken by Rev. Dr. Anderson in his labored speech in the Synod against these resolutions was the same that he had occupied in the Presbytery of California when the reiteration of the resolutions of that body were under consideration, and the same substantially that he advanced in his speech at the meeting in behalf of the College of California at the Congregational Church just after the adjournment of the Synod. The resolutions of the Presbytery were unanimously adopted in April, 1858, but in the last meetings of the same body just before the meeting of the Synod, Dr. Anderson and the elder from his church voted against them. The reasons assigned by Dr. Anderson for his present opposition to the attempt of his brethren to establish an institution of learning, as published by himself in a "Card" in the newspapers, and which he says were "long and earnestly debated," are thus stated by himself:

"1. That the Presbyterian Church on this coast was utterly unable to establish a college, and that the attempt, while it would certainly prove a failure, would in the meanwhile impose a grievous burden on the already too heavily taxed purses of our few, and with one or two exceptions, feeble churches. 2. That the only possible hope of the successful issue of such an attempt was found in the union of lovers of learning of different denominational views, and that the strictly sectarian form of the proposed college would prevent such a union. And, 3d, That the

College of California at Oakland, already in successful operation, free from all *ecclesiastical control*, and at the same time based on Christian principles, and rallying around it the friends of education of different denominations, and no denominations, was all sufficient for the wants of the Presbyterians of our Synod."

Dr. Anderson said he was willing Dr. Burrowes should have a school, but if we hoped to make it a College, he would have nothing to do with it, "good, bad nor indifferent." At the public meeting in the Congregational Church the evening after our Synod adjourned, called by or in connection with the Congregational Association and the New School Synod, Dr. Anderson said:

"My object in coming here to-night is publicly to identify myself with this College of California. I came to this coast believing in the ecclesiastical control of Colleges. At the first meeting of our Synod that I attended we appointed a Board of Regents. We cast about to see what could be done — could do nothing. And two or three years have satisfied me that as a denomination we could do nothing — could not build a College. We might indeed make a Picayune College — such as are found in the West or South, with a library hardly sufficient to fill that alcove, and a broken backed air-pump for an apparatus. I have changed my views, and come to the conclusion that the true idea for building a College in California is to unite. I have no doubt this is the basis of a successful work. I have had experience in colleges. It is impossible to found a denominational College under ecclesiastical control in this State. All the Protestant denominations must be represented. Away with the Shibboleths and Sibboleths! Let them sink. The Devil made them. I am happy, I say, to identify myself publicly with this College of California. I promise to give it my prayers, efforts and labors."

The same views we understand he presented in a written address to his congregation the following sabbath morning. As Dr. Anderson has thus published his reasons, and has repeatedly put them forth in opposition to the course of his brethren in the Synod, we have felt called upon in giving the history of this attempt to carry out the wishes of our Church to have him thus explain himself in our columns. The report of his remarks in behalf of the College of California at the public meeting is taken from notes made at the time and compared with the newspaper reports. It is of course a mere epitome of his points.

The Rev. F. Buel, it will be seen was on the Committee that brought in the resolutions to establish the school, and signed the report with all the rest of the Committee, but in the Synod Mr. Buel opposed their adoption, or at least the adoption of the third resolution, and assigned as his reason for this course, that in the Committee he was willing to adopt these resolutions, if the Synod was unanimously in favor of them, but as it now appeared the Synod was not *unanimously* in favor of them, he was opposed to them on the ground that he was, as he had already said, in favor of the College at Oakland.

The third of the foregoing resolutions, which was the one chiefly objected to, was written by Mr. J. M. Hamilton, ruling elder from Napa, an old Californian and a man of noble principles and high intelligence. And in support of this resolution, Mr. David Meeker of Sacramento, another ruling elder and also an old pioneer on this coast and of tried attachment to our dear old Church, took the ground that we were able to make a beginning, which was all that we now proposed to do — that there was great need for such an institution, and that we *should begin at once, for if we did not make a beginning, we should never do any thing*. He illustrated the point by saying that their difficulties in building up a Church in Sacramento were because they did not begin six years sooner, and not because they

had begun two years too soon. Mr. Meeker's remarks were exceedingly happy, and we believe all the Synod, except the four members named above as opposed to the resolutions, agreed with him.

Dr. Burrowes, Dr. Woodbridge, and Rev. Albert Williams and others, made addresses in behalf of the Committee's resolutions, but our space does not allow us to give even an epitome of their remarks. We have dwelt the more particularly on the opposition to the course of the Synod, because it has been contended that the opposition was much more numerous than the history warrants, and also to show that those persons are in error, who think the action of the Synod was hasty and obtained by a bare majority, and that consequently the next Synod will "recede" and repudiate the doings of this one. On the contrary it will be seen that the course of the Synod is directly in conformity with the resolutions of the General Assembly, and with the spirit and policy and history of the whole Church.

The history of the action of the Synod in this matter of a School is remarkably simple and straightforward, and we are astonished that *any Presbyterian*, or any body else that is fully informed on the subject, has a word to say against it. Ever since 1849, the Presbyterian Board of Education has been desirous of doing something for the cause of sound learning on this coast. The Presbyteries and the Synod at almost every meeting since their organization have had the subject of education under consideration, and passed resolutions in favor of trying to establish institutions of learning within our bounds. For three years Dr. Anderson has been Chairman of a Board appointed for that purpose by the Synod, but for various reasons the Board was never called together, and nothing was done. By order of the Presbytery of California, as the Synod had not met for want of a quorum, the subject was brought earnestly before the Board of Education in 1858, and a correspondence followed, the result of which was that the Rev. Dr. Burrowes appeared on the floor of the Synod with a commission in his hands from the Board of Education. A gentleman and a scholar of long experience as Professor and Vice-President of Lafayette College, and as an instructor of youth, in every way possessed of the highest qualifications to conduct an enterprise of this kind. For the Synod under these circumstances, to have faltered or receded from its past action, would have been to contradict all its past testimony on the subject, and to have shown an utter disregard to its connection with the Board of Education and for the past expectation and wishes of the Church at large, and would have been tantamount to a declaration on our part, that in our day and generation, Presbyterians could not have any institutions of learning on this coast. Happily for the cause of education and the Church, a large majority of the Synod were in favor of trying to co-operate with the Church through her Board of Education. Indeed, it is our decided conviction and after some considerable opportunity to know the minds of the members of the Synod who were not present, that every member of the body, with the exception of the four named above, is decidedly and strongly in favor of the course taken by the Synod.

With the four exceptions already specified, the Synod took the ground that the College at Oakland was not satisfactory or sufficient for us as Presbyterians—that we had nothing to do with it, but to wish it well as an institution belonging of right to the New School and Congregational Churches—that the admission of other denominations into the Board of Trustees was only intended to gain their

influence without changing the actual control of the School — that on principle we would not as a branch of the Church of Christ intrust this great cause to such an organization — that it would be a virtual renunciation of our high character as educators of our children, thus to merge the individuality of our Church in the efforts of others, however praiseworthy and successful they may be — that the lessons learned from such *plans of union* are too fresh in our minds for us to be guilty of laying here the foundations for such a strife as that which closed in 1837; that Colleges formed on this principle only lead to strife — that we know of no happy illustration of the success of this plan — that a day of separation must come, and then every thing done must be sacrificed; that *there is no guarantee* — there can be none on the platform proposed at Oakland, against the total perversion of the funds now to be invested — the history of Harvard is not to be forgotten — nor is it a solitary one — there is no surety, that a Puseyite, or a Jesuit may not control the religious instruction of the College of California in the next generation — there is no surety — there can be no guarantee on the plan proposed for the Oakland College that such a man as Mr. Theodore Parker, of Boston, may not be at its head within less than thirty years. And if it is said the Trustees are a close corporation and can always control its religious character, then we say, that is but a round about way of acknowledging that after all it is a denominational and sectarian Institution.

It was also urged on the floor of the Synod that we had done already more than our share in aiding other undertakings without doing for ourselves what the Catholics, Methodists, Israelites and others had done for themselves. Several striking illustrations were given. And that, moreover, we could not give up our own educational policy and go into this union without being guilty of a breach of the trust reposed in us as representatives of our glorious old Church at home, nor without being unfaithful to our ordination vows as Presbyterian ministers pledging ourselves to do all we can to advance the cause of the Great Redeemer through the agency of that branch of the Church to which we belong. This view was presented with great power by Rev. Dr. Woodbridge. It is no wonder, therefore, that the Synod refused to cast a deliberate vote saying that they could not hope that Presbyterians should ever have a College on this coast.

We do not believe that it is practicable to build up an efficient institution under the government of a number of different religious sects. A mixed neutral concern for the training of youth is an impossibility. It is as unphilosophical as it is anomalous. We must have a State University in which as such no sect or denomination can be known, like the University of Virginia. And such an Institution must be under the direction of the Governor and Legislaturc, and not under the control of a *quasi*-ecclesiastical or denominational Board of Trustees; or we must have a College under the direction of some leading denomination, and its colors must be kept flying. For ourselves we are frank to say that we prefer a College with a *positive* religion, and not one that is any thing or nothing. We are in favor of the Public Schools and of a State University, and at the same time we are in favor of denominational Schools; but we do not believe that any religion or sect or denomination, should be supported in any way by law; nor do we believe that any sect or denomination should have the money of the State to teach their religion, or to support their institutions.

Most that has fallen under our eye from our press in favor of a State University free from all sectarianism, meets with our cordial approbation, but we wish it to be really a State Institution organized according to the Constitution and under the management of the Governor and the Legislature and the Superintendent of Public Instruction. We cannot consent to any denominational or *quasi* sectarian institution assuming to be *the* State University. We object to a College governed by the Jesuit fathers, or by Methodist Conferences, or guided and supported by the "Congregational New England Society" for the promotion of education and the building of colleges, or established by a Synod, being considered as the State College, and we protest against allowing the plea of any such College or University to prevail on the ground that it is an Institution in which all citizens and sects have an equal interest. What interest have the Quakers, Catholics and Israelites, in the College at Oakland? What interest can they ever have? And yet they are citizens and tax-payers and equal to the staunchest Protestant in the eyes of the Constitution and laws.

For ourselves and we repeat and say it boldly, we are in favor of a great State University on the plan of the Virginia University, or of the Universities of the Continent of Europe, and we wish to have denominational Colleges also; but we do not wish to see the money of the State appropriated *directly nor indirectly* to the support of any denomination, nor for the support of any religious service. And in trying to build up a denominational College, some one denomination must take the lead, and be responsible to itself and to the public for the good management of the Institution, and then let other denominations and the public support it or not, as they may see fit. This we believe to be the only way to have peace and efficient Schools. A State University would of course be endowed by the State, and be governed by it, and would not therefore be dependent on Church contributions. If the Lord will, and it shall seem proper, we have much more to say about a State University which we reserve for some other time. The promotion of sound views on education is one of the objects contemplated in the establishing of this Magazine.

We have not said a word against any other denomination having a College. We have not asked, and do not desire to have the money of the State for our School. We are, however, organizing ourselves so as to be prepared to receive the benefactions of the friends of a sound conservative literature and of a liberal education. We are even now ready to receive lands, money, books and apparatus, and to guarantee that such donations shall be forever devoted to the uses and for the purposes intended. Our flag is nailed to the mast head. Our system is liberal and not offensively nor obtrusively sectarian, but our religion is a *positive one*. And we are acting also in good faith to the Church to which we belong, and we have its sympathies and will have its help. While we do not wish to have the money of the State, we rely upon the liberality and public spirit, and more than every thing else, upon the piety of our members and upon the blessing of God. The silver and the gold and the cattle upon a thousand hills is his. It is an easy thing for Him to open the hearts of men, and give us a full treasury. The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

LITERARY RECORD.

WE HAVE received from the Union Book Store, 148 Clay Street, Messrs. Allen & Spier, the following new books which they have for sale, with a large assortment of other books.

ERIC: or Little by Little, a tale of Roslyn School, by FREDERIC W. FARRAR, of Trinity College, Cambridge.—New York: Rudd & Carlton. 1859.

OUR boys have been intensely interested in this book. We asked one of them for his opinion of it, he said it was "first-rate." But said we, tell us all about it? He answered "Eric was not a vicious boy, but his wicked school-fellows got on his weak side, and got him into all kinds of mischief and trouble. At last he ran away to sea, where he led such a dog's life, that he ran away from the ship as soon as he reached land. But he had received such cruel treatment from the men on the ship, and his mind was so agitated by remorse, that he soon after died." The reading of Capt. Marryatt's novels, has no doubt sent many a poor fellow to sea, but we should think the tendency of this book would be to keep boys at home, and to make them behave better at school. School boy days are painted to the life, and throughout the volume it is seen that there is always sooner or later a righteous retribution for wrong doing. This volume is well calculated to deepen our long since formed conviction, that our children should be educated at home. We like not Boarding Schools, neither in England, nor on the Continent, nor in America. Let us keep our children under our own roof, and around our knees, at least until they are grown—as far as it may be possible and proper to do so. We want the means of a thorough *Home Education*.

CHRISTIAN HOPE. By JOHN ANGELL JAMES. New York: Robert Carter & Brothers.

THE publications of the Messrs. Carter, are worthy of them as enlightened, Christian publishers. This last volume of the well known preacher and writer of Birmingham, England, is a delightful one. The churches of England and America, have long been familiar with the Anxious Inquirer from the same pen, and several other volumes of the same nature. This volume is the ripened fruit of the author in the seventy-third year of his age, and the fifty-third of his ministry. It is delightful to find one so cheerful as the shadows of evening are gathering thick and fast around him. The topics presented in this volume, are scripturally considered and well calculated to furnish instruction and comfort to believers as they journey on towards the borders of that unseen country that lies beyond the Jordan of death.

THE BIBLE IN THE LEVANT; or the Life and Letters of the Rev. C. N. Righter, agent of the American Bible Society in the Levant. By SAMUEL IRENÆUS PRIME. New York: Sheldon & Co. Boston: Gould & Lincoln. 1859.

THIS is a delightful, though unpretending volume of 336 pages. It is composed chiefly of extracts from Mr. Righter's Journal, and from his letters from the East.

Mr. Righter visited Constantinople and the Crimea to aid in supplying the soldiers of France and England with the Holy Scriptures. From Constantinople he visited Greece and Egypt, and ascended the Nile, and distributed the Bible among the Copts. Then he visited the Holy Land and returned to Constantinople, and thence proceeded by way of the Black Sea and Samsoun to Nineveh. He died at Diarbekir, in Turkey, in 1856. As an agent of the American Bible Society, he will long be remembered, and though he died young, yet he accomplished a great work. Dr. Prime has presented the volume in an agreeable style, and evidently with much tender regard for its subject.

HEADLEY'S HAVELOCK, published by Charles Scribner, New York. 1859.

THIS volume is Headley somewhat chastened and improved. It is a full portrait, not a profile, but a full-face view of Havelock, who was "every inch a soldier and every inch a Christian." The influence of the volume must be good, though we do not endorse everything in it. The loyalty of Britons, is proverbial, and we rejoice in it. We want no half-hearted men. England can never fall so long as she has such men as Havelock to lead her armies. Headley's volume will be popular for generations to come, and will fan the youthful desire of becoming a soldier, and we hope, a stronger desire to become a Christian.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—We have received the sixth annual Report of the Young Men's Christian Association, of San Francisco. This Report is very neatly printed by B. F. Sterett, 145 Clay street. The rooms of this Association are in Bolton & Barron's building, Washington street. The sixth anniversary was held in Calvary Church, and the annual address was delivered by Rev. D. B. Cheney. The burden of this discourse is, to point out the demands of the age and country, upon young men, members of the Christian Association, and that there is no escape from them. It is an excellent address.

WE WOULD call the attention of our readers to the discourses of Rev. W. E. Boardman and of Dr. Burrowes, found in our present number.

SECTARIAN COLLEGES.—We have an article from the writings of Dr. Hitchcock, of Amherst College, for our next number, which in the strongest terms and the ablest manner sustains our views of educational institutions. On going to press with our last form we also received an able article from Dr. Burrowes, on the Synod's School, which will appear in our next.

ERRATUM.—On page 194, ninth line from top, read *similarity* for "singularity."

THE
PACIFIC EXPOSITOR.

NO. VI.—DECEMBER, 1859.—VOL. I.

THE SYNOD OF THE PACIFIC AND EDUCATION.

THE RESOLUTION of the Synod of the Pacific to establish a School was the following :

“ *Resolved*, That it is deemed expedient that a Grammar School be now established under the supervision and patronage of this Synod, in connection with the Old School Presbyterian Church, which we hope will be the nucleus of a College or University to be organized under the control of this Synod, when the wants of the country require it and the providence of God shall seem to direct it.”

There was no objection to the first clause of this resolution. All would have agreed to establish a school of the highest order. The point of separation was the word “hope.” The opposition was caused by our venturing to hope that,—if the wants of this country demand and the providence of God indicate,—this school might grow into a college. None of us supposed that for years to come this could be any thing more than a School; none wished that it should ever grow into a college unless the wants of the country require such an institution and Providence shows it should be established. The resistance was then strictly and entirely against our daring to hope that the Old School Presbyterian Church might, at some future time, do what the Methodists, the Congregationalists, the New School Presbyterians, the Episcopalians, the Roman Catholics, the Jews have already attempted,—try to establish a college for the good of California. The reason avowed

on the floor of the Synod was, that we have no right to express such a hope, because it will interfere with the operations of another institution founded by persons of another denomination, who are doing what we only wish to have the privilege of hoping to do, if the Great Head of the Church shows us we ought to do it. The resistance of the opposition and their vote did virtually declare, that so far as their efforts can go, we shall not hope ever to have a college in this State. All that we pleaded for in behalf of the Church of our fathers, was simply this,—For the present let us have a school; for the future let us hope to have a college, if God indicates the founding of it as a duty. The reply is,—The school you may have; the hope you shall not express. The officers of the Presbyterian Church declare, that the Church whose leading feature is an educated ministry, the Church which has ever stood in the front of all efforts for liberal learning and public education, whose colleges have been the glory of our country, with alumni adorning its highest offices and filling its patriot graves;—that this Church shall never be permitted to hope for any thing more than a school on this Pacific coast.

The strange feature of the whole thing is, that this was done by persons bearing the name of Presbyterians,—even though numbering only three ministers and a single ruling elder. The opposition was to the regular official action of our Church through its appointed agency. The Board of Education acting in accordance with our general policy, and anxious to do what in it lies, for this rising State, sent out a man of experience to establish here an institution of learning. To this servant of the Board there was no objection made. They received him with kindness, they were willing he should go to work; the wish was expressed that “he would carry out the original purpose of the Board of Education.” But in carrying out this purpose how far must he be permitted to go? To take the incipient step and no more. Could it ever be supposed that this Board never anticipated any thing more than a subordinate school? Are the aims and policy of the Presbyterian Church no more comprehensive than this? Their original purpose was to establish a school with the hope it might prove the nucleus of a college. As soon as this design was avowed, it was opposed. The opposition was to the Board in its design for the good of California. It was saying to the Presbyterian Church through their official organ that they shall not come here to do any thing liberal in the cause of education, without merging themselves in the efforts of another denomination. It was declaring to the whole Church that as they were not now in a

position to found a college, they should dismiss every hope of ever doing this, and fall into the wake of those who had got the start of them.

Nor was it mere opposition. It was violent opposition. When the attempt was made in the Presbytery to reiterate the resolutions passed eighteen months ago with the approbation of these persons, we wondered why they were so earnest in opposition to what they then so heartily approved. Their opinions had in the mean while changed. And thorough indeed was the revolution. Nothing could be done for a compromise. This resolution was modified as far as duty permitted, and it was thought all might unite in the expression of a simple hope. The difficulty however still remained. The only common ground possible for us to stand on together, was to be reached by abandoning adherence to our Church in this undertaking. Slowly and reluctantly the conviction was forced on the mind, that at the root of the whole was lying a firm opposition to any undertaking by our Church, in this cause, whether school or college. The leading person, indeed the person in whom the opposition was concentrated, expressed readiness to aid in a school, and professed that with his co-operation it would soon grow into importance; but when we claimed the privilege of hoping it might grow into something more than a school, he declared "he would have nothing good, bad or indifferent to do with it." Another gentleman writes that "the next Synod will promptly recede from this position." Recede from what position? Why from expressing a hope that our branch of the Church may have a college here, if it is required for the good of California. From this position are we to recede? Will the next Synod tear away from us the privilege of hoping for a high educational institution here in the future? Will "the great body of the members of the Presbyterian Church refuse to endorse such a position?" refuse to say that we do right in hoping for a college, if a college be necessary? Such a sentiment could not have been uttered by a man who was not a stranger to the Presbyterian Church. It has as little of magnanimous liberality and of liberal christianity, as it has of true Presbyterian feeling. It is the breathing of a spirit that is an exotic among the institutions which it arrogates as its own. We have no fear that our Church beyond the mountains will abandon those who have taken the ground which their own instructions indicate. They will wonder that any one bearing their name could so far misunderstand their spirit as to suppose them capable of abandoning the hope of having an institution of learning on the Pacific coast. They would be unworthy

of being called liberal-minded men, did they not bring to this work such a hope.

And has there been, is there now, nothing in the history, growth, and condition of this country to warrant us in cherishing such hope? Is one institution to be forever sufficient for all the wants of all persons and all denominations of christians in California? Is there to be a monopoly of education, and the attempt made to crush those who may venture to hope such monopoly may not exist? Are all persons in Church and State to be compelled to have their children educated in one overgrown institution? In other things than politics there is truth in the words of the sage, "Power is forever stealing from the many to the few." We have no idea of having California laid prostrate, in educational matters, at the feet of any one institution. Colleges are not for teaching directly either politics or religion; yet must a material influence on both these subjects be brought to bear indirectly on the students, no less from the general character of the instructors, than from the nature of the studies pursued. Other influences besides those which are scientific and literary, must operate on youth brought in contact for years with able instructors. The moral sentiments of the teacher are of more importance than even his scholarly attainments. The first thing that should be looked at in one who is to be entrusted with so delicate a duty as moulding the character of youth, is the moral qualifications; his literary acquirements should be secondary. The first inquiry in reference to an educational institution, should be concerning the moral tone and sentiments of its instructors; their proficiency in literature and science is of great though less essential importance. In such institutions, the most powerful influence is hardly that from the lips of the instructor in the lecture-room. More controlling and enduring than this is the silent, unspoken influence which is every day and every hour going forth from the instructor in his intercourse with those whose confidence he possesses, whose known sentiments they insensibly imbibe, and whose example impresses imperceptibly on them its likeness. Hence one class of teachers cannot meet the wishes of all the different classes of the community. The public will claim, and will have the privilege of choice. Systems of moral philosophy and metaphysics may creep into the monopoly institution, that would be viewed by parents of penetration as objectionable in the extreme. The character of a religious denomination is a guarantee for the kind of influence which youth may expect to encounter in an institution under its control. No doubt need exist on the subject. You can know the relation in which

the establishment stands to the general church of Christ, to the community, to the great interests of our common country. A glance at Oberlin and Princeton will show my meaning. There are persons who might be enthusiastic for Oberlin, and would never patronize Princeton; and certain it is, there are in various parts of our common country parents who have every confidence in the sober, conservative influence of Princeton, and would sooner have their sons without an education, than have them with such as they would get at Oberlin.

Moreover, we have no wish to see a state of things here which will make young men liable to such treatment as David Brainerd received at Yale College. The tyranny there shown to that eminent saint, had not a little to do in hurrying forward the establishment of the college at Princeton. Good men then felt to their sorrow, that collegiate power and influence should not be concentrated in any one institution. Presbyterians felt they needed an institution of their own, even though there were in successful operation a Congregational college as worthy as Yale. Such men as Jonathan Edwards and his son in law, the Rev. Aaron Burr, felt they were not acting in hostility to New England, but were aiding the cause of civil and religious liberty, no less than of education in America, by acting as successive presidents of Nassau Hall. We know college faculties well. They have sufficient to harass their spirits and vex their patience; they can lay no claim to infallibility; they have no exemption from the errors and infirmities of human nature. They are as prone to tyranny as other classes of men. They need such checks on their conduct as rival institutions only can supply. Like other men, they are far more conciliating, and will labor more faithfully when they know they have to share the public confidence with worthy rivals. But should the voice of experience be disregarded; should one monopoly institution be forced on this great State; should that college be under Congregational control; or should it be under the control of a miscellaneous Board of Trustees in which, amid a constant war of elements, nothing stable can be relied on in vital points, and no guarantee can be given that even such a man as Parker or Garrison might not be at its head; when this evil has been done and fortified by the growth of years,—what resource will they then have who may wish for their sons a different kind of training? “A prudent man foreseeth the evil and hideth himself.”

We profess ourselves of the number of those who go against the undue concentration of power in Church or State. Different religious

denominations and different educational institutions under their control, are necessary for preserving the religious interests of the community, and for guarding what may be called their "State rights" in religious things. I would as soon think of having the State governments of this confederacy laid prostrate at the feet of a central government at Washington, as think of having the interests of education in this State in a like condition by one overgrown institution. Let the State have a State university. If the public good demand it, let denominations have different institutions of their own. There are different wants which this diversity only can supply. They will be checks on each other. They will spur each other onward in the race of honorable emulation. Massachusetts had trial of a monopoly college. Many good men groaned long under the evil before Amherst and Williams sprung into existence. With much more of reason than in our own case, might the establishment of these have been resisted, when there were the best institutions existing within a few hours' travel in neighboring States. There are not less than fifteen colleges in New England alone. Pennsylvania has ten colleges. In the small State of New Jersey there are four colleges within a compass of thirty miles, belonging to the Presbyterians, Dutch Reformed, Methodists and Episcopalians. They are all necessary and useful. They have not crippled the parent college at Princeton. That institution was never more flourishing. And when ten years ago the Synod of Philadelphia undertook the endowment of Easton College, though within forty miles of Princeton, that great and good man, Dr. Archibald Alexander, gave it his hearty commendation. He did not apprehend danger from a neighbor so near. He had a heart too large and a mind of too much grasp, to wish the whole even of his own denominational field to be occupied exclusively by a single institution. In making an effort in California, our Church so far from wishing to interfere with others, is doing what has been already done at the headquarters of our Church, in pushing forward education. And when the Methodists founded a college at Pennington; when Bishop Doane did the same at Burlington; what right had we to complain? No man thought of such a thing as complaining. They had as much right to their establishments, as we have to ours. And when these things were in agitation, what would have been thought of Methodists who might have risen in their Conference, or of Episcopalians who might have risen in their Convention, and opposed an institution of their own because the Presbyterians had an efficient and honored institution at Princeton? Such persons would have been viewed with the same feelings

with which the Presbyterian Church will, when the truth is known, regard the opposition in this movement in California.

In this undertaking our Church are carrying their views *beyond the narrow limits of the present*. They do not consider the California that now is, the California that will be. They see in the future the destiny of grandeur before this Pacific coast. They feel bound by duty to their country, to their Church, and to their race, to unite their energies, in what they think the most efficient way, with the energies of others, in the struggle to make that destiny one of glory. The seed must not be kept in the garner till harvest, or harvest there will be none. What is done for the future, must not be neglected till the future; it must be begun now. Amid the doubts of the lukewarm and the opposition of others, the Princeton College that now is, began its glorious career in the humble grammar school of the Rev. Jonathan Dickinson; and little more than a school could it be called, when years afterwards under the presidency of Burr, it was removed from Newark to Princeton. After struggling forty years, its friends felt compelled to make a second attempt in Europe for assistance. To this day, after all it has done for our country, that college has never received any assistance from the State of which it has been the glory. The men who laid those foundations, were not men who held back because the denomination was too poor for such an undertaking, and it would overtax the churches; because it were wiser to merge themselves in the efforts of others, and build up one mammoth institution. They were Presbyterians of a different stamp. Had they heeded such an opposition, we could not now point to Witherspoon, its president, a Presbyterian clergyman, as one of the signers of the Declaration of Independence, and, next to Mr. Adams, the most eloquent orator and powerful debater in the glorious old Continental Congress; nor could we now, even from this distant shore, feel our hearts warm with hallowed affection and our eyes dimmed with the starting tear, as we turn towards those shades where sleep the great and good,—than whom America can not boast of greater and nobler sons,—the presidents of Nassau Hall, Burr, and Davies, and Edwards, and Witherspoon, and other kindred spirits, with Miller and Alexander;—than which earth can show none more hallowed graves.

We have not so little judgment as to suppose a college can now be supported here. In all this thing, we have desired nothing more than the privilege of hoping we may have one in the future. Our Church know full well the time, the toil, the means, the patience, the prayers necessary for building up such an institution. They are not visionary

theorists. They do not come here to carry out some darling plans sprung from the imagination and never tried by experience. They have a practical knowledge of these things in all their bearings and all their difficulties. And one thing they know from this practical experience is, that this idea of uniting, for any length of time, all different denominations in one college, is folly. Our country is full of experiments. There is a rage for novelty. Old theological errors that had been scores of times thrust on the world and demolished, and had scores of times gone to the tomb of all errors,—are dug out and forced into currency by crude ignorance, as grand discoveries in religious truth. Plans too that have been tried and found wanting, are again and again taken up by some sanguine spirit, and urged as something in advance of the age. Persons who see these things in their true light, and will not endorse these follies, are charged with being behind the age in enterprise and religious feeling. This idea of union pressed on us as so new and glorious, is known from experience to be old and impracticable; none the less glorious if capable of being realized; but totally unfitted for this world in its present state. It would be a happy thing if all the different creeds and sects could be blended in one. This however can never be, while the world is what it is. We must take the world as it is, not as we would wish it to be. The different denominations exist, because the infirmities of man render perfect union impossible. These plans of perfect union have been repeatedly tried, and have been as repeatedly found impracticable. This has been found eminently true in colleges founded on this principle. Unless some one denomination has the preponderance, there will be a perpetual strife. Brown University, one of the most respectable institutions in New England, was founded on this liberal plan; Quakers, Congregationalists, Episcopalians are represented in its trustees; and the charter requires that no religious tests shall ever be admitted. Yet that charter gives the Baptist interest a majority of the trustees. Does not this put the institution fully into the hands of the Baptists? And if a college should be established here on this same liberal principle, in which all creeds and isms have a representation in the Board of Trustees, but the majority be given to Congregationalists and New School Presbyterians,—what is there of this pretended liberality in it but the name?

Many of the oldest and best institutions of our country have been close corporations under the control of a majority of some one religious profession. They have accordingly been able to live and flourish. Others have struggled along a stormy and weakly existence, until they have at

last found peace and life by falling into the hands of a single denomination. In the institution we are urged to join, peace can reign only by the preponderance of some one denomination. Others may go in and lend an influence which may be purchased by a seat at their Board without any controlling power. The end will be, that such persons will quietly withdraw on finding how little power they have in exchange for their support; or they will struggle for an influence they think they ought to have; or they will patiently lend to the support of others what their ordination vows bind them to give to their own branch of the Church.

We think we can best promote the interest of education on this coast, the peace of our own Church, and the peace of those who would have us join them, by doing what we do, through our own branch of the Church. This is the natural way for christian denominations to operate. By so doing we draw out more fully the energies of our own people to a greater extent and in greater vigor. We can moreover apply those energies with more efficiency, with less loss of means and power. There are persons who will aid in this way, who might not be disposed to aid in any other way. There is enough for more than one institution to do in California. Both parties can do more by keeping to themselves. The maxim "union is strength," is not universally true. Sometimes the union of different things neutralizes the power of both. Among homogeneous bodies, union is strength. The union of bodies drawn together separately by different affinities, is the destruction of both. We could say that we have had union of operation with the two leading denominations who control Oakland College, and the union worked badly. The experience of the last hundred years has shown that when Presbyterians and Congregationalists operate separate and distinct, they can get along with fraternal feeling, and can do a noble work for the world. But when they blend together in any plan of union, difficulty and painful conflict is the result. Am I right in this? The history of the famous "plan of union," the sad struggle which had its issue in the General Assembly of 1837, can answer. The struggle year after year that preceded the disruption, the angry feelings generated by the strife, the law-suit that followed, with so much of ill-feeling that has not died away after the lapse of two and twenty years,—all shows the want of wisdom in such unions. At the time of the disruption our New School brethren were clamorous because we would carry on our operations in Foreign Missions, Domestic Missions, Education, and Publication, through Boards of our own. After a dear-bought experience, they feel

the necessity of coming over to the same ground. The effort now making to bring us into this college, is an attempt to commit us, on this Pacific coast, to the same folly on the momentous subject of education. We hang back from this union because our hands and hearts are too full of the bitter experience got by the old "plan of union" on subjects no greater than this.

Persons who are not familiar with these things, who are outside of the Church, cannot understand these feelings. With the generosity natural to unrenewed men of honor, they feel that Christians should be more united; and things said in a general way about Christian union, strike them as reasonable. If they had seen and known these things, as we have seen and felt them, they would know these things are inexpedient and unwise. When they weigh the matter soberly, they will do us justice. We have confidence in the deliberate judgment of the masses. They may momentarily err from misrepresentation or inexperience, but they generally come to correct conclusions in the end. We have no wish to lay the foundation here for such a struggle as that which closed in 1837. Better, far better, encounter the opposition we have to encounter now, than sow the seeds of a strife which may hereafter vex and desolate the Church. Better to struggle on for the present without the promised assistance which we were told might put us at once on our feet, than purchase such an assistance, even if worth something, by sacrificing the interests of the future no less than the present, that have been committed to our trust. We are more than ready to struggle with all that awaits us, in carrying forward so great and good a cause. We know the beginning of Harvard in the school of Nathaniel Eaton; we are not ignorant of the history of Yale in embryo in Abraham Pierson's school. The three hundred and twenty volumes which, one hundred and sixty years ago, formed the nucleus of the magnificent library now at Cambridge, would have hardly filled "yonder little alcove;" much less would this have been done by the forty folios brought by the eleven clergymen, the founders of Yale, who could hardly have anticipated to what grand results that small beginning would grow, when they laid those volumes on a table, with the declaration, "I give these books for the founding of a college in this colony."

We care not to boast that we are "on the popular side." Our ambition is to be on the right side. The right side will in due time be the popular side. We are well enough satisfied with the correctness of our position, to be able to bear with perfect good feeling the charge of bigotry brought against our Church. We know the excellence of the man so

well, and how invulnerable he is to any shaft that may be shot against him, that we can hear unmoved, the noble hearted Secretary of the Board of Education, that model of a man and a Christian, accused of being "too intensely Presbyterian and denominational." All this will come right in time. The fault of the Presbyterian Church is that it is too little denominational. For proof of this we need go no further than those who are opposing us on the subject of education. Her members have too little of the spirit of the clan for a world like this. There is no denomination so liberal: none so little exclusive; none so ready to throw away its denominational strength in building up outside influences. On the floor of the Synod one member stated he had given a thousand dollars, and collected four thousand for a Church of another denomination which he had since left; another member said he had given a thousand dollars to a seminary which is now published as being in the hands of another church. In California our Church are giving good evidence of being still, what a wise man once called them, "God's silly people."

We wish well to the institution at Oakland. It is needed in this country. There is a sphere of great usefulness for it to fill. We would grieve to see any drawback befall it. Our prayer is that it may be here what Harvard is on the Atlantic coast now in literature and science; that it may be kept by Providence from ever becoming what Harvard now is in religion; that it may never, like Harvard, so apostatize from the truth that it shall be necessary even for Congregationalists to establish for their own protection another institution. That Presbyterians, with all the light that is before them, should want another institution now, is only what foresight and wisdom require. As one of the supporters of Oakland remarked, that they cannot be satisfied with a Methodist college, so say we in reference to this. For the same reason a Methodist college will not satisfy them, a Congregational college will not satisfy us. The difference between us and them, is quite as great as the difference between them and the Methodists. It is not want of fraternal feeling that actuates us. It is the wish to guard as far as possible against strife, that actuates us in this effort. By this course, shall we most efficiently promote not merely for the present but for the future, harmony among these different brotherhoods, the interests of true piety, and the advancement of education on this Pacific coast. G. B.

"I AM IN THE PLACE WHERE I AM DEMANDED OF CONSCIENCE TO SPEAK THE TRUTH, AND THEREFORE THE TRUTH I SPEAK IMPUGN IT WHOSO LIST."—

John Knox.

SYSTEMATIC CONTRIBUTIONS.

THE SYNOD of the Pacific at its late sessions in this city, adopted the following preamble and resolutions, namely :

“WHEREAS, it is the opinion of this Synod that the settled policy of the Presbyterian Church as to its Boards is the true policy for the Church to pursue in fulfilling its mission under the authority of its glorious and ever blessed Head : therefore,

“*Resolved*, 1. That it be earnestly recommended to the sessions of all the churches under our care to take up a collection in a regular and systematic manner once during each year for each of the Boards of the Church.

“*Resolved*, 2. That the feebleness, or small amount that a church and congregation may be able to contribute, is no good reason for not expressing its confidence in, and good will towards, the Boards of the Church, by taking up an annual collection.

“*Resolved*, 3. That forasmuch as the life's blood and efficiency of the Boards of the Church must depend on its good will and confidence, therefore the annual remembrance of each of our Boards, however small the amount may be, is of great importance to us a Church of the Lord Jesus Christ.”

In regard to these resolutions we offer a few remarks.

1. The policy now pursued by our Church in relation to its Boards we consider not only settled, but as one that commands almost entire unanimity. We mean, that the Church should do its work by its own committees, rather than by voluntary associations.

2. As drops make up the vast ocean, so many small contributions will make a full treasury ; and, when these contributions are made systematically by each congregation under the direction of its own pastor and elders, then the expense of an agent is saved, and the agent's time may be better employed than in collecting the money, which it is the duty and privilege of the Church to give.

3. The habit of systematic contribution is of great importance. The amount is not so important as the habit and the principle. God loves a cheerful giver. It is more blessed to give than to receive. If a congregation is really so poor as not to be able to give but *one dollar* a year, let them meet together and give that dollar, and pray for God's blessing on the gift, and they will find that in giving there is a double blessing. He that watereth others shall also himself be watered. “There is that

scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The fact then, that a congregation is engaged in building a house of worship for their own use, is not a good reason for withholding its sympathy from the Boards of the Church. It is the sympathy and confidence of the Churches converged upon its centres and flowing through their appointed channels that will make them powerful in their forward movements.

4. Churches under Presbytery and Synod are under obligations to give special attention to the directions of those having a spiritual jurisdiction over them. And our ministers are under solemn *ordination vows* "to maintain the peace of the Church, whatever persecution or opposition may arise unto them on that account." They have solemnly "promised" when they were ordained to the whole work of the Gospel ministry, "subjection to their brethren in the Lord." It is not then allowed to members and ministers to ignore, defy, or set at naught the measures of their brethren for the promotion of Christ's kingdom by setting up their own private judgment in opposition to the embodied wisdom of the Church.

IS THE CHRISTIAN AFFLICTED? It is for his good. The father chastiseth the son whom he loveth that he may be the better prepared to inherit his blessing and estates. And as old Thomas Watson expresses it, "God's hand is heaviest when it seems to be lightest, as the judge will not burn him in the hand whom he intends to execute." The Lord God is a sun and a shield; He giveth grace and glory, and no GOOD THING doth he withhold from them that walk uprightly. Trust in the Lord, yea trust in thy God. Perfect trust is perfect happiness.

DEAR CHILDREN, when you feel that you are sinners, come to CHRIST for freedom; when you are sorrowful, come to him for joy; when in trouble, come to him for peace; when weak, for strength; when in darkness, for light; when ignorant, for knowledge; in a word, come to Christ for every thing you need. He is your All in all.—*Am. Mess.*

"AMICUS Plato, amicus Socrates, sed magis amica veritas."

A BEAUTIFUL ALLEGORY.—A traveler who spent some time in Turkey relates a beautiful parable, which was told him by a dervise, and which seemed even more beautiful than Sterne's celebrated figure of the accusing spirit and recording angel. "Every man," says the dervise, "has two angels, one on his right shoulder and another on his left. When he does anything good, the angel on his right shoulder writes it down and seals it, because what is done is done forever. When he has done evil, the angel on his left shoulder writes it down. He waits till midnight. If before that time the man bows down his head and exclaims, 'Gracious Allah! I have sinned, forgive me!' the angel rubs it out; and if not, at midnight he seals it, and the angel upon the right shoulder weeps,"

SINCERE RELIGION is not that which a man believes to be right, but it is that which is right. In the New Testament sense, sincerity is that which will stand the strictest scrutiny, which will bear to be examined in the clearest light.—*Dr. A. Alexander.*

FILIAL LOVE AND DUTY. Pomponius Atticus, the friend and correspondent of Cicero, making the funeral oration at the death of his mother, did protest, that living with her three score and seven years, he was *never reconciled unto her*; because there never happened between them the least jar that needed reconciliation.—*Fuller.*

THE DEATH BED.

WE watched her breathing through the night,
Her breathing soft and low,
As in her breast the wave of life
Kept heaving to and fro.

So silently we seemed to speak—
So slowly moved about—
As we had lent her half our powers
To eke her living out!

Our very hopes belied our fears,
Our fears our hopes belied—
We thought her dying when she slept,
And sleeping when she died!

For when the morn came dim and sad,
And chill with early showers,
Her quiet eyelids closed—she had
Another morn than ours.

—Hood.

L O S T M E R C I E S .

ONE OF the most painful and affecting cases of insanity I have ever heard of was that of a mother, who loved to talk of her children. She had six or seven, and she was engaged all day long, and with but little intermission all night long, in trying to call them to her by repeating all their names, but could never succeed. Some one would be left out, and then she would begin again—and so her agony and her work kept on. And is their not danger that you will neglect your mercies, and sin away your days of grace, and despise the lessons of your youth, until the time will come when you will try in vain to recall them? when you will try and try without success to recover the opportunities you now have? Beware of living longer in sin, and of despising the offer of salvation, lest you have to take up the lamentation, the summer is ended, the harvest passed, *and we are not saved.*

OUR STRENGTH.—The *Presbyterian Herald* in a notice of several Colleges in that part of our Zion, says:

“These Colleges of the Presbyterian Church are the sources of her strength. They are to train her future ministers and prominent members. If they prosper, the churches by which they are sustained and the general regions in which they are located, will be supplied with ministers. Their waste places will be built up. Their borders will be extended. If they languish, the churches must either import their ministers from abroad or go unsupplied. Help forward the Colleges.”

HEBREW MEALS.—The Jews in our Lord’s time had but two meals in the day, which was also the custom of the Greeks and Romans. The first meal was called *ariston*, which may correspond to our breakfast or dinner, for it was both. It was a *dejeuner a la fourchette*. The heaviest meal was called their *deipnon* or supper. It was taken after the heat and chief labors of the day were over. I have not discovered at what hour on week days this chief meal was taken, but Josephus says that their *ariston* or breakfast was eaten on the Sabbath at the sixth hour, that is at twelve at noon as we call it. It was to breakfast or to the first meal of the day that the Pharisee in *Luke xi: 37*, invited our Lord.

CRITICAL HELPS FOR MINISTERS.

PARTLY to save the labor of answering numerous inquiries from various quarters as to the merits of certain works, and especially of those to be named below which are now more particularly before the public mind, and are more easily obtained than ever heretofore; and partly, we may say chiefly, because of the importance of the subject itself, we take the liberty to offer a few remarks on *Critical Helps for Studious Ministers*. An exhaustive review of the field is altogether out of our power both for the want of space and time, even if we had the ability. Nor do we propose to say any thing of various well known and familiar works—works that are as common on the tables of theological students as an English and Greek lexicon. Our brief remarks must now be confined to a few works either recently published, or only within a short time brought within the reach of our countrymen. And it is the more important to have this subject somewhat prominently before the public mind, because it is not enough that our professors should take an interest in classical studies. *Our pastors* should be students of the Divine Word in the original tongues all their lives. They are “to feed the people with knowledge and with understanding,” derived from the fountain, and not to depend on others for their faith in the accuracy of their translations. They are to serve God in his sanctuary with *beaten oil*—oil beaten by themselves. It is a shame that many who have spent long years in acquiring ability to read Hebrew and Greek, so soon neglect these languages that they hardly know the letters. In no age of the world since its foundation has a thorough acquaintance with the original languages of Holy Scripture been of more importance than at present. It is only by the Word of God our faith can stand. We want the true text, and then we want the true interpretation of it. Against the true interpretation of the true original text of God’s Word, there is no objection—there can be none that can stand, either brought down from the stars, or dug up from the depths beneath, nor even from the deep of hell itself.

We rejoice, therefore, that there is so much intellectual activity displayed in our day in regard to literature and science, and especially as to the text of the Sacred Scriptures. Some of the leading minds of the age are devoted to pursuits of this kind. It is therefore as hopeful signs of the times, and as facts of a highly interesting character, we notice the appearance of Tischendorff’s *Critical Greek Testament*, and Alford’s *Greek Testament*, and Bengel’s *Gnomon*, and a publication of the *Codus*

Vaticanus, and a few other works of a like nature. We congratulate ourselves and ministers of the Gospel and theological students especially that so many and such important critical helps are now brought within the reach of those that cannot buy expensive books. And we hope that the publishers in our own country who have done so nobly in placing these works before us at such reasonable prices will meet with remunerative sales, and thereby be encouraged to offer us other and similar works.

A remark substantially to this effect: that "the study of philosophy so called, and the neglect of Biblical Criticism were *together* leading mankind to ruin," has been often made, but with very different applications in different places. When such a remark is made as an excuse for indolence, or as a plea *against* learning in the Gospel ministry, then we solemnly protest against it. Or if by Biblical Criticism is meant a mere wrangling about "roots" and "longs and shorts"—about the shells and husks only—"the letter that killeth," then we have no zeal to spare in its behalf; but, if we are to understand the remark as meaning that attention given to the philosophy of myths and to the exalting of science so called above Revelation, and the dreamings of geologists and rationalists who are infinitely wise above what is written; and the neglecting of the study of the Hebrew and Greek originals with all necessary helps for the thorough understanding of them; then we are inclined to the belief that it is true. The study of philosophy so called and the neglect of Biblical Criticism are ruinous to the spiritual life of a people. The rise of Arianism in England and the declension from the faith of the New England fathers, are proofs of our position. And if we are not mistaken the secret of the great strength of the Westminster Review-school and its spirit-rapping multitudes lies just here—in the long and wide spread neglect of the Divine Word that has prevailed even in some of the most enlightened countries. We mean, that the pulpits and tracts and essays and volumes exerting the widest influence, with a few exceptions, have been such as were any thing else than sound, careful, faithful expositors of God's Word. The pulpits have too often and too long been filled with abstractions and themes and texts and topics, and basaltic stones were thrown to the people when they cried for bread. Now God is jealous of His Word. He puts his chief honor on it as the instrument of saving sinners. It is by the preaching of the Gospel He would have men to be saved. It is no wonder, therefore, that He has permitted as a righteous retribution a lifeless, soulless metaphysical kind of essaying that was substituted for the preaching of the Divine Word, to ripen into

blank irreligion, if not into atheism, in order that the pulpit may be reclaimed from secular essays, political topics, and vain disputings, and again *devoted to the reading to the people of the Scriptures* and the causing of them to understand the meaning of the Divine Spirit speaking to mankind by the prophets and the apostles.

Every thoughtful reader of the history of the last three hundred years will be struck with the wisdom of God in raising up the proper instruments for carrying into execution the different parts of the great movements by which the truth has been advanced. The pioneer of the Reformation was ERASMUS, whose scholarship fitted him to do a work that no other man of his age was prepared to do with so much skill — namely, to expose the ignorance, venality and sloth of the Mendicant Orders and lash the vices of the clergy, and at the same time give the world the first edition of the entire New Testament in Greek. He had also the honor of being the first modern translator of the New Testament into Latin. LUTHER also was eminently fitted for the work and warfare which he had to accomplish. But CALVIN more than any other man of that age is the EXPOSITOR of the meaning of the Holy Scriptures. In grasp of intellect and in solid learning, in patience of research and in clearness and force of argument, he is far superior to Erasmus or Luther. “No writer ever dealt more fairly and honestly by the Word of God.” He was always careful to let it speak for itself. He sought to know the meaning of a text from its context and from other scriptures, and no partiality for an opinion could ever induce him to bring a text to its support, the application of which was at all doubtful. He was remarkable for his impartial, calm and just interpretation of the Scriptures. A volume of the highest testimony to his ability and honesty as a scholar and a writer could easily be collected from the writings of the best scholars of the present and past centuries, and from both Catholic and Protestant countries. After three centuries Calvin’s Expositions of the Scriptures and his Institutes are works unsurpassed, and in some respects absolutely without a rival. By the labors of the Calvin Translation Society of Scotland, the Commentaries and works of this great servant of Christ are now complete in English in *fifty* volumes, uniform in style, and can be laid on the pastor’s table for about *fifty* dollars.

TISCHENDORF’S GREEK TESTAMENT is from the Leipsic press of Winter. It is the result of some twenty years incessant labor on the Greek Text. It is in two volumes of sixteen hundred and fifty closely printed octavo pages, and is pronounced by high authority to be on the whole, the most valuable contribution ever yet made towards a critical

revision of the New Testament text. Tischendorff's style is concise and to the point. He has of course availed himself of all that his predecessors have done in the same field. We may form some idea of the enthusiasm and toil with which he has pursued his work, when we learn that he has made five journeys through Europe; two to the East; spent two years in the libraries of Paris; has visited at three different times the libraries of London, Oxford and Cambridge; and has visited all the principal libraries of Germany, Italy and Holland; and has ransacked every place in three continents where a manuscript or the fragment of a manuscript of the Greek Testament was likely to be found. He has struggled on with a most single minded devotion to this work, through poverty and toil and peril, and yet Providence has never failed him. Catholics and Protestants and Mohammedans have all helped him.

Alford's Greek Testament has been known to us some ten years, but is now published by the Harpers, or rather, they have issued the first volume in fine style. It is to be completed in four volumes. Though not without errors both in critical learning and in doctrine, it is a work of great value to the Bible student. It is in Greek and English. The Greek text is given in a clear, readable type, revised after the most approved manuscript authorities; marginal references to verbal and idiomatic usages; and a brief commentary. The commentary is brief, but both critical and exegetical, developing the grammatical structure of the text, and unfolding its meaning. The views of Dr. Alford that we cannot accept are chiefly to be found in his defence of prelacy and of Arminianism. On the subject of Inspiration itself he does not come up to our ideas. We believe in a *plenary* inspiration so far as was necessary to keep the sacred writers from all errors. Dr. Alford has the candor to admit that he has sometimes had to correct errors that he had before advanced. A few of his interpretations savor to us of Neology, and a few are of a decided rationalistic tendency. Some of his emendations of the text, we are not yet prepared to admit. Nevertheless, his work is a great work, and may be of great use to a judicious student. His spirit is kind and evangelical. The introductory part of the volume we consider the best part of it.

From the Appletons we have a reprint of the celebrated *Vatican Codex* of the New Testament. Fregelles and Tischendorff think this Codex belongs to the middle of the fourth century. Though partially examined, it has never been published till now. Its publication now by Cardinal Mai gives us both pain and pleasure — pain in this, that

there has been for these many centuries such illiberality and distrust shown towards Protestant scholars by the Vatican—in not giving it publicity, or free access to all scholars. And we are sorry now that it is published that it is not the simple text, word for word, and letter for letter, just as it is in the manuscript. The Cardinal has not let it go out without his corrections and additions, and it requires close attention to know the *addenda* from the text. And though the editor might have been more careful, still we are glad to get the text of the *Codex Vaticanus*, one of the oldest and best manuscripts of the New Testament in the world. And we rejoice to find that not a single great doctrine is affected by any difference between it and the received text. It is generally understood, we believe also, that Prof. Tischendorff has recently found another manuscript in Cairo, Egypt, of the Greek New Testament as old or older than the one in the Vatican, and that he hopes soon to publish it by the liberality of the Russian government. It is also known that Dr. Tregelles is about to publish a critical edition of the New Testament in Greek. He is a learned and laborious and painstaking man. We have confidence that the result of his labors will be highly beneficial to the study of the Scriptures.

About furnishing a minister's library, the spiritually minded Cecil has said, "every book really worth a minister's study, he ought, if possible, to have in his own library." But this does not mean that he should have all the books in the world, for there are many books that are not worth library room, nor the time that it takes to read over their contents. It is worse than frittering away our time to read a useless book, for thereby the mind is enfeebled or dissipated. Not only is there the loss of time, but the acquiring of a pernicious habit, and the drinking in of poison into the heart, whenever we read a bad book. It is of the first importance then to a community that its religious teachers have good books. If the drug stores have not good medicines, the medical men can do but little towards healing our diseases. *A library is for the cure of the mind.* Pastors ought to be *thinking* men, and good reading is a great help to thought. As the farmer wants agricultural implements, and the mechanic wants tools; so pastors want good libraries. A pastor should be a full hearted, full minded, well stored man. And it is reading, as Lord Bacon says, that makes "a full man." Unless the reservoir is supplied, it will become exhausted. There are three sources with which to feed the pastor's reservoirs, that are inexhaustible; *God's grace, God's Word, and the experiences of the human heart.* But to get at these inexhaustible sources and to replenish his reservoir from them,

he must have time and money, as well as a mind and skill in its use. Will our congregations take it into consideration that the use of such valuable critical helps as we have alluded to by their pastors, implies — that their pastors must have *time* free from all interruptions for study; and that their minds should be free from all worldly cares and anxieties, and that they should have these works or the means to spare to purchase them?

A THOUGHT FOR A DARK HOUR.—When in a desponding mood, and who has not some such hours? look on the good things which God has given you in such bountiful profusion — good things you have not deserved, have not appreciated or improved,—and at the greater good things which He has promised you in the world to come — and then try to remember the many dangers he has saved you from or delivered you out of — and think also how much better off you are than thousands of your fellow men as good in every respect as you are, and then a cheerful gratitude may take the place of despondency. True religion is pre-eminently hopeful and cheerful. Don't dwell on the dark side of things, but on life's brightest aspect. If your joys are now fleeting, so are your sorrows. Time is a great physician. Faith in God, is a greater still. "He who goes into his garden to find cobwebs and spiders, no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom."

A CHOICE.—I would rather be injured by another than do him a wrong. It is better to endure the loud cursing of Shimei as he goes along throwing stones and making faces, than to retort them.

SIN.—The only thing in the universe to be afraid of, is sin. Without sin the Devil has no power over you, and God is almighty for you. Sin is worse than the Devil himself.

WE WANT a faith as Calvin expresses it, *cujus sedes non in cerebro sed in corde est*,—whose seat is not in the brain, but is in the heart. We recommend this to our phrenological friends.

LIGHT AT EVENING.

THE following lines were suggested by some touching remarks in a sermon delivered by Rev. Dr. Scott, from the text, "And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day, which shall be known to the LORD, not day nor night: but it shall come to pass, that at evening time it shall be light."—ZECH. 14: 6-7.

WE HAVE wandered, we have wandered, for many a weary day,
And the "green homes" of our childhood, are now so far away,
The voices of the early loved fall not upon our ear,
And the gushing song of the heart is hushed, for we all are strangers here.

At home the rose is blooming, close by the cottage wall,
And just before the window, is the beautiful snow-ball;
The wood-bine clings so lovingly, to the broad old tulip-tree
And among its coral fingers hums, the little honey-bee.

The garden walks are bordered, with lilies of the vale,
And hyacinths, and tulips, and snowdrops sweet and pale,
And right beside the garden gate are star-like jesamines,
And the mock-bird comes in early Spring and builds among the vines.

The little brook is singing, where water-cresses grow,
And violets beside it, and fragrant elder, blow:
How many a time we used to sit, 'neath the elm so straight and tall,
And list to the song of that babbling brook, in the quiet evening fall.

O, the sunlight loves to linger round that cottage on the hill!
I know that all things lovely are clinging to it still,
But they tell me I will find a change, the next time I am there,
That not a single flower will have the look it used to wear.

I know the bright birds carol, as sweetly now, as then,
There comes no note of sorrow from out that shaded glen,
And can it be, O, can it be! that full and joyous strain,
Will seem a low, sad melody, when I go home again?

And are these cherished mem'ries, so beautiful—so sweet,
Like dew in summer mornings, as fondly fair—as fleet?
Aye! yes, 'tis bitter true, they flit like rose-leaves dashed away
By the fitful gusts of an autumn wind, on a chill November day.

O, sadly fall these changes, upon the soul like blight,
But the evening time is coming, and *then* it shall be light;
"It shall be light!" one perfect day, to God's own children given:
"At evening time we shall have light," th' eternal light of Heaven.

SECTARIAN COLLEGES.

WE PRESENT our readers with the following extract from the inaugural address of President Hitchcock of Amherst College, delivered in 1845, and one of the most devoted and liberal minded friends of general education and of a high conservative literature in our country. It will be seen from his views that this plan of uniting all Protestant denominations is a suspicious one—that the union of all sects may be pretty and plausible, and may well serve the purposes of *politicians* and aspirants to high seats in the Synagogue and in the Senate, but that it is altogether impracticable. Amherst, Williams, Dartmouth, Brown University, Harvard and Yale—the glory of New England—are distinctively denominational and sectarian. In short, we know not of a single college or high school of any fame in New England that is not *sectarian*. Can men then of New England birth do in California what their fathers have never done in their native land—and what in fact has not been done any where? Professors and trustees in office are supposed to be honest men, and if they have any positive religion *any* where, it will color their actions *every where*. And is it not human nature to suppose that those very men who are now the loudest in urging the claims of a *Catholic* institution, will be the very first to quarrel, if they are not able to make it subserve the interests of *their men*, *their* measures and their sect? Nor is it strange, if it should turn out that some of the new zealots of this universal brotherhood in a California College, should be found to have gone into it for the very purpose of taking the lion's share?

“Other objects of subordinate importance it may and ought to endeavor to accomplish; but to make these the chief things aimed at, while religion is thrust into the background, is as if a man should build an elegant mansion for the sake of improving the landscape, and with no intention of living in it; or as if a community should erect a church for the sake of holding town meetings and political caucuses in it, and hearing lyceum lectures, with no intention of using it as a place of worship, except perhaps occasionally.

“There is, indeed, a great cry about excluding sectarianism from our literary institutions, and throwing them open to persons of all religious opinions. Now, in this country, where we have no established church, it is difficult to define a sectarian, unless it be a man who differs

from us in religious sentiments. So that in fact, with the exception of a few, who have no opinions or care on this subject, we are all sectarians; and to exclude sectarianism from a literary institution is to exclude all religion from it. And such is usually the result, when it attempts so to trim its course as to suit all parties. But really, of all kinds of intolerance, that is the worst which is furious for toleration, and that the worst kind of sectarianism which is fierce for irreligion. The only true liberal and manly course for an institution to adopt, is, openly to avow its creed, and not to disguise its desire to have all the youth adopt it who resort thither; while at the same time it uses no other means but argument and example to convert them, nor permits their religious opinions, whatever they may be, to have any influence in awarding literary honors. In this respect the motto of the ancient Tyrian queen should be adopted by every teacher:—

‘Tros Tyriusve nullo discrimine mihi agetur.’

“Such a course does, indeed, make the institution sectarian, that is, it shows a preference for some particular system of religion. *But it is an honest course, and the only honest one that can be taken. For if an institution professes to regard all religious opinions with equal favor, who can avoid the suspicion that it is either a stratagem for introducing some unpopular system, or that it indicates an almost universal scepticism on the subject?* Indeed, how can a man, who has any just sense of religious obligation, consent to be placed in circumstances where he can not recommend openly those religious views which he deems essential to salvation?” [The italics above are ours.—*Ed. Expositor.*]

A PRAYER BY AUGUSTINE.—“Come, Holy Spirit, and send from heaven a ray of thy light! Come, thou father of the poor, thou giver of gifts, thou light of the world, the blessed comforter, the sweet guest of the soul and its sweetest, refreshment; thou, our repose in labor, our coolness in heat, our comfort in affliction! O, most blessed Spirit, fill full the hearts of thy faithful people! Without thy influence there is nothing in man which is not weakness and guilt. O, cleanse that which is sordid; bedew that which is dried up; heal that which is wounded; bend that which is stubborn; cherish in thy bosom that which is cold; guide that which is wandering and grant unto thy servants putting their trust in thee, the merit of thy righteousness; grant them final salvation; grant them everlasting joy; O Lord, hear our prayer, and let our cry come unto thee!”

DISCOURSE

DELIVERED IN BEHALF OF THE SAN FRANCISCO CITY TRACT SOCIETY,
IN THE WASHINGTON ST. BAPTIST CHURCH, AUGUST 29, 1859,
BY REV. J. C. HOLBROOK.

MARK xvi: 15.—Go ye into all the world and preach the Gospel to every creature.

THIS WORLD is to be converted to God. The Bible explicitly declares it. The very genius of Christianity insures it. All things in the commercial, political and moral world are conspiring for its accomplishment. Already the beams of the Sun of Righteousness are gilding the mountain tops and illuminating the valleys of all lands, and dissipating the darkness that has so long brooded over the nations. Barriers against the intercourse of different countries are passing away, and the obstacles to the universal diffusion of truth are disappearing. Mohammedan bigotry has relaxed and Buddhist exclusiveness, so that Christianity is now tolerated where it was once prescribed, in Turkey and China, and scarcely a tribe of men is inaccessible to the Gospel.

The religion of Christ is then destined to spread and triumph in all the earth. But how is that consummation to be reached? Not by miracle, but through the spread of the truth. Hence the command in the text to preach the Gospel *to every creature*. Observe the extent of the requirement. Not to a few, not to one class or one nation only, but to “every creature.” The command can only be fulfilled by giving the Gospel to every human being.

The term “preach” in the text is liable to be misapprehended by common readers of our day, since the word has come to have a technical application to the work of publicly declaring the truth officially by the ministers of Christ in the pulpit. The original word might, perhaps, be better rendered “publish,” and it is so translated elsewhere in the Scriptures, as in the case of the man out of whom the Saviour cast a devil, and it is said he began to *publish* what Jesus had done for him in Decapolis — i. e., began to relate the facts in the case to all whom he met. And this is precisely the meaning of the text, “Go ye into all the world and *publish* the Gospel to every creature,” — i. e., tell every body the story of the cross, and invite all to accept the offers of the Gospel.

And this command, it is important to understand, was not addressed at first solely to the apostles or to the primitive disciples or church, for it is added "Lo I am with you always, even unto *the end of the world.*" This clearly shows that the obligation was designed to rest on somebody down to the end of time. Nor was the command addressed exclusively to the apostles or first ministers, and their successors in office. It was uttered in substance three or four different times on different occasions and in every case, with possibly one exception, it was addressed to the other disciples as well as the apostles, and to all alike. In one instance *all* the Christians in Jerusalem, in number more than five hundred, were present.

It is clear then, from the Sacred Records, that the duty of diffusing the Gospel and bringing it to bear on *all* men, down to the end of time, is binding on the whole body of believers, and that too, not merely in their corporate or associate characters, but personally and individually. And this view of the subject is corroborated by the whole tenor of the New Testament in which Christians are spoken of as "the light of the world," and are commanded to "hold forth the word of life." "The Spirit and the bride, or church, say come and let him (whosoever he may be) that heareth say come." So the early Christians understood their duty, for we find them wherever they went, thus employed, and it is expressly said that on the occasion of the persecution of the church at Jerusalem, "they that were scattered abroad went every where preaching—or publishing—the word." And if any further confirmation of this view were necessary, we find it in two great patent facts: first, that God owns and blesses in a marked manner the efforts of private Christians to spread the Gospel, often making humble individuals, and even females, the agents of winning souls to Christ; and secondly, that he is more and more wonderfully opening the way, in his providence, for such labors, and multiplying means and instrumentalities at the command of *all* Christians, for usefulness in this work.

It would be interesting and profitable on some appropriate occasion to set forth the facts on this point, and to show in how many different ways any one who desires to do it, may aid in publishing the Gospel. But on this occasion I must confine myself to a single one, and speak of the facilities afforded by the press. "The point is established," says Rev. Dr. Kirk, "that the great commission, 'Go preach the Gospel,' includes the idea of preaching *to the eye* as well as to the ear." Every man who has either a tongue or a pen, or who can even carry the printed page from house to house, can make known the fact that Christ has

come to redeem the world, and that all may come to him for eternal life.

“When the apostles began, they spoke to the ear, and then they used the pen. Afterwards, the early fathers, Polycarp, Chrysostom, and others, took the pen and expounded the Scriptures to the eye as well as the ear, and so the work went on down to Luther, who took the pen and most powerfully wielded the press. Then came the Bible and Tract Societies and religious newspapers, and private enterprize for circulating books and tracts, and thus the work has been inaugurated of preaching the Gospel to the eye or to the ear of every creature.”

“Every year,” says one of the Reports of the American Tract Society, “furnishes cumulative proofs of the power of the press. It has been termed the schoolmaster, lecturer and preacher of our day, at one and the same time.” *The press is more important and valuable than the gift of tongues*, and this powerful instrumentality God has put at the command of Christians of our day to be wielded with all its mighty energies to assist in giving the Gospel to all men. The advantages which it affords, in conjunction with other agencies, are manifold. I say in conjunction with other agencies, because I would not be thought to exalt it above the ministry. The stated, public, *official* proclamation of the truth I hold to be of Divine appointment, and that it is to be maintained, as far as possible, every where and in all time. To this all other agencies are secondary, collateral and auxiliary. The ministry is the mainspring of all Christian enterprizes, and without it they will lose their efficiency and will languish and die.

The advantages of the press for publishing the Gospel are threefold:

1. *It is a cheap mode of diffusing truth.* In no other way can so many minds be reached at so little expense as by the distribution of books and tracts. To preach the Gospel to the eye in this way, by the voluntary agency of Christians, no large investment is required in building or for other purposes. A few dollars worth of the issues of the press will enable an Association like this to give the Gospel to every family and every individual in this city, regularly once a month or oftener for a year.

2. *This is an instrumentality that can be used by all.* Those and those only can literally and officially preach the word who are educated to a greater or lesser extent, or are endowed with a peculiar nature and cultivated talent for addressing their fellow men in public in an interesting and effective manner. “A bishop, or minister,” says an apostle, “must be apt to teach,”—must have a gift of speaking that all do not possess, that will enable him to engage the attention of the people. A

call to the ministry includes not only a desire or willingness to preach, but the *ability* to do so and to get somebody to hear. Many good, honest, well-meaning men have evidently mistaken their calling when they entered the ranks of the ministry, because they are not able to preach, and consequently, to get any body to hear. Not every man is called to the pulpit. Its demands are above the abilities, natural or acquired, of some.

Nor can any one *orally* publish the Gospel privately. Some lack courage, some cannot cope with opposers, and some belong to the sex that is delicate and timid, and may not approach all men to converse on religion or any other theme. But *every* individual, old or young, male or female, learned or ignorant, may scatter abroad Bibles, tracts and religious books, and thus bring the truth to bear on their fellow men. However modest and retiring, or slow of utterance, or unlearned any one may be, he may in this way publish the Gospel with all the logic of Paul, the eloquence of John, the power of Luther, the unction of Baxter, Flavel and Doddridge, and many others whose moving and touching appeals which reached men's hearts as they fell from their lips, have been caught and stereotyped and perpetuated on the printed page.

The book or tract in the hands of faithful distributors gives them "a golden mouth" like Chrysostom, or makes of them Boanerges or "sons of thunder," like Luther and Knox, or "sons of consolation," like Alexander. "The glowing pages of Baxter, Bunyan and Flavel, are as richly stored with the truth of God, as when the contents of those pages were uttered by the lips of their living authors; and the promises of the Spirit apply to those truths when entering the mind through the *eye* as well as through the *ear*. Nay, those promises have been verified in perhaps a thousand times as many instances in the history of the books of these authors, as in connection with the original proclamation of the sermons of which they are composed." And it is cheering to think that by means of the press and the wide circulation of its issues, at this moment so many of those great and good men who were eminent in their day as preachers, "though dead yet speak," and are daily preaching to multitudes through the agency of Christians, and of colporteurs who traverse the land every where. How the press multiplies preachers! It renders it possible for every Christian, in a sense, to become a herald of salvation.

3. *The press enables us to reach men of all classes and conditions with the truth.* Thousands upon thousands never hear the voice of the living preacher. Houses of worship are opened, ministers stand up and

proclaim the Gospel, and all are invited to attend, but large numbers of people *will not come*. So far as they are concerned there might as well be no church edifices and no ministry. Others are so situated that they cannot have access to the stated preaching of the word, living as they do in new and sparse settlements, or on the frontiers. And others still, cannot understand the language in which the word is preached where they reside. But the colporteur and the voluntary tract distributor may take the Bible or religious book or tract, in almost *any* language, and *carry it* to those who cannot or will not visit the house of God, or could not profit by the truth as uttered there if they did. In this way the Gospel may be made to penetrate every settlement and nearly every dwelling in city or country throughout the land, and thus the offer of salvation may be made to all.

The question has been anxiously discussed by good men, *How shall the masses, and especially in our cities, be reached?* That they are not by the voice of the preacher is certain. The annual report of this society read here this evening, says that not more than *one fourth* of the inhabitants hear the Gospel from evangelical pulpits. There are not houses of worship enough to accommodate all, and it is a question whether it is practicable to meet the want at once in this respect; or if this could be done all the people could not be induced to avail themselves of the privileges of even free seats in the house of God. But the press seems to furnish a means, in a considerable degree, to remedy this difficulty, by the monthly or other stated universal distribution of its issues through the city. And certainly without this instrumentality there seems to be no practicable way of fulfilling completely the command of our Savior in the text, to publish the Gospel "*to every creature.*"

And now a few facts will show the efficiency of this means and illustrate its working in some cities. The Report of the American Tract Society for 1857, says "The New York City Tract Society had twenty-six tract missionaries wholly devoted to the work, and 1008 voluntary tract distributors. A million and a half of tracts or six millions of pages were distributed in a year, and 898 Bibles and 1000 New Testaments; 2360 children were gathered into Sabbath schools; 2016 persons induced to attend church; 374 temperance pledges obtained; 63 backsliders reclaimed, and *two hundred and sixteen* persons hopefully converted." It is added that the average of annual conversions by tract distribution for the last eighteen years, has been *two hundred and sixty-five*. In other cities proportionate results are given, that are known,

besides all the good accomplished that will only be revealed at the Judgment.

Rev. M. Oucken, of Germany, says "We do not call tracts '*little messengers*,' as you do; they are too powerful for good to be called little. In Germany they go where missionaries are not allowed to go. During the past twenty years not less than seven millions of tracts have been spread through Germany. A very large number of converts have been made there, and *one third* at least of all, were brought to a knowledge of the truth by means of tracts. Out of a population of 150,000 in Hamburg, not more than *eight thousand attend any church*."

Many interesting facts might be given of the good done by tracts. I will only relate a few. One distributor says he put a book into the hands of a professor of religion who afterwards said, "I knew nothing of true religion until I read that work." Another book given to a man brought his wife to Christ. Another distributor left a small book in a house where there were two young ladies, teachers, and a young man of bright intellect, and all were converted by it and united with the church. A physician says, "Tracts are doing far more good than we think of. I always make it a practice to put one in my hat when I visit a patient. When I turn my hat down the tract falls out upon the table and is almost sure to be read. In this way I carry a great many tracts into Roman Catholic families."

Says Rev. Mr. Kirk, "Every one must be a tract distributor. I find the shelf on which my tracts are placed and from which I can take down one to give to visitors at my study, of as much value as even that which contains books on the interpretation of Scripture itself." It is sometimes said that tracts distributed are mostly thrown away. Some doubtless are, but if one in a thousand or ten thousand saves a soul, it will well repay all the trouble and expense of distribution. How many preached sermons do little or no good? But all tracts are not lost that seem to be. Eternity will reveal the fact that many have been awakened and converted by this instrumentality, when it was unknown on earth.

In Illinois, some years ago, tracts were distributed among the passengers and hands on a canal boat. One man wished to show his contempt for such a thing, and took a conspicuous place after receiving a tract and commenced cutting it into fantastic figures, which he held up to be laughed at by those who were ready to laugh at nothing. He

then folded the figures together, and put them in his pocket; but one small piece of the tract adhered to his clothes when he brushed off the rest, and it attracted his attention so that he looked at it, and on one side he saw only the word "God;" he turned it over, and on the other was the word "eternity." He went away, and tried to get those words out of his mind, but it was in vain; they continued to affect his mind until he was compelled to come in, to seek God, and make preparation for eternity.

The system of tract distribution, also, besides bringing the truth to bear directly on the minds of men, aids also other great evangelizing enterprizes. It explores destitute regions of the country and the dark places in our cities, and reveals the moral condition of society. It gives opportunity to invite neglecters of public worship to the house of God, gathers children into the Sabbath school, stimulates or creates a thirst for reading, and a demand for good books; gives employment to a vast amount of lay talent and piety in the churches, and deposits truth in dwellings, where, like a little leaven hid in three measures of meal, it may exert its silent influence, and prove a permanent means of grace.

And now the question arises, Shall this powerful instrumentality for publishing the Gospel be faithfully employed in this city? Is there any place on earth where it is more needed, or where it is better adapted to do good? Here are congregated men of all nations and languages and characters, thousands upon thousands, who never enter the house of God, who have no Sabbath, and who are thronging the broad road that leads to destruction, and must perish unless some hand is stretched out to "pluck them as brands from the burning." "Some," says the apostle, "save with fear, *pulling them out of the fire!*" What a striking figure! Such is our condition that it should excite our terror for them so that we shall rush forward to rescue them as we would save a man asleep and unconscious of his situation while his house is in flames around him—pulling him out of the fire! Think of the temptations, the vices, the pollution, the degradation even like that of Sodom, which surrounds multitudes here, and "*pull them out of the fire!*" Oh! how would Paul's soul be stirred within him, as at Ephesus, at the sight which this city presents.

What multitudes are here, not only Americans and Europeans, and Islanders, but *heathen* even, with all their superstitions, their temple standing in our midst, and their idolatrous rites celebrated on this Christian soil! Is there not an obligation resting on the people of God here to give them the Gospel? And how else can it be done fully, but

by tract distribution? And especially is this means adapted to the *Chinese*, who are so numerous. They can nearly all read, and are accustomed to tracts in their own land. "The Chinese," says a missionary, "are the oldest tract distributors in the world. They have been engaged in the work for centuries. Their tracts are to be met with in every part of their country, and in every form, from that of the sheet placarded on the walls or at the corners of the streets, to the most carefully printed volume, illustrated in the highest style of the art." Their emperors have written tracts for general circulation. Tae-ping-wang, the leader of the present revolutionary movement in China, was converted to Christianity by reading a tract. The Chinese are great admirers of our wood-cuts, and are therefore attracted to tracts and books containing them. It has been found impossible to supply the demand for Christian tracts in China.

The Chinese, then, whom God has so wondrously thrown among you on this coast, are prepared to appreciate the value of tracts and books in their own language, and may be reached through them by the truth as they cannot be in any other way. They are not accustomed in their native land to assemble on the Sabbath or any other day to listen to oral discourse, but they are accustomed to read the printed page. There is then an open door of access to these poor benighted people with the Gospel which Christians in this city and State are bound to improve.

Oh! how vast the responsibility devolved upon the followers of Christ here and in all this region! Was ever such a work laid on any body of disciples since apostolic days, as is to be done here to stay the tide of error, wickedness and idolatry, that threatens to sweep over and overwhelm the whole superstructure of society here? Christians on this coast are far separated from the evangelizing influences of other portions of the globe, and are in the midst of social elements of a fearful and peculiar nature, and *they* are to mould and shape society according to the spirit and standard of the Gospel.

Christians of San Francisco, God expects every one of you to do your duty. A vast work is before you, and you must not rest till the Gospel is here published to every creature. While *one soul* has not been warned of its guilt and danger and been invited to Christ, your work will not be done. Be up then and doing.

"In the name of God advancing,
Sow thy seed at morning light,
Cheerily the furrows turning,
Labor on with all thy might.

“Look not to the far off future,
Do the work which nearest lies;
Sow thou must before thou reapest,
Rest at last is labor's prize.

“Standing still is dangerous ever,
Toil is meant for Christians now;
Let there be when evening cometh,
Honest sweat upon thy brow:
And the master shall come smiling,
When work stops at set of sun,
Saying, as he pays the wages,
'Good and faithful man, well done!'"

A WORD TO THE DEIST.

IN CANVASSING the arguments that make for the truth of Christianity, the unbeliever often says, “I do not know which of all the books that are in the world, are to be received as the properly authorized interpreters and expounders of the Divine will. There are so many divine or sacred books, that we do not know which to receive.” Well, suppose there are, does not this prove that some one is really genuine and authentic? Hypocrisy is the tribute, the homage of falsehood to truth. Counterfeits prove the existence and high value of some genuine coin. The thirty thousand deities of Greece, if as Varro says, there were so many, only prove all the more conclusively that there is one true God. The sacred books of all nations prove that there is indeed somewhere a true record of the Divine will made to mankind. On the supposition then that there is somewhere a Revelation that was actually made to man — is there any book with the same or equal claims to be considered that Revelation that the Bible has? The Hebrews have been a peculiar people from the beginning. They professed to have possession of a Divine Revelation in a remote antiquity, and in the time of our Saviour, they claimed to have a mass of sacred writings which were from God. They were arranged together, and called canonical. Our Lord and his apostles appealed to these holy writings as true and as divinely inspired, and as of undoubted authority. If there had been any excess or defect in the regard which the Hebrews of his day had for their sacred writings, our Lord would not have failed to point it out. But while our Lord exposed their blind adherence to the traditions of the elders, he never once intimated that there was any complaint against their Scriptures. This

is decisive as to the canon of the Old Testament. And it must be remembered that the canonical Old Testament of the ancient Jewish Church is identical with our Old Testament. The ancient Hebrew Church rejected the Apocrypha, and so do we. Nor is our faith any the less strong in the New Testament. The apostles and their disciples while yet it was time to distinguish between the true and the false, collected the Gospels and Epistles, and called those that were to be received as inspired, canonical, and those that were not, apocryphal — and this distinction obtains to our day. *Is there any good reason why you do not believe the Bible to be the Word of God?*

HOW THE KINGDOM OF GOD COMETH.

EXTRACTS FROM A SERMON BY THE REV. L. HAMILTON, SAN JOSE,
JULY 31, 1859.

MATTHEW XXIV: 6.—And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet.

LUKE XVII: 20.—The kingdom of God cometh not with observation.

A LITTLE boy sitting at the breakfast table with me a few days ago was considerably troubled by the report of wars and battles and great slaughters that were going on somewhere in the world. His wits were busy about what was to be done for defence or escape when the terrible commotion should reach us; and he evidently took no little comfort to himself from remembering a snug place in the bushes along the Guadalupe, where we could all hide. Now it was to correct just this childish propensity in His disciples and in all of us to give an exaggerated importance to events that make a great noise in the world, and to be over anxious about their consequences, that the Saviour uttered the first verse of my text. Nations will become nervous and quarrel and fight and spill seas of blood, and cause a vast amount of suffering. All these things must be. The world is so disordered that, like pains in a diseased body, they are a matter of course. But these things decide not the destiny of the race. They are not the grand consummation for which God made the world. The end is not yet. Be calm. The Christian has something better to do than to be agitating himself about these wars and rumors of wars. As he has nothing to fear, so he has not much to hope from them.

The second verse rebukes the equally childish weakness that supposes nothing can be of much consequence unless it comes with a great noise

and show. The Pharisees were watching for the kingdom of God. They expected it to be ushered in by devastating wars, the crushing of the Gentile nations, and the erection of a throne of power at Jerusalem that should be the terror of its enemies and the wonder of the world. They were to be gathered around that throne as its special favorites, and to share its power and glory. They asked the Saviour when this kingdom should come. *The kingdom of God cometh not with observation*, is His reply. It bursts not upon the world in the shock of battle. You cannot watch and measure the workings of the forces that usher it in. While men are crying to each other, "lo! here," and "lo! there," and looking this way and that, as the smoke and dust rising from little commotions raised among themselves happen to catch their eye, the kingdom of God advances with silent working, unnoticed power. Its moving forces are as little observed, as little understood by the great shallow world, as the secret beatings of the heart, whose circulations build up the human body by the silent process of growth, are observed by those who stand close beside it. The kingdom of God is within you, a kingdom set up in the heart; therefore look not for it to these blustering outward manifestations.

Without further exposition of these passages, let us hear them teaching us, this morning, the truth: *That the true Church of God is advanced and established in the world not by great national movements and warlike commotions, but by the silent workings of the truth and Spirit of God in the individual heart.*

All the world is just now standing agape at the "wars and rumors of wars" stirring on the continent of Europe. The multitudes are eager for the "what next?" The hopes of the ardent rise to an extravagant height. In the estimation of some it is nothing less than the coming up of the sun of freedom upon the world that makes all this noise, (forgetting how *silent* the brightest sunrise always is.) Others imagine they hear the tread of the approaching millenium in this great thundering. And we may notice (what, indeed, was to be expected as a matter of course,) that the superwise in Prophetic interpretation are full of Daniel and the Apocalypse once more. But the fact is, men have set the seventh angel to blow his trumpet so many times before that we are getting tired of this blowing, and grow content to wait God's signal. It is sad business enough, no doubt, for hostile ranks of men to meet and butcher each other by the ten thousand, but as for any broad and deep significance in this upon the destiny of man in the march of truth and the triumph of freedom and right and principle,

some ragged boy of five years old playing in the dirt around a hovel of poverty among the Alps, may have more meaning in him for the world than this whole war and all the heads, crowned or uncrowned, that are engaged in it. Some starveling writer in a garret, whose name the *Gazettes* and *Bulletins* of the world have never condescended to print, may be dropping from his pen-point words of truth that shall fall on the world with a power compared to which all the cannon balls hurled back and forth between the belligerent forces may be but as feathers. Deep waters run stillest. The permanence and far reaching influence of power can not be measured by the bones it breaks. I would not speak lightly or slightly of the use which God may put this war and its agents to, by way of making the wrath of man to praise Him. I can see clearly enough that it is not a fit instrument to help the kingdom of peace and righteousness directly; but it may do some service in the way of removing obstacles out of the path of that kingdom. I can see outward hindrances to the Gospel that the carnal weapons of war can touch. Such weapons are powerless to change ideas, to destroy belief, least of all a deep settled spiritual faith; but one secular arm is of a nature to cope with any other secular arm. An infidel temporal power can deal effectually with any weaker temporal authority, even though the latter may call itself spiritual. If it were really spiritual, it would be as invulnerable and intangible to the sword of war as Milton represents the body of Satan to the blows of the archangel—"The ethereal substance soon closed indivisible:"—but if it be only a carnal tyrant after all, then it has a body which the hand of war can grasp. An overruling Providence may have a job of this kind for some of the emperors for ought we know.

I believe that we are on the eve of great changes. The world is ready for them. God holds the forces in His hand to produce them. But I have no idea that we shall foresee the precise time, or see in the passing events just how the change comes. The kingdom of God cometh not with observation. More likely it will be in some quiet agency whose workings no one observes the significancy of till its work is done. After all, I have little confidence that the great fulfilments of prophecy will come from those sources at which we are looking so intently, and which seem so likely to bring them about, and from which so many are expecting to see them immediately proceed. God seems to delight when our expectations are greatly raised in such events, to let them all come to nothing, and so humble the wisdom of our self-confident foresight. The ambition of Russian despotism may dry up the great river Euphrates,

but I look for much more from the quiet working of the Christian missionary. The Turkish Grand Vizier entering the missionaries' book-store to purchase a Bible, as the papers of day before yesterday announce, is an event somewhat significant, that all the wars in the world could not bring about. And when we read in the *Levant Herald*, an English secular paper published in Constantinople, "Indeed, we risk nobody's contradiction in affirming that the American missionaries have done more to advance civilization and pure religion throughout Turkey than all other agencies, diplomatic or missionary, which European policy or propagandism has ever set to work upon the country," we gain a hint of something better than Russian or English bayonets to subdue the Turk. And what can an army do with the Papal anti-Christ? Let the "lo! here" and "lo! there" prophets consider this question. It may overthrow his temporal power. That is something, but not much. I am not sure but that the Pope would be stronger to-day, if this were done beyond all hope of its restoration. That *spiritual sway* which he holds over the minds and opinions and faith of men, is stronger than his temporal power. In *that* is the hiding of his power. *That* the sword cannot touch. It does not fall with his temporal kindom. So long as the minds of so large a portion of the masses of Christendom are held under the superstition that he is the Vicar of God on earth, and holds the key of the kingdom of heaven, and turns it to admit or exclude whom he will, so long it is vain to look for his fall. The pillars of his throne are settled in the deepest reverence of millions and hundreds of millions of hearts. Ten thousand Napoleons may stretch out the violent arm of war to crush him, and he can laugh their attempts to scorn. The very army that batters down the walls of his civil power and wrenches from his hand the sceptre of Cæsar, will then fall down on their knees and beg pardon and absolution from the same hand when it holds only the crosier. His power is but exalted by being conquered. The sword is powerless, I say, to root this superstition from the minds of the masses. Gospel truth alone, applied to each mind and heart individually, can do this. Men will not live without some religion. A few reckless guessers who would be thought thinkers, may have enough of the stolid apathy of the fool who says "there is no God," to move on through life, brute like, towards the atheist's bottomless abyss of nothingness; but the masses will have some religious hope. They will have some foundation for it. It is vain to think of those who have learned any form of Christianity ever taking up with any other religion. You must give the true Christ to their faith then, or sure as gravitation,

they swing back to the great anti-Christ. The simple, quiet, unostentatious work of preaching the Gospel, must disenthral the minds of men from this spiritual despotism. It is by the foolishness of preaching that God hath ordained to save them that believe. The sword cannot slay opinions, hack in pieces beliefs, pierce the heart and let out the life-blood of a vital religious faith, though mingled with superstition. One humble servant of Christ, with the Bible in his hands and the words of Christ on his lips, can do more to unsettle the power of the Pope than all the armies of Europe. Instruct the masses in that Bible, *persuade* them to receive the truth as it is in Jesus, and to hold it in the freedom of Christ, and the Papacy is at an end. It dies of weakness. It sinks quietly out of existence, because its foundations have been taken from under it. Instead of crushing it out by the violence of war, or shaking it down by the convulsions of civil revolution, it would be more in God's way of working to convert the Pope himself to Christ.

The conclusion to which we must come then is, that you cannot look to wars and rumors of wars, or any like commotions among the nations, for the promotion of the kingdom of God among men. The day of Gospel peace — the day when men shall beat their swords into ploughshares and their spears into pruning hooks, and the nations learn war no more, cannot be led on by the very evils that keep it away. Such forces are not of a nature to do Christ's Gospel work. They can not convert men — not a single soul. They cannot quicken and raise the spirituality of the Christian work. We cannot reasonably expect them to educate and civilize and liberalize men. They can only degrade and destroy. I see not that we can make a higher use of them than to take warning from them of the terrible evils men will inflict on themselves and each other and the world, when they give way to their evil passions. You may call this a narrow view of the subject; but I believe that it is Christian, and that the result will vindicate its truthfulness.

And I rejoice that the horrors of the battle field are not necessary to the advance of the kingdom of God; that the end is not yet while these blot the earth with gore. "All these things must be," says the Saviour; but it is only the working of man's evil passions that creates the necessity. They are not for the Gospel's sake. They are in every sense the antipodes of all that the Gospel would bring to earth; the vivid picture of hell. Imagine, with Robert Hall, a celestial spirit on its first visit to our earth, descending to the "point of some great battle." His spiritual eye unobscured by artificial night — his spiritual

ear unaffected by mechanic noise, witness the real scene naked in all its cruel horrors. He sees lopped and bleeding limbs scattered ; gashed, dismembered trunks outspread, gore-clothed, lifeless — blood gushing from sabred necks ; severed heads whose mouths mutter rage amidst the palsy of the last agony. He hears the mingled cry of anguish and despair, issuing from a thousand bosoms in which a thousand bayonets turn — the convulsive scream of anguish from heaps of mangled, half expiring victims, over whom the heavy artillery wheels lamber, and crush into one mass, bone and muscle and sinew — while the fetlock of the war horse drips with blood, starting from the last palpitation of the crushed heart on which the hoof pivots.

“ This is not earth ! ” would not such a celestial stranger exclaim ? “ this is not earth — this is hell ! This is not man, but demon tormenting demon ! ”

God be praised that the peaceful Gospel of His son calls for no such means as this scene of horror — that it is only hindered and the coming of his kingdom stayed by every gloomy recurrence of such bloody days. He can make the wrath of man to praise Him, but only as He can make all sin subservient to His glory. Sin is not to be desired for this reason. It abates not one shade of horror from the picture of war, that God can mingle some good with its results. The world had been better off without it.

You can see then, finally, what must be our reliance for furthering the kingdom of Christ. Leaving all dependence on these great commotions of nations and armies, we must give ourselves to carrying out Christ's last commission to his disciples, “ Go ye into all the world and preach the Gospel to every creature.” Do not run after the *lo ! heres* and the *lo ! theres* ; but preach the Gospel to all nations. It is not by human might or power, but by God's Spirit, men are to be converted and saved. Throw aside, then, all carnal weapons, and lay hold on those God has furnished. It is thus the kingdom of God shall come and fill the earth.

A GREAT LESSON.—Learn to govern your actions by reason and not by prejudice nor by resentment.

ERROR MANIFOLD.—The paths of error are various and infinite, but all lead away from God and happiness ; and when once the descent in any of them is fairly commenced, the progress is rapid and the ruin near.

MY MIND MY KINGDOM.

. This celebrated song is printed in several collections of Poems published in the sixteenth century. There are many variations in each of the copies. The following version is that given by Ritson in his 'English Songs;' with the exception of the last stanza, which is from a manuscript in the Bodleian Library at Oxford. In that manuscript the Poem is ascribed to Sir Edward Dyer, a friend of Sir Philip Sydney.

My mind to me a kingdom is;
 Such perfect joy therein I find,
 As far exceeds all earthly bliss,
 That God or nature hath assign'd
 Though much I want that most would have,
 Yet still my mind forbids to crave.

Content I live, this is my stay;
 I seek no more than may suffice:
 I press to bear no haughty sway;
 Look what I lack, my mind supplies.
 Lo! thus I triumph like a king,
 Content with that my mind doth bring.

I see how plenty surfeits oft,
 And hasty climbers soonest fall;
 I see that such as sit aloft
 Mishap doth threaten most of all:
 These get with toil, and keep with fear;
 Such cares my mind could never bear,

No princely pomp nor wealthy store,
 No force to win a victory;
 No wily wit to salve a sore,
 No shape to win a lover's eye,
 To none of these I yield as thrall;
 For why? my mind despiseth all.

Some have too much, yet still they crave,
 I little have, yet seek no more;
 They are but poor, though much they have,
 And I am rich with little store.
 They poor, I rich; they beg, I give,
 They lack, I lend; they pine, I live.

I laugh not at nother's loss,
 I grudge not at another's gain;
 No worldly wave my mind can toss,
 I brook that is another's bane:
 I fear no foe, nor fawn on friend—
 I loath not life, nor dread mine end.

My wealth is health and perfect ease,
My conscience clear, my chief defense
I never seek by bribes to please,
Nor by desert to give offence.
Thus do I live, thus will I die—
Would all did so as well as I.

I joy not in no earthly bliss,
I weigh not Cræsus' wealth a straw
For care, I care not what it is—
I fear not fortune's fatal law :
My mind is such, as may not move
For beauty bright, or force of love.

I wish but what I have at will,
I wander not to seek for more ;
I like the plain, I climb no hill ;
In greatest storms I sit on shore,
And laugh at them that toil in vain
To get what must be lost again.

I kiss not where I wish to kill,
I feign not love where most I hate,
I break no sleep to win my will,
I wait not at the mighty's gate ;
I scorn no poor, I fear no rich,
I feel no want nor have too much.

Some weigh their pleasures by their lust,
Their wisdom by their rage of will ;
Their treasure is their only trust,
A cloaked craft their store of skill,
But all the pleasure that I find,
Is to maintain a quiet mind.

EXCELLENCY OF CHRIST.

HE is a path if any be misled ;
He is a robe, if any naked be ;
If any chance to hunger, He is bread ;
If any be a bondman, He is free ;
If any be but weak, how strong is He !
To dead men life He is, to sick men health ;
To blind men sight, and to the needy wealth ;
A pleasure without loss, a treasure without stealth.

—Giles Fletcher.

CHINA.

WE ARE indebted to the Rev. A. Williams for some interesting facts in regard to China which were stated by the Rev. J. W. Johnson, Baptist missionary at Hong Kong, during his recent sojourn in this city. One of these statements regards the number of the population of China. Mr. Johnson said the result of the last census taken by the Chinese authorities has been made public by the Russian embassy, and reaches the enormous figures of 412,000,000. Thus the conjectures of Dr. Bridgeman and others on this subject are fully confirmed.

Mr. Johnson also corroborates all the favorable impressions which had been made as to the religious character of the rebel party in China. With much of an extravagant and superstitious nature, Tae-ping-wang, the Great Peace King, as this name imports, and his followers, have embraced and are now spreading fundamental and essential truths of divine revelation. The rebels, as is known, are in possession of the ancient capital, Nanking; and in that city, copies of the Scriptures, or parts of them, are printed and circulated by millions. In the literary examinations, which are so characteristic and prominent in China, in this rival party, themes selected from the Scriptures are exclusively used. Morning and evening worship, and the use of the Scriptures, are enjoined upon all the followers of this rebel chief, and at the close of each service the following Doxology is chanted:—"We praise Thee, O God, our Holy Heavenly Father. We praise Thee, O Jesus, the world's Saviour and Holy Lord. We praise Thee, O Holy Spirit, the Sacred Intelligencer. We praise the Three, who, united, constitute One true God."

CLASSICAL SCHOOL.—On the last page of our cover will be found the circular of Dr. Burrowes' School, to which we call the special attention of those who have boys to be educated. Parents may now keep their sons *at home* and cultivate their domestic feelings, and at the same time have them as thoroughly instructed in the ancient languages and higher branches of English, as if they were sent to the east, and at a much cheaper rate than if sent abroad to boarding schools. There are many reasons, physical, moral, social, patriotic and religious, why we are the earnest advocates of a thorough HOME education.

CALVARY PRESBYTERIAN CHURCH.—The Lord's Supper was administered to a very large number of communicants on the second Sabbath of the last month. Old Californians say so many members never received the Holy Sacrament at one time before in any Protestant Church on this coast. *Seven* members were added to the membership of the Church. One hundred and forty dollars were contributed for the relief of the poor. The Lord's Supper is administered every two months in this Church, and at each communion collections are taken up for the poor. The congregations are crowded every Lord's day morning and evening, and the attendance on Wednesday evening lecture is good.

THE CHINESE.—We stated some time ago that the Presbyterian Board had sent the Rev. A. W. Loomis to labor among the Chinese in this State. The Synod of the Pacific have given Mr. Loomis a hearty welcome. His health and prospects are good. May the blessing of our God be upon him and all his labors for the heathen in our midst. We shall publish Mr. Loomis' report in our next or as soon as we can get a copy.

A DYING VISION.—Bancroft tells us that Higginson, one of the heroes of the pioneer band who planted the New England colonies, and fell a victim to the hectic fever that proved so destructive to them during their first winter in the wilderness. "But the future prosperity of New England, and the glories of the many churches which were to adorn and gladden the wilderness, were the cheering visions, that, in the hour of death, floated before his eyes."—(1 vol. p. 350.) How many Californians are there who will be justified by their devotion and liberality in founding Christian institutions on this coast, to expect that such cheering visions will float before their eyes as they fade in death? What glorious works are they going to leave to follow them after they go to rest?

AN ADDITION TO THE LITANY.—We earnestly recommend the following addition to the daily litany, and hope our readers will commit it to memory, and repeat it three times every day. "From sectional jealousies, from bigotry, from envy, from pride, malice, tale bearing, and from those that sow discord among brethren, GOOD LORD DELIVER US!"

THANKS TO GOD FOR THE MOUNTAINS.

For the strength of the hills we bless Thee,
 Our God, our Father's God :
 Thou hast made thy children mighty,
 By the touch of the mountain sod :
 Thou hast fixed our ark of refuge,
 Where the spoiler's feet ne'er trod ;
 For the strength of the hills we bless Thee,
 Our God, our Father's God.

—*Vaudois Hymn.*

LITERARY RECORD.

Mr. J. G. Gilchrist, 127 Montgomery street, has laid on our table the 4th and 5th parts of

CHAMBERS'S ENCYCLOPEDIA.

WE have spoken of this great work before, and as it progresses our estimation of it increases. It is intended to be a Dictionary of useful knowledge for the people, on the basis of the latest edition of the German "Conversations Lexicon," illustrated by wood engravings and maps. It is published and sold in parts, one part each month, by D. Appleton & Co., New York.

Mr. Gilchrist has also sent us

PARTIES AND THEIR PRINCIPLES, by ARTHUR HOLMES. New York: D. Appleton & Co.

THIS is a volume in the usual good style of the Appletons, of 394 pages. Mr. Arthur Holmes may be an old hand at the quill, but his name is new to us. His volume is at least prepared with toil and taste, and an attempt at impartiality. Politics however, are sharp two edged tools. The volume contains a vast amount of valuable information. In it we find a brief history of the rise and formation of the American government, and of the origin, growth and character of national parties. We have also, a sketch of each administration, including that of Mr. Buchanan, and a list of the names of all the heads of the different departments from the beginning; also, the Constitution of the United States and the Articles of Confederation, and the Ordinance of 1787. Though the volume is intended chiefly as a "manual of Political Intelligence," it may be of much use to the general reader. Mr. Holmes thinks that political parties are like our coats, they wear out and we must have new ones. It is certainly true that our history is a series of the reconstruction of parties. And judging from the past it is safe to say that that party will always be the strongest that can adapt itself the best to the evergrowing and changing interests of a progressive people. We do not like the custom of Mr. Holmes and of our newspapers, of speaking of the Presidents of the United States as James Monroe, Franklin Pierce, James Buchanan, &c. They are our chief magistrates and should surely be spoken of with some title or mark of respect—if not for the men, certainly for the office.

OUR THEOLOGICAL SEMINARIES, we are happy to see from our Eastern exchanges have opened their sessions with cheering prospects. May the Lord God of Elijah pour out of his Holy Spirit upon all the schools of the prophets. We greatly need an increase of apostolic men—men full of faith and of the Holy Ghost.

A NEW CATHOLIC UNIVERSITY has been established in Dublin. The renowned Dr. Newman is at its head, assisted by an able body of professors. They publish a Quarterly Magazine, by which to propagate and defend their views. The University is represented as growing rapidly in favor among all catholics who speak the English language.

HALL'S JOURNAL OF HEALTH is removed to 884 Broadway, New York.

We like medical men better than we do their medicines. And though we have often taken Dr. Hall's prescriptions, we have never taken any drugs from him. His prescriptions are to our liking: pure air, exercise and healthy food. And we are quite sure we are all the better for such prescriptions, and would be better still, if we followed his rules more fully, especially the one requiring regular, gentle exercise in the open air. We do not assume to speak *ex cathedra* but our common sense says every family would be greatly blessed by taking Hall's Journal of Health.

DR. BENNET TYLER.—The lectures of Dr. Tyler on theology have been published. They are selected from the series he was accustomed to deliver to his classes in the Theological Institute at East Windsor, Connecticut. The occasion, as well as the origin and character of these lectures, are highly suggestive and admonitory. Why this Theological Institute at East Windsor? Because New Haven theology as moulded by Yale College, was not satisfactory to the old school orthodox Congregationalists of Connecticut. The subjects of these lectures are chiefly, the same that were controverted between Dr. Tyler and New Haven, such as Moral Agency, Regeneration, Decrees, Depravity, Original sin, &c. They are essentially the same on the great doctrines of grace as the discourses and lectures of Bellamy, Dwight, Griffin and Edwards. But for the swerving of Yale College from the received orthodox faith of the old school Congregational churches of Connecticut, we never should have had the Theological Institute of Dr. Tyler. Dr. Tyler was many years a pastor, then president of Dartmouth College, before he became Professor of theology. He died in the seventy-fifth year of his age.

REV. DR. CUMMING, of London, who has already published more books than are likely to survive his funeral—however, a decidedly powerful preacher and a vigorous writer—and may his funeral be many long years hence—has in press a great work on the "DISTRESS that is coming upon the earth." Napoleon and the Pope are the "night-mares" that greatly distress the good Doctor of Covent Garden. We have heard of learned and great men riding *hobbies*. A word to the wise, and even the less wise should learn.

BRECKINRIDGE'S THEOLOGY.—Lord's Journal says that religion in the pages of Dr. Breckinridge's Theology, "instead of a glimmering abstraction, an empty shadow, as it is exhibited in many of the popular works of the day, is a great, a visible, a majestic verity, in which God makes the clearest revelations of Himself and unveils his perfections in their most resplendent forms."

CLERICAL FURLOUGH.—We perceive from our exchanges that the Rev. Dr. Buchanan of Glasgow, has had a furlough in the Holy Land. Happy Doctor, and more happy your Glasgow parishioners. The Scotch are good travelers and good historians, as well as good theologians and metaphysicians. Aye, we should like to know what it is a *Scotchman* cannot do, from making poetry and writing theology to making cakes, except it is to whittle. We never saw one whittling, nor sitting with his legs on the mantle piece in our lives. Lithgow, Wilson, Keith, McCheyne, the Bonars, Stewart, Anderson, Ritchie and Porter—for if Porter is not a Scotchman, he is an Irishman which is the same thing, if not more so—all Scotch travelers, and writers of travels in the Holy Land, and all good.

DR. BUNTING.—A life of this distinguished Briton, is in the course of publication from the pen of his son, Thos. P. Bunting. It contains notices of cotemporary persons and events. It is expected to be a standard work, and that it will be much sought after by Wesleyans and Methodists.

THE WORKS of Aquinas and Quinet are receiving renewed attention in France and Germany. This is a good sign.

THE ORIGINAL LANGUAGE OF MATTHEW'S GOSPEL.—This is a long mooted question. A Presbyterian minister of Great Britain has recently published a volume to show the nature of the language of Palestine in the time of Christ. His name is Rev. Alexander Roberts. His position is that the original of Matthew's Gospel was Greek, and not Hebrew. The work is said to be very able. The point in dispute we hold for farther consideration. It is important however, and has a direct bearing on several great questions now agitating the public mind.

ARCHBISHOP WHATELY has published, by Parker & Son, London, "Annotations on Paley's Moral Philosophy." This work has not yet reached us; but from the subject and the author, we have perfect confidence that it will be worthy of the "Annotations on Lord Bacon's Essays." The Archbishop is a great favorite with us. We are free to say that we consider him, among, if not the very first of living authors. We are not able to agree with all he has said, but he has said many most noble things, in a most magnificent style. We hope the Archbishop has refuted the utilitarian tendencies of Dean Paley's rule of right, and taken the only true ground on the subject—namely, that the Revealed will of God is our only Rule, and shown that *our duty is obedience to God's revealed will.*

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NEW YEAR'S SALUTATION.

I LIKE the good old English custom of ushering in the morning of the New Year with good wishes and joyous salutations, with affectionate prayers and heart breathed congratulations. I would continue the ancient practice of exchanging New Year visits and New Year gifts, which kindle so many friendly feelings, and excite so many fond expectations in the circle of domestic happiness:—"The only bliss that has survived the fall." How happy the family on a New Year's morn—bright eyes, eager hands, sweet little faces beaming with delight, and busy little tongues lispng forth in multitudinous accents, the overflowing joys of the year's great festival. My dear people and kind readers, God bless you all, and your little ones, and the stranger within your gates.

When I call upon the families of my beloved congregation, or pass along the busy streets, or ascend the pulpit to preach Christ crucified, I meet with many young persons in the various stages of childhood and youth—with some that are in the prime and vigor of life, and with the middle aged, and the hoary head, and the feeble. And to each and all and every one, the New Year's salutation which I desire to give, is: THE LORD BE WITH YOU—JEHOVAH BLESS THEE, AND KEEP THEE: JEHOVAH MAKE HIS FACE SHINE UPON THEE, AND BE GRACIOUS UNTO THEE: JEHOVAH LIFT UP HIS COUNTENANCE UPON THEE, AND GIVE THEE PEACE.

DEAR CHILDREN of the congregation, but especially of the Sabbath School: May *the Lord be with you* this year to keep and bless you. Remember that you have a hard and wicked heart that must be renewed before you can be happy. Pray every day to God, to give you a new heart and a right spirit. Jesus Christ the Son of God came down from Heaven to earth, and became a little child, and when He grew up to be a man, He taught and preached the Gospel, and wrought miracles, and died on the cross, and rose from the dead, and ascended into Heaven, where He is now seated in glory at the right hand of the Father,—that you might escape hell and go to Heaven. O think how Christ loved sinners. How he suffered and died for their sakes. Think what a hateful thing sin is—what an awful place of torment is reserved for the ungodly. Think how beautiful a thing it is to serve God, to sing his praises and go at death to that bright and happy land, where all good children meet and dwell with their precious Saviour—a land whose inhabitants are never sick—where pain and sorrow, tears and sighing, sin and death never appear. None of you, dear children, are too young to die. Many thousands and millions, since the world began, as young as you, have died. Many little children like you, and no doubt some of you, will die between this and next New Year's day. None of you are too young to come to the Saviour and be accepted by Him. You all need a Saviour. He loves little children—He once took such as you into his arms and laid his hands upon them, and blessed them. God has shown peculiar regard for children in the Bible. *The Lord be with you* through all this year. May your parents and friends be spared to you. May you be patient, obedient, kind to one another, fond of your books, accurate in your lessons, punctual and regular at school, and diligent in laying up stores of knowledge, that when you grow up, you may be useful members of society, honorable and happy, and when the winter of old age comes or you arrive at the grave may you be rich in the respect of the good and in the favor of the most High. If you are spared through the year, may it be a happy, a very happy year to each of you. May you grow in knowledge, increase in stature and in wisdom, and in all goodness. If you are sick and die this year, may Jesus be with you to wipe away your tears and take your precious souls to Heaven. They that seek God early, shall find Him. They that serve God on earth, shall dwell with Him forever in Heaven.

PRECIOUS YOUTH, active and strong, and full of hope, the pride of your parents and the honor of your country. *The Lord be with you.*

Blooming as you now are in youth, beauty, health and vigor, you may die before this year is finished. During the past year hundreds have fallen in the morning of life. Some of your companions have gone to the grave during the year that has just closed. O that you would REMEMBER YOUR CREATOR IN THE DAYS OF YOUR YOUTH. Thus would you be prepared for death, and for life. None but those who are really prepared to go to Heaven are really prepared for the duties of life. None but those who love God can be happy either in this or the world to come. Religion is not a sour, or melancholy thing. "Wisdom's ways are ways of pleasantness and all her paths are peace." May the Lord incline your hearts to love wisdom. May you be saved from idleness, the ruin of many a precious youth; and from dissipation in all its forms, which has woven the winding sheet of so many souls, and "laid them in the urn of everlasting death." May you escape the influence of evil companions. May you keep the Sabbath holy, and honor and obey your parents, and attend punctually the preaching of the Gospel. May your lives be honorable and eminently useful, long and happy, and crowned with the favor of God and man. O that you may know the God of your Fathers, and serve him with a perfect heart and a willing mind. If you seek Him, he will be found of you; but if you forsake Him, he will cast you off forever. May Jehovah lift his countenance upon you forever.

And may the Lord be with you, WHO ARE IN THE PRIME AND VIGOR OF LIFE, bearing the heat and burden of the day. Throughout the year you have this day begun, may Jehovah make his face to shine upon you and be gracious to you. May you have health and strength sufficient for all your duties. May you be filled with that wisdom which cometh from above, which is first pure, and then peaceable, gentle and easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy. May you ever seek what is true and honest and lovely and of good report — adding to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, CHARITY.

You should expect difficulties and trials in the way of duty, but the grace of God is sufficient. *To bear is to conquer fate.* A calm and courageous spirit overcomes a multitude of enemies. In your families and in your intercourse with your fellow men, you will meet with little occurrences which will try your temper. May you ever possess Christian

forbearance and the meekness of wisdom. To err is human, but to forgive is godlike. In your business you will meet with temptations which will try your principles. May the trial prove that you are refined gold. May the presence of the God of Joseph be so powerfully felt as to enable you to say in every moment of perilous assault, How can I sin against God and do this great wickedness in his sight? In your efforts to do good, you may meet with ingratitude and disappointment; your motives may be impugned and your actions be misrepresented—calumny like death, loves a shining mark. Thieves throw stones only at the trees that bear fruit. But may you never become weary, on account of opposition in well doing, knowing that your labor is not in vain in the Lord. May you be submissive and affectionate under trials whether spiritual or temporal. In the midst of successful exertions, or of disappointment, of difficulties, of temptations, or of bereavements, may you ever find the peace of God sufficient to sustain and comfort you. May you ever manifest a cheerful and childlike confidence in Him who is God over all and blessed forevermore.

Begin no enterprise without first seeking counsel of God, and as you proceed with any duty, be fervent in asking God to direct and prosper you. Take careful notice of the dealings of Divine Providence with you. The word of God is a light unto your feet and a lamp unto your path. May the Spirit of truth be your Teacher and Guide. Whatever you do in word or deed, do it all in the name of the Lord Jesus. Remember that you are not your own, that you are the Lord's, bought with his most precious blood. Should it be said to any of you this year: Give an account of your stewardship, for you shall no longer be steward—O that you may be ready to render your account with joy and rejoicing. Strive above all things to be fervent in spirit, as well as diligent in business, serving the Lord. If you are found exercising faith unfeigned in the Lord Jesus Christ, and humble penitence for sin, the hour of your death will be to you great and unspeakable gain. It will be the end of all your cares and sorrows, the end of sin and suffering, and the entrance upon everlasting joy and peace. Living the life of the righteous, your latter end shall be like his. *Precious in the sight of the Lord is the death of his Saints.* The love of Christ is able to overcome the fear of death and the terror of the grave. See 2 Cor. xv: last part.

MY DEAR AGED FRIENDS:—May the Lord be with you this year! May Jehovah cause his face to shine upon you and give you peace! Your early hopes and youthful vigor, where are they now? The armor

which you put on with joy, and have borne with courage and honor through so many conflicts, you are nearly ready to put off: your race is well nigh run: the goal is full in sight. A little while, and the friends that know you here, and the companions of former years that cling to you still, will know you here no more. Dear aged friends, are your hairs gray in the path of righteousness?—then, indeed, are they an honor. The youth of the land should all be taught to bow down before you, and show respect to the men of wisdom and of years. Is Christ your portion and the Lord God your strength? Are you often thinking of the hour of your departure? Are you ready to depart and be with Christ? Is your heart already in the Heavenly state? Be patient a little while longer and your Lord will come and call you. Be strong and of good courage. Be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest. Saith God, “As I was with Moses, so I will be with thee; I will not fail thee, NOR FORSAKE THEE”—*Josh. i: 5, 9*. May the Spirit of God rest upon you and show you the excellency of that better land which is prepared to be the eternal home of them that love him: may he gently but effectually loosen all your hold on present possessions and enjoyments, and produce within you such a hallowed longing after a glorious immortality, that all earthly things may sit as loosely upon you as garments long worn and just ready to be thrown aside: may the Great Comforter give you patience amidst the increasing infirmities of old age, support you through every trial, and gild the sunset of your days with the calmness and brightness of Heaven. As your outward man is falling into decay, may your inner man grow stronger and stronger, day by day, in the knowledge and love of Jesus Christ. If you should be spared to see the close of the year, may you be greatly advanced in ripeness for glory. If this year you shall die, may the everlasting arms be underneath you, to support and carry you through the valley and shadow of death to the shores of eternal deliverance, so that the first day of the next year shall find you among the spirits of the just made perfect, with a crown of glory and palms of victory, worshipping in the sanctuary above. But, aged friend, still a stranger to God, advanced in life, but dead in trespasses and sins, what New Year's salutation can I give you? What should I say to you that is more truly a subject of congratulation, than that you are still in the land of the living—that Jesus is yet a Saviour—and that the gates of Gospel grace are still open night and day? Your condition is an alarming one, but it is not hopeless. Death, judgment, and the world to come, are awful and solemn things. On the

silent, swift wings of time, you have been brought very near to them. But a little time is left to prepare for eternity, and much is yet to be done. Not many are converted in old age, but, blessed be God! a few are, and you may be among that few. You have not a moment to lose. It is not enough that you have been baptized — that you are decent and respectful to religion, that you are honorable and of good repute in society. This is all well, but this is not enough. Do you really love God? Have you ever been born again? Are you growing in grace and aptness for the spiritual exercises and eternal holiness of Heaven?

Dear aged Friends — May the Spirit of God enlighten your mind, convince you of sin and lead you to Christ; may Divine Grace enable you to exercise repentance unto life in regard to all the sins of the many years of your pilgrimage: may all errors in regard to your spiritual state be swept away, and may every obstacle be removed, and may you find peace with God!

And finally, my dear UNCONVERTED FRIENDS, often have I pronounced the Apostolical Benediction upon you, with my heart's fervent desire and prayer to God for you, that you might be saved; and now, I add my New Year's salutation — May the *Lord be with you*, to convert, bless and save every one of you!

How many calls have you had to become pious? The goodness and the alarming judgments of God have called you to repentance. The Lord has spoken to you by sickness and the death of friends, by your own conscience and the preaching of the Gospel; but still you have refused to accept of Christ. When his people have been obeying his command to remember Him in the Sacrament, you denied Him. You were numbered among the wicked. You have closed the Year of the Grace of our Lord and Saviour *One Thousand Eight Hundred and Fifty-nine*, without making a profession of faith in Christ. You have begun the *New Year* with the same *old* stubborn heart, that has resisted the calls of mercy for so many years. O that God may be with you this year! And if any of you should die before its termination, O that you may first find peace by believing in Jesus Christ, whose blood cleanseth from all sin. God Almighty forbid that any of you should die in your sins, and fall under his wrath forever. O that you may live to repent and be saved, and that the first day of *Eighteen Hundred and Sixty-one* may either find you an active, consistent member of the Church on earth, or a glorified Saint in Heaven! Amen and amen.

THE FELLOWSHIP OF THE SAINTS.

“Come, let us join our friends above,
That have obtained the prize;

And on the eagle wings of love,
To joys celestial rise.

“Let saints below his praises sing,
With those to glory gone;
For all the servants of our King,
In heaven and earth, are one.

“One family, we dwell in him,
One church above, beneath;
Though now divided by the stream,
The narrow stream of death.

“One army of the living God,
To his commands we bow;
Part of the host have crossed the flood,
And part are crossing now.

“Dear Saviour, be our constant guide;
That when the word is given,
Bid the cold waves of death divide,
And land us safe in heaven.”

YOUR PASTOR,

Most affectionately.

MY MOTHER'S OLD BOOK.—When I was a small lad my attention was often drawn by my pious old mother's reading of an old book that lay on the stand. Though I was quite small, I frequently noticed the tear-drop as it started in her eye, while reading those sacred pages and looking over us little children. I often wondered why she would thus weep, seemingly for us; for I am sure we felt free from all danger.

I would sometimes ask her what was the matter, or what she was reading about, and she would reply, “I am reading about our Saviour and his goodness towards us.” All this I could not understand, as I yet had no knowledge of our Heavenly Father, and only looked to my worldly parents for all my protection. She then would tell us about the Saviour that she had so long trusted in, and from whom all our blessings come. She would tell us that we must be good little boys and girls, and not tell falsehoods, nor profane the Sabbath, for the Saviour did not like bad children, but delighted in good ones.

I often wished that I could see Him, for I supposed he lived somewhere on earth where I had not been. She would then read that old book to us, and explain it; and as we grew older she would have us on the Sabbath to read out of that old book to her, and she would teach us from it to the best of her ability. I sometimes almost wished it was gone, so I could go with my schoolmates a fishing and hunting on the

Sabbath ; for most of them did this, and some of them had mothers that went to church too, and let their children do as they pleased. And I sometimes thought hard of my mother for not letting us do so too. But she would tell us it was wrong.

I grew up out of the reach of my old mother, and when I had gotten out of her sight, I resolved on doing as I pleased, and did so for a while, though not with a right feeling ; for those lessons I had learned from that old book could not be erased from my mind. I also felt that my mother would be displeased with my conduct if she found it out, and, as I loved her, that thought gave me trouble. It pleased God, in answer to the prayers of that mother, to seal the truth of that old book to my heart at a very early age, and I was then, by the Spirit of God, made an inquiring soul for the plan of salvation. I now could find a use for that old book I never had before ; and in a few months I was enabled, by the grace of God, to put my trust in the Saviour, and then I could view him as the one altogether lovely and the fairest among ten thousand. It was with joy I bore the news to my good mother that the lost was found. And here words fail to describe the feelings of the good old saint, for her heart was made to overflow with joy ; she felt the Lord had answered one of her long-prayed prayers in behalf of her first-born son. And, blessed be God, her heart has been made to overflow with joy thrice since, in like manner.

Dear Christian mother, if you would have like joy, often instruct your children from that old book of yours that lies on the stand. As one said of old, train them up as they should go when young, and they will not depart from it when old. O how many bright stars you might add to that immortal crown the Lord has laid up for his children, by being instrumental in gathering in your little flock to the fold of God. Mothers, be encouraged ; the Lord will bless and answer your prayers if you are faithful in his service.—*Selected.*

THE TRUE REFORMER.—The great lecturer on modern history, in the University of Cambridge, Mr. Smyth, says that two things are necessary to constitute a true reformer : “ardor must animate his mind, and patience be his virtue. The true reformer is the philosopher who supposes no wonders in himself, and expects them not in others, and is rather the sower who goes forth to sow the seed, than the lord who comes to gather into barns.”—p. 72.

CHILDREN.

COME to me, O ye children !
For I hear you at your play,
And the questions that perplexed me,
Have vanished quite away.

Ye open the eastern windows
That look toward the sun,
Where thoughts are singing swallows,
And the brooks of morning run.

In your hearts are the birds and the sunshine,
In your thoughts the brooklet's flow,
But in mine is the wind of Autumn,
And the first fall of the snow.

Ah ! what would the world be to us
If the children were no more ?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood,—

That to the world are children ;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

COME to me, O ye children !
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks ?

Ye are better than all the ballads
That ever were sung or said ;
For ye are living poems,
And all the rest are dead.

—*Longfellow.*

THE TOMB OF RACHEL.—The Hon. James Brooks, the senior editor of the New York *Express*, writes to that journal from the Holy Land :

Upon my return to Bethlehem I rode by the tomb of Rachel—a small building with a whitened dome, and having within it a high, oblong monument, built of brick, and stuccoed over. The spot is wild and solitary—and not a tree spreads its shade where rests the beautiful mother of Israel. Christian, Jew, and Moslem all agree that this is just the spot where Rachel was buried, and all unite in honoring it. The Turks are anxious that their ashes may rest near hers, and hence their bodies have been strewn under tombs all around the simple tomb of Rachel. The sweet domestic virtues of the wife have won their love and admiration, as the tomb of Absalom, near the brook of Kedron, their detestation—upon the latter they throw a stone to mark their horror of the disobedient son, while around the former, they wish when they die, their bodies may be interred. Nor is this wonderful. The wife, worth fourteen years of service as a shepherd, must have been a wife worth having. The whole life of Rachel is, indeed, one of the most touching in Biblical history. The sweet shepherdess has left her mark upon the memory of man, as well as her tomb. The tribute to her is the tribute to a good wife, and infidel, Jew, and Christian, all combine to pay it. The great woman of the earth—the Zenobias and Cleopatras—have died, been buried, and their very place of burial been forgotten ; but to this day stands over the grave of Rachel, not the pillar Jacob set up, but a modern monument in its place, around which pilgrims from every land under the sun gather in respect and reverence for the faithful wife and good mother in Israel.

A WORD TO PREACHERS SUNDAY MORNING.—You are to remember that the preaching of the Gospel is designed to *awaken and convert sinners to God*. In preaching the Divine Word you will find that it is a mirror that does not flatter. It is a daguerreotype machine that takes the exact features and in the true colors. It shows men their own hearts. It tells them what they are and what they are not, and what they must become to be saved. It leads us to the source of all our sins—to the corrupt fountain of our fallen nature, and points us to the blood of Christ that cleanseth us from all sin. Remember you are set to watch for souls as one that must give an account to God. In composing and delivering your sermons, remember you are drawing up and presenting indictments against your own soul.

CIVIL LIBERTY AND RELIGIOUS FREEDOM.

Calvary Church, Thursday, 24th November, 1859, being Thanksgiving Day, by the proclamation of the Governor of the State.

BY REV. DR. SCOTT.

Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord. 2 Cor. iii: 17, 18.

THE DAY APPROPRIATE.

AS A CAREFUL study of history shows that manners and principles are propagated downwards, and that example has more influence than precept, so it is of the first importance that our rulers should be virtuous. And it is only the more important where as with us the people are sovereign, and choose their own magistrates; for the mass of the people in all countries reflect the manners and principles of those that rule over them, or are exalted above them by genius, fortune, or position. It is peculiarly gratifying then to have a day of public Thanksgiving and prayer, by the proclamation of our chief magistrate, since with us the Cross is not supported by a Throne, and the State bestows no other gifts upon the Church, than the protection — the equal protection of all citizens alike, whether Deists, Unitarians, Israelites, Mohammedans, Buddhists, Catholics or Protestants — in the free and unmolested enjoyment of all their civil and religious rights and privileges, and shows no favor nor preference to any sect or creed. As the provinces of religion and politics are with us distinct and separate, so whatever religion we have in the State, and whatever religious influence comes down upon the people from those that rule over them, comes from their personal or individual piety, and not from the office they hold. A pious man may be a statesman and even a politician. It may often be the duty of a pious man to be a statesman or to hold office under the government; but under our Constitution and laws it is not necessary for a man to be religious to be a statesman. No religious test — *absolutely no religious test* whatever is required in order to hold office — even the highest in the American Government. We offer no bribes therefore to hypocrisy. Nor is any man among us pious because he is a politician. Not only is the Church among us wholly separated from the State, but in general, the theatre of the world is not the place where we are to look for true

religion. It is to be sought for in scenes of domestic and social life, rather than in the Forum or the Synagogue. Its true pictures are to be seen in an upper room or in a Mamertine cell rather than in camps and courts, or amid the tumults of popular assemblies or amid the struggles of political intrigue, or in the vulgar pursuits of avarice and ambition. The history of our race is two-fold—the history of man's inner, higher spiritual life as related to eternity and in communion with God;—and the history of his outer life as seen in its relations to time and his fellow men. It is not incompatible, however, with the deepest work of grace to guide and mould the heart of him who votes at the polls, or bleeds on the battle field, or counsels in the senate, or sits supreme at the helm of state. The Gospel, truly understood, elevates every noble sentiment and strengthens every virtuous principle of man, and enlarges the human heart and throws over all his noblest achievements the splendor of a higher and brighter glory than was ever known to the heathen. True piety does not make a man less brave as a soldier, nor less incorruptible and energetic as a statesman, nor less virtuous as a citizen, a patriot, or a father and husband. If Havelock was every inch a soldier, he was also every inch a Christian. If Washington and Jackson were incorruptible patriots, they were also the whole hearted, unhesitating believers in Christianity. When the Christian, therefore, sees God's blessings poured out upon his country, he loves it the more because of the Divine favors which it enjoys. We cannot understand any principle or sentiment that segregates us from our country, our whole country, and the institutions of our fathers.

We consider this day, therefore, an appropriate and peculiar day, and the manner of its appointment as a theme of gratitude. Its appointment was not required by law. There is no statute calling for its observance. Nor does the proclamation of the chief magistrate determine any thing as to the kind of religion we may have, or as to our modes of worship. He invites all his fellow citizens to unite in the way and after the religious forms they may prefer in acknowledging the Supreme Being by offering Him thanksgiving and prayer. The heathen among us may comply with the invitation. Accordingly, though it is neither the Lord's Day, nor a national jubilee like the Fourth of July, yet we have ceased from our ordinary labors as if moved by one mind—and without any compulsion—without any fear of pains or penalties—we have left our shops and closed our banks and express offices and our stores and warehouses—and are here assembled in the sanctuary, to offer praise and prayer. We have come to the temple of our father's

God, that, in the language of the proclamation, we may as “a united family, supplicate the throne of Almighty God for the preservation of that Union which has placed us amongst the freest and happiest of nations,—and with sincere and contrite hearts offer up thanks to the Supreme Ruler of the universe for the manifold blessings conferred upon us during the year, and humbly and fervently supplicate Him that He will continue us a free, prosperous and united people.”

Fellow citizens, on a day like this, we are to forget the strifes of life, and forgive and blot out our past enmities, and yield our whole hearts to works of charity and good will. Now we are to remember the poor, the stranger, the orphan and the widow, and lift up our hearts in adoring gratitude to the Giver of all good, and pour forth our fervent supplications for His blessings upon all men. We are called to-day to look only at the lights which enrobe and illumine our country, not at her shadows. As therefore this is a peculiar day, so it calls for services somewhat different from those that are proper for this place on the Lord's Day, Last Thanksgiving I dwelt upon “Man, his origin and migrations until we found him as he is in California.” And on previous occasions, like the present, I have dwelt upon the manifold blessings for which as Americans and as Christians and Californians, we should give thanks to the Great, and Good, and Glorious Being who presides over the universe. Your experience and reflection, and the occasion itself, will not fail to remind you to-day of the light and sunshine of Heaven, of the beauty of nature, and of the rich gifts of the season — of God's tireless ministers, the dews, rains, and sunbeams, that have bestowed upon the toils of industry so rich a reward. Not a fruit comes upon our tables, in its appointed season, that does not speak to us of the stability, regularity, and beneficence of the laws by which the All-Glorious Creator governs the kingdoms of nature. The abundant fruits of the earth bestowed upon us, the internal peace and quietness that we enjoy, and the mild and salutary laws that protect our lives and property, while a large portion of the human family are the victims of anarchy or despotism:—the civil and religious institutions which we enjoy in so much vigor and purity, while millions of our race are the slaves of ignorance, bigotry, superstition, and misrule; our public and private schools, flourishing commerce, and almost uninterrupted national prosperity, while a large portion of Europe is but an armed encampment; our open temples, free gospel, and the pure Word of God — all these inestimable blessings *preach* to us that we are the objects of a Providence that cares for our greatest as well as our minutest wants.

It is to Him who is the King of all the earth that we are indebted for every one of these mercies. He has linked our planet with distant orbs and appointed its place in his vast universe. And with an unwearied energy and ceaseless beneficence, he has prepared and bestowed upon us every blessing, civil, temporal, and religious, that distinguishes our highly favored land. It is with such views of the nature of this occasion, that I have ventured, fellow citizens, to undertake to offer you some thoughts on the Providence of God as displayed in the history of the progress and development of CIVIL LIBERTY AND RELIGIOUS FREEDOM.

The history of human liberty is yet to be written. True, we have something of the various eras and forms of religion and government — of patriarchs, sheikhs, kings, senators, knights, scholars, inventors, discoverers, saints and martyrs, who have lived in the world's gray dawn, and by an inspiration of the Almighty have breathed upon us their benediction. We have historians of men and of mind, of letters and arts, of States and of Empires — but all that has yet been written, sung or spoken, is far short of the history of man's redemption from moral and spiritual tyranny and political slavery. All that the world has yet produced can only be considered, as the French would say, *Memoires to serve for the History of Civil Liberty and Religious Freedom*. Our ardent hope is that, as this continent is to furnish the model, so it will also furnish the painter — the subject and the writer of the great epic of mankind — not an epic of Troy, nor of Paradise Lost, but the supplement of the Holy Volume itself. Civil liberty fully developed will be the consummation of the dispensation of Jesus of Nazareth, and its history a fit sequel to the history of human redemption.

As our country has been happily signalized beyond any other in the great history of freedom, and as we live under institutions more favorable to its diffusion than any that the world has elsewhere known, it is not presumption in us to hope that we shall yet have a historian for our race, as far superior to all others as his subject may transcend all others.

THE TEXT OPENED UP.

Our text is not selected as is sometimes done as a mere hook to hang a Thanksgiving discourse upon. I consider its elucidation as covering my whole subject.

Lord in the text clearly means Christ, the promised Messiah. The meaning of *Spirit* is not so easily determined. Some understand Spirit here to signify the author of the Christian religion, and that the meaning

of the whole clause is simply this: the Christian religion is superior to all others, and has a spiritual efficacy on the heart and conscience even above that of the Jewish religion, with which it is here compared. *Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty.* That is, the Lord Jesus is himself the author of the Gospel. He is its sum, and it is spiritual in contradistinction to the types and shadows and ritual of the Mosaic dispensation. And where the Spirit of the Lord is, that is, where the Gospel is truly apprehended and the Holy Spirit reveals Christ to the heart as a Saviour, and where this Spirit's grace lives and works, *there is liberty*, not only from Hebrew ceremonies, but freedom from sin, its guilt, dominion and pollution, and even more than freedom from sin, there is holiness and its full fruition, which is the enjoyment of God forever. The paraphrase of Macknight is mainly correct and exceedingly beautiful. "The meaning of this passage, stripped of the metaphor, is, We, apostles, the ministers of the covenant of the Spirit, do not impart to the world a veiled or dark knowledge of that covenant as Moses gave the Israelites an obscure knowledge of the covenant of the letter. But we all, having a complete knowledge of the covenant of the Spirit by inspiration from Christ, preach it every where in the plainest manner. So that, in diffusing the knowledge of God and religion through the world, we are the images or representatives of Christ, by the power of an abiding inspiration from him who is the Lord, or author, of the covenant of the Spirit—that is, the Gospel." Without stopping, therefore, to make you acquainted with the critical scaffolding by which we come satisfactorily to our conclusion, we receive the text as a sublime announcement that *Christianity is a spiritual dispensation of freedom in contradistinction to that of Moses*—that where Christ is, there the Spirit of Christ is; and where the Spirit of Christ is, there Christ himself is; and where Christ and his Spirit are, there, and there only is true liberty. LIBERTY here is opposed no doubt as *Theophylact* suggested, to the use of the veil of Moses, and the meaning is—we, as Christians, are permitted to see with greater clearness the glory of God. *Bengel* properly adds—Liberty here means also freedom from the veil, the badge of slavery to Mosaic rites; *liberty*, without such fear in looking, as the children of Israel had when they looked upon Moses at the giving of the law. The main purpose of the Apostle clearly is to prove the superior excellency of the Gospel to the dispensation of Moses, and that therefore he as a minister of Christ's great spiritual kingdom had greater light and liberty than the ministers of Moses' dispensation had. *Liberty* here signifies, therefore, not only

freedom in speaking, but also of writing (of the press,) and freedom from the yoke of Moses and admission to the privileges of the Gospel.

WHAT TRUE LIBERTY IS.

As I understand liberty, the only free man is the sinless man. Burke has happily said: "Men are free in the exact proportion that they are able to put chains upon their own appetites; in proportion as their love of justice is above their rapacity; in proportion as their soundness and sobriety of understanding is above their vanity and presumption; in proportion as they are disposed to listen to the counsels of the wise and good in preference to the flattery of knaves." As man fallen is but little less than "archangel ruined," so all the efforts of educators, of statesmen, philanthropists, and ministers of righteousness, should be to repair the ruins of the fall, and lift the sons of men from the slavery of those passions, earthly and of earth, that weave the winding sheet of souls and lay them in the arms of death.

The principles of Civil Liberty and Religious Freedom, I understand to be the same, and that they are the principles of Eternal Rectitude, Truth and Love. Their progress and development, therefore, is the progress of man in his recovery of the image and likeness of his Creator in which he was originally created. This image consisted "in *knowledge, righteousness and holiness*, with dominion over the creatures," and these are still the basis and the elements of true liberty. Vice, crime, sin, is slavery, and is of the Devil. Virtue, goodness, truth, holiness, is freedom, and is of God. The elements of freedom are light, knowledge, justice and holiness. And accordingly, as mankind are delivered from error, idolatry, superstition, ignorance and wrong doing, in the same proportion are they free. It is, therefore, only by a new heart and a right spirit within us, that we are assimilated to the Spirit of God, which is perfect freedom. As the soul is God's offspring, so the more it is free from passion, and from ignorance and sin, the more does it reflect the divine original.

There are, perhaps, no themes so much the subject of panegyric and of discussion as CIVIL LIBERTY and RELIGIOUS FREEDOM, and at the same time so imperfectly understood. Men talk much, earnestly and loudly about the rights of conscience and of Religious Freedom, who seem really to have altogether mistaken their nature. They either construe liberty into licentiousness, or they mean by the inalienable rights of private judgment and of freedom to worship God, only their own rights and their own freedom, and the supremacy of the claims of their own

conscience. They claim for themselves what they have not learned to allow for others. The "House of Wisdom" with its seven pillars is the temple of Liberty and Religious Freedom, but it is their own liberty and their own freedom — no body else is allowed to dwell there. The whole question of the true relation of the Church of Christ to the civil authorities is manifestly so confused in the minds of most of our writers, that the most clear headed and thoughtful men of our day acknowledge the necessity of reconsidering and expounding anew the whole subject from the standpoint of Christianity as it is in our country in the nineteenth century. Though we are a separate and independent nation of peoples, yet so close is our connection with the old world, that the union of Church and State, as it exists in Europe, still casts its huge deformed shadow over us. We are not yet completely emancipated from its thralldom. Our creed and professions on this subject are better than our practice. The real despotism of this country is the tyranny of public opinion. And so cruel, blind, hasty and unscrupulous and many headed is this tyrant, that our laws are almost powerless before it. Indeed, while our father-lands have been advancing in civil liberty and religious freedom since the formation of our government, we seem rather to have been going back. The Israelite is in the Imperial Parliament, and the sons of Jacob are among the chief bankers, authors, philosophers, civilians and leaders of the armies of Europe. The Catholic is emancipated in Great Britain, and the national schools of Great Britain, France, Austria and Prussia, are on a more liberal basis than some of our own. "The blessed Martyr, Charles I.," and "the most religious king, Charles II.," are blotted from the calendar, and "Orange-men" and "Ribbon-men" are no more. Is it then a time for us to be going back to the mere narrow, scanty toleration of our neighbor's religion, when the only word we have hitherto had in our great American dictionary is *FREE-DOM* — not religious toleration, but absolute religious liberty? As we have no religious establishment — as the government can show no favor nor preference to any sect or creed — but protect all alike and equally — so we have no *dissenters*, nor do we acknowledge any power among us that can grant toleration. The great principle of American Institutions is full and equal, perfect and absolute religious Freedom. And toleration, however liberal, is not liberty. In many other countries this subject is a mere abstract question, confined to the philosophic few, or to the limits of the student's library; but with us it is an immediate and practical one. It enters into the living issues of our day. It is a part of the most exciting controversies of our times, and of our own coast.

Indeed, I think I may say, and without attaching undue importance to this side of the continent, that we have a more direct interest in the proper and speedy settlement of these questions than any other State in the Union. We are called by Providence to lay here the foundations of great and powerful States. We are now giving birth to influences which are to mould into living forms the institutions that are to bless or curse the coming millions who are to have their home and find their graves on this coast. Then in proportion to the number of our population, there is more mind here—and that mind is more active than in any other land—and then we are neither of one lip nor of one altar. We are an assemblage literally of every nation, kindred, tongue, religion and people. Europe, Asia, Africa, and the islands of the sea, have their representatives dwelling among us with their gods, in the presence of their Anglo-Saxon brethren from every American State, from the great lakes to the Gulf of Mexico, and from the Atlantic to the Pacific ocean. Where else in America have our laws and Christian churches been brought face to face with heathen temples and Pagan worship? In what other part of Christendom are Israelites fined for contempt of Court for non-attendance in order that they might observe their Great day of Atonement? I do not now take it upon myself to decide as between them and the Court. I am always with the law till I find it unconstitutional, and then I am for repealing or amending it according to constitutional provisions. I cannot speak positively, but it may be, that American history does not furnish any previous case similar to the two that have occurred in this State within a few weeks. At least it is true, that in our early years as a State, we have to meet practical issues and settle great constitutional principles, that have never been forced upon the older States. We are, therefore, the more compelled to fall back upon our organic laws and study the more carefully the great principles of our Constitution. We have strong motives for studying and abiding by our fundamental laws and the institutions of our fathers, for in our forming period we have much at stake, and are less under the influence of example and antecedents than in the older States. Nor is it safe for us to venture at all upon the ocean of constructions. We must abide by the Constitution as we find it.

Union of Church and State not peculiar to the religion of the Bible.

If we look at the nations of antiquity, or at the Pagan nations of modern times, we see that their religion and civil government are united, or that a two-fold power over mankind is not peculiar either to Judaism

or Christianity. The stereotyped charge of unbelievers, therefore, against the religion of the Bible, that it is mere priestcraft and kingcraft, invented for the sake of keeping mankind in subjection to kings and priests, is not true historically as to its origin, nor in its application either to Judaism or Christianity, which are one and the same religion, only in two editions — an earlier and a later one. There was a religion before there was a priest. For a priest implies a religion. Religion makes the priest, as the language makes the grammar. And besides, as we have just said, the almost universal union of religion and civil government more or less complete, does not distinguish either the Judaic or Christian ages and nations from Pagan. In all ages and among all nations, if we except our own country, we find religion and politics blended together. In some considerable degree we see that the temporal and spiritual powers have been united in all countries from the earliest times, sometimes co-ordinate and coterminous, and sometimes coequal, and sometimes united as first and second in the sovereignty. The head of the State in Egypt, Greece and Rome, was at the same time the head of a college of priests. He was both “Imperator et Pontifex Maximus.” The civil government brought its sanctions from religion. Their lawgivers claimed to have authority from heaven to establish their government, and ordain their laws. The religion even of Pagan nations has been either their supreme law, or the power behind the throne greater than the throne. In ancient as well as in modern times, the most of the wars that have desolated our globe were religious wars. It was nation against nation, and race against race, for the honor and the dominion of their gods. The Old Testament as well as Hesiod and Homer, is full of this struggle. The ancient monuments of the Nile read to us the history of burning cities and of razing the foundations of walled towns because of the jealousies and sectarian hatred that existed between the adorers of the crocodile god, the wolf god, and the fish god. Exterminating wars were waged on the Nile and in Africa and Asia for rival godships long before Moses was born. It may then be true as Sir James McIntosh says, that for a century and a half and more, almost, all the important wars of Europe originated in the mutual animosities of the Christian parties;* and it may be true that the Thirty years’ war of Germany, that has found a historian in Schiller, and the sixty years’ war of Europe, are “the wars of the Lord,” that is, have grown out of the religious awakening of the sixteenth century, and were wars for opinions and creeds; and yet it is not true that Christianity is

* McIntosh’s *His. of England*, p. 215, chap. ix.

justly chargeable with having introduced the union of civil and religious institutions. Nor is it true, that Christian nations are the only nations that have had religious wars. There are, and there have been many warring sects among Pagans and Mohammedans — among Buddhists as well as among Christians. It is not true then that mankind were all of one faith, or harmonious in their creeds, or living in perfect peace with one another until Christianity was introduced among them. An omen or an oracle sent the ancients to battle, and its issue decided a great theological question. In no nation of antiquity was the distinction between the police and political forms of the people and their religious rites so clearly marked as among the Israelites. And this will not fail to strike you as something very peculiar when you recollect that their early government was a theocracy. Their national polity was connected with a peculiar religion, yet the lines that separated the civil from the ecclesiastical power among Hebrews were clearer than in any other ancient nation. Christianity, therefore, is not the author of dissensions among men, nor the cause of all religious animosity and prejudice, nor has it taught mankind to unite the civil and religious authorities of a nation, for we find the same things now in all Pagan nations, and that it has been so among them from the beginning — that is, we find the Heathen divided into many religious creeds and warring sects, who have had no connection with Judaism or Christianity, and we find that their prejudices and wars of opinions and creeds have been as bitter and as desolating as any that have ever been waged by Christian nations; and we find also, that Judaism itself presents a much clearer line of distinction between the civil polity and the religious rites of the people than any other nation of antiquity. And when we come to the New Testament, we find that Christ was not a temporal Prince or lawgiver at all — that his kingdom was not of this world, but a purely spiritual one. It is true, however, that the predictions of the Hebrew prophets for a long series of years were more generally understood to represent the long expected coming Messiah as a king and conqueror, rather than as a prophet, or a martyr, or as the Son of God; and it is true that he was called a king, and that he began his mission by preaching the near approach of the kingdom of God, and that the trilingual superscription on his cross proclaimed him king of the Jews; and it is also true, that it was with difficulty his own apostles and disciples received the doctrine, that He had not come to conquer the Romans and redeem them from political servitude and restore to them the kingdom of their father David. Now our sacred history shows the founder of Christianity was

put to death on two charges, both of which were true, if He did come to establish a temporal dominion ; but both are false, if He came to be the Saviour of sinners and to establish the kingdom of God as a purely spiritual rule in the hearts and the lives of men. The two charges against Him were treason against Cæsar in claiming to be a temporal king, and blasphemy in claiming to be the Son of God himself. One count of the duplex indictment was to procure his conviction under the Roman law, and the other to secure his condemnation by the Hebrew law, and a conviction on either was death, and on both he was condemned — at least put to death. Now if Christ's kingdom is a temporal one — or is to be a part or appendix to a mere secular establishment — if the civil power is necessary to protect and promote it — if the civil power and carnal weapons are necessary to teach his religion — if men must be *compelled by law* to receive the Gospel — then Christ was guilty of the charge brought against him of setting up a kingdom in opposition to the Roman emperor. But we do not believe our Lord was guilty on either count of the indictment. He was the holy and just and Innocent One. His own answer was that He was indeed a king, but not a rival of Cæsar, for that His kingdom was not of this world ; and that He was indeed the Son of God and was about to go home to his Father. And so clear was his defence of himself that the Roman judge said He was innocent — He is no rival of Cæsar — His kingdom is not temporal. Nevertheless, though pronounced innocent, He was put to death. But having arisen from the dead, He commissioned his ministering disciples before his ascension, saying : “ Go into all the world and preach the Gospel to every creature.” He did not tell them to gird on the sword, to petition for edicts, or to intrigue at courts ; — but *to go and preach the Gospel*. He commissioned them as his apostles to do nothing but preach the Gospel and administer its rites and sacraments for the conversion of the world and the edification of the faithful. And from the day of Pentecost to the beginning of the *Fourth* century, the Church of Christ was wholly without any connection with or assistance from the State. The Gospel was preached throughout almost the whole known world within one hundred years after the crucifixion, and the Roman empire was converted to Christianity without arms and without any legislative decrees, except that of Gamaliel, who said, “ Refrain from these men, and let them alone : for if this counsel or this work be of men, it will come to nought : but if it be of God, ye cannot overthrow it ; lest haply ye be found to fight against God.” (*Acts* v, 38, 39.) And this is still the right doctrine.

All that our holy religion requires is just to be let alone. If Christianity cannot stand by its own strength on the same platform with Dagon, and prevail over him without the help of Cæsar, then it is not of God. And if Protestantism cannot maintain itself on a fair field and without any more protection from the civil government than Catholicism has, then I must think it is not the true religion. This calling for help from Cæsar betrays fear. It is a confession of conscious weakness. We want nothing but equal protection.

In obedience to their great commission, we find the apostles planting churches and organizing societies of believers called out of the world, and altogether distinct from the civil governments of the nations where they went preaching the gospel. They taught every where that the kingdom of Christ, whose ambassadors they were, was not of this world—that its weapons were not carnal, but spiritual, and that it sought no dominion but of the heart, and by means of the truth apprehended and received in love—that Christ reigned over none but willing subjects—and that while his kingdom did not interfere with the civil or social relations of society, it nevertheless imposed duties upon its subjects that were different from, and in most cases additional to those duties which they owed to Cæsar. The only point on which they taught that disobedience to civil authority was right, was when the question was plainly between obeying God or man;—then they taught believers to obey God rather than man. And this is the foundation of all religious freedom. And though Christianity was altogether distinct from, and was set up and advanced in defiance of the Roman government, and was without any other resources except its own purity and power, yet within three hundred years, it became a kingdom more powerful and of greater extent than the empire of the Cæsars. The Church went weeping from the Cross to a little upper chamber, and there replenished with the Holy Spirit went forth to conquer the world, armed with nothing but *truth in love*, asking neither edicts, nor fleets, nor armies. And then she conquered. But when Constantine professed Christianity, then the head of the State became, not in form at first, but really the head of the Church. Constantine did not, however, make the empire Christian. It was converted before he was. As statesmanship was ever blended with the religion of a Roman, it was natural that the Emperor being a Christian, the government should be subsidized to aid his religion. The transition, therefore, was easy for a persecuted Church to become even a persecuting power. At first, the Emperor allowed perfect toleration. His Pagan subjects were not to be mo-

lest in their temples, nor disturbed at their altars; but from his baptism to the Reformation, the history of Christianity—and we blush to make the confession—is but little more than the history of spiritual despotism. The history of the Theodosian Code, of the Justinian Code, and of the constitutions, and edicts, and digests of the Emperors, and then of the Popes, and of their wars down to the sixteenth century, is a most melancholy history of the corruption of Christianity and of the union of secular and spiritual powers, and of the strife between them for ascendancy, and of the evil effects on both by reason of their unnatural alliance. And the religious question that seems to us to be more or less a powerful element of the late Italian war, has been prominent in the history of Europe for the last thousand years. Even the great and orthodox Augustine taught that the State is bound to teach religion and to protect the Church, and to prevent all schism, and to compel adherence to, and profession of the faith. That is, the civil power was to be employed to compel men “to come in,” and recite the Creed, read the Bible, and “make their first communion,” and to suppress all other than the religious worship established by law. And a logical conclusion from such premises was that the Church, that its hierarchy should rule the Emperor, and that he should rule the world. The French have for hundreds of years resisted this claim of the Pope, but the question between the Gallican and ultramontane parties of Papal Europe, is not settled, and may yet cost Napoleon his throne, or shake all Europe to the center. It must be remembered, however, that the maxims of the Popes from Hildebrand to Pius the *ninth*, and the claims asserted by the hierarchies of Europe generally, and even the doctrines of the Inquisition are direct logical deductions from the constitutions of Constantine and Theodosius, which constitutions were built on and out of the Pagan Roman idea that religion is a part of the State, and that the State without religion is an impossibility, rather than from the New Testament. There were always a few learned, able and pious men, who held clearer and purer views of the nature of Christ’s kingdom; but for a thousand years the mass of Christendom was engulfed in the struggles between Emperors and Popes for superiority, and in wars for the succession of the loaves and the fishes. The main dispute in all religious wars, has been about the silver shrines. The great questions that excited the civil and religious wars of the last half of the sixteenth century, were nearly the same that produced the uproar at Ephesus. The craft was in danger. The strife was to get one set of men out from the enjoyment of the titles and the fat livings of priories,

and nuneries, and cathedrals—and the putting of another set in. The questions were mainly as to the mint and the cummin, and the manner of conducting worship, and the admission to places of honor and influence such as were dissenters from the established or prevailing religion. In the light of history, the union of temporal and spiritual power is not desirable either for the Church or the State.

THE REFORMATION AND ITS CHURCHES.

The great Reformation was a solemn and earnest PROTEST against both Cæsar and the Pope. It was a Declaration of the Independence of Christ's kingdom, though made in part without such a design and unconsciously on the part of the Reformers themselves. The manifest tendency of their doctrines was to make Christ's crown independent both of Kaiser and Pope; but unfortunately they did not wholly rely upon their own doctrines, nor follow their own teachings. Perhaps, indeed, on account of the frailty of human nature, and their want of faith, they could not. At least, the temptation was exceedingly strong to ally themselves with, and to depend upon temporal princes for the protection of their lives and the preservation of their doctrines. It requires, however, but a little examination of the doctrines which they enunciated to show that they did logically and truly separate the Church from the State, and divorce the Lamb's wife from Kaiser, to whom she should never have been allied; but they saw Christ's freemen only as trees walking. The Reformation did not, unfortunately, accomplish all that was necessary to restore Christianity to its original simplicity and purity. It did not break down the alliance of the Church with Cæsar; but it did transfer in the countries where it prevailed, the Church property, titles, and emoluments from Papal priests and orders, to Protestant ministers. *All*, we believe absolutely all, the national Reformed churches which followed in the wake of the Reformation, imbibed from the Papal church, which had itself borrowed from the Pagan establishment of ancient Rome, the spirit of intolerance, bigotry and persecution, and a love for the loaves and fishes. Not one of the National Reformed churches asserted the principles of civil liberty and religious freedom as we understand them. Instead of going back to Christiaity as its great Author left it, and depending on its own dynamical power to work its way as in the first centuries when it conquered the world without receiving a tithe or drawing a sword, the Reformers lifted hostile banners, and arrayed themselves in open hostility to one another, and allied themselves with temporal princes. Pro-

claiming the right of *private judgment*, they made every man a pope, and as far as they could get assistance from the secular power, they insisted on unconditional compliance with their doctrines under pains and penalties—even unto death. Protestant sects anathematised the Pope and catholics, and then anathematised each other. Calvinists persecuted Lutherans, and Lutherans persecuted Calvinists, and both persecuted other sects. They were slow of heart to perceive that the kingdom of Christ was not of this world. But then their education was bad, their predecessors for a thousand years had done just so. The argument *ad invidiam* against them was overwhelming. And besides, the human heart is naturally and intensely intolerant, because it is selfish and it is selfish because it is sinful. The awakening of Europe by the Reformation necessarily produced a great conflict of opinion. The spirit of religious inquiry was called into action, and it was to be exercised upon the Scriptures and the works of the Fathers, written in dead languages. These languages had then to be studied, and of course there would be disputes about the interpretations of the Fathers and the translations of the Scriptures. And whenever the human mind exercises its powers with freedom, there will be a great diversity of thinking. Different views of the same subject will be taken, and different conclusions drawn from the same materials. And from the very awfulness of the subject men are more apt to differ in their views about religion than on any other subject. We have, however, no more reason to quarrel with the variety of men's opinions on religious subjects, than we have with the variety of the human countenance. Every man has his own face, and it is different from every other man's face. The leaves of the forest are very much alike; but are any two of them exact counterparts? Are any two human faces exactly alike? Is there not then as great a *variety in unity* in the constitution of the human mind as in the construction of the human face? All human faces are divine, but they are infinitely varied. And it is as philosophical for us to let our neighbor have his own mind, as it is a common sense necessity that we allow him to have his own face; and we have just as much right to change his complexion by law, or relieve him of his head altogether, as we have to compel him by fire and sword to think as we think. The principles or sentiments of men are, however, much more alike than is generally supposed. It is chiefly in their *application* that they differ, and it is chiefly about nonessentials they quarrel the most fiercely. The religious sentiment characterizes our race; but it is multitudinous in its forms. The principle is one, but the modes of revelation

numerous. And not only so, but the Reformers had to *prove* to their opponents and to each other, according to their own chosen platform, the truth of their respective opinions and interpretations of the writings of the Fathers and of the Holy Scriptures. They protested against the mere dictum of authority, and rejecting tradition, they said all things must be proved. But in the very nature of things, the evidence on which they were to rest, could not be demonstrative as in mathematics, where relations to quantity alone are concerned—as if we say the greater is equal to the less—it can be demonstrated that there is some impossibility or false reasoning in our proposition. But moral truths and reasonings about religious opinions and writings, are of a different character. The conviction may be as perfect in our own minds as a demonstration in the sciences; but we cannot make it appear as conclusive to another. The varying powers of judgment, and the varying prejudices of education, and the ready passions of mankind, are quite sufficient to show why it is that absolute unity of religious sentiment is an utter impossibility. It is true there are no sects or parties in mathematics, because there are no disputes in the exact sciences as to matters of experiment and fact: but there is great variety in every other department of human knowledge. And again, the disputes of the Reformers involved the use of the property held by the Papal churches. The Romish priests as the religious instructors of the people, were supported by ecclesiastical revenues. If they were set aside by the Reformers, then it seemed right that their revenues should be given to the reformed teachers. But such mutations of property could not be executed without violence. It was natural, therefore, the sword should be drawn, and drink long and deeply of blood, when religious hatred, fanaticism, prejudice and the love of money were all combined with a sincere belief of truth as involved in the conflict. But the result was the opening of God's Word, the preaching of a purer faith, and the promulgation of the Gospel to the world. And, as we have already said, in struggling to deliver themselves from the authority of the Roman See, by asserting the right of private judgment, it was natural for the Reformers to lay down in their turn, what they believed to be the doctrines of religious truth. They saw clearly that it was not enough to destroy, they must restore—not enough to pull down, they must build up. It was natural, therefore, for them to conceive that those who opposed their new views of religion, so evidently deduced, *as they thought*, from the Word of God, were guilty of a most dangerous abuse of the right of private judgment, and therefore, they thought their opponents were not to be allowed to

use their private judgment, and hence, they called upon the secular arm, both to defend themselves and to compel their opponents to yield their private judgment to theirs, and thus, they endeavored to make themselves in turn, into a new Church of Rome, quite as infallible, if not as intolerant, as the old one. If the doctrines of Luther and Calvin and Knox, had been left to work out their proper results, the Church of Christ would have become free in the sixteenth century. But the Reformers did not as a whole succeed in developing the theory of a free church, nor in maintaining the Church in independence of Cæsar. The times were not propitious. The light shone in the darkness, but the darkness comprehended it not. Wickliffe and Huss had lifted up their voice as the harbingers of the Reformation, but there was no response—or a very feeble one. And even Luther and his compeers had not an open and fair field. They had to contend against the sword and the mitre—against the hierarchy in force and in position, and against courts and armies. In France, Spain, and Italy, their followers were literally exterminated by the sword, and their faith, speaking after the manner of men, was preserved in Germany, Scotland and England, only by the power of the sword. It is, no doubt, also true, that some of the temporal princes, who took sides with the Reformation, did so because they considered it a Protest against Papal Rome. They had no idea of yielding themselves to the claims of an independent church. Their purpose was to emancipate themselves and their subjects from the hierarchy, rather than to advance the spirituality of Christ's kingdom. And consequently, we find them claiming a control in every thing that concerned the church, and hence, the development made by the Reformed Churches, was not consistent with the reformed theory of theology. In fact, the main purpose of some of the princes who favored the Reformers, was to depose the Pope of Rome, that they might themselves be popes. Henry VIII never was a true protestant in any thing more than to *protest* against the Pope, that he might farther protest away one wife to get another, and by deposing the Pope, make himself Head of the Church, as well as “Defender of the Faith.” Indeed the Reformers themselves never asserted the true freedom and independence of the Church of Christ. I do not find them any where protesting against the relation of the State to the Church as settled by the Justinian code. And in this and in their reliance upon the secular arm, in their union with the politics of the different nations of Europe, they seem to us to have committed very great errors, and in these points to have wholly failed to comprehend their own doctrines.

THE AMERICAN REVOLUTION.

We know not where to find, in race, clime, or creed, Pagan or Christian, *before* the framing of the Constitution of the United States, a nation, in whose government, laws and usages, a variety of religious opinions was not considered dangerous to the political welfare of the State, and accordingly excluded; or in other words, some sort of established unity and conformity in religion was required by law, and a hierarchy or priesthood was provided for by law to maintain and keep up the established religion, as a political necessity, even if no other and higher views were entertained. But with us a priesthood is not an institution of the State, although we regret to see that there is a strong disposition manifested in some quarters—as in the petition of the three thousand clergymen to Congress—to dictate and control the State. From the Reformation to the American Revolution, say for three hundred years, we have but little more than a reacting over the old theory of Church and State, that was established in the fourth century. The sword was drawn to make the sign of the Cross red in blood, and the Cross was subsidized to uphold the sword. But as the Reformation was an undesigned Protest against the union of Church and State, and an attempt to get back to the Church of Christ as it was for the first three hundred years: so the Declaration of American Independence and the formation of the Federal Government was another attempt—a fruit indeed of the Reformation—but a more distinct and well defined and powerful *protest* against all spiritual as well as political despotism. As we read the history of Religious Freedom, the American Revolution is the most distinct Protest that has ever been uttered against spiritual despotism, and the most successful call that has ever been heard on earth since the conversion of Constantine, to restore the Church to its spiritual Independence, to its simplicity and purity in apostolic times. But as it was in the Protest of the sixteenth century against the theory and practice of Christendom for a thousand years; so in some measure, it has turned out with the American Protest of 1776, against the prevailing theory of fourteen hundred years, as to the union of Church and State. We have failed to work out fully our own theory. Our circumstances have been eminently favorable, but still in some points we have failed. We have succeeded better—we have made a better development of civil and religious liberty than the world has ever had before, but we have not succeeded perfectly. We have not gotten fully back to the Church as she was before she was married to Kaiser—to the Church of Christ as the apostles organized it. Without

claiming any superior intelligence or authority, I hope I may be allowed to say, that we in some matters say one thing by our laws, and practice another. We have made our Declaration and entered our solemn protest against all the prevailing theories of all Christendom from the beginning of the fourth century as to the connection of the Church with the State; and yet after most, perhaps all the different sects and denominations have protested against any union of Church and State, and proclaimed their freedom from it, still we find them all more or less following hard after Cæsar's camp to share the spoils. They rival each other in their longings for the loaves and fishes of the Government storehouses. They have petitioned for laws that were favorable to their customs or principles, and sought to have moneys appropriated to schools and other institutions in which *their* books, *their* rites and *their* religion is more or less recognized, and of course, to this extent preferred and patronized by the Government. I do not now stop to inquire into the abstract constitutional right of such things. I have only time now to refer to such facts as a palpable contradiction of our American Protest; and to say the least, if not absolutely unconstitutional, as I firmly believe, such measures are inexpedient and dangerous. For if the Government has the power to favor Christianity, it has just as much power to favor any one sect of Christianity, and in point of fact has given a perfect monopoly to one of the smallest denominations as to chaplaincies, and has just as much power to favor Mohammedanism as Christianity itself. For in no case under a government like ours, has the State any power but by an accidental numerical majority. And if by such an accidental numerical majority the Legislature is made to *compel the reading of the Bible* and the observance of the Lord's Day as a *religious day*, then it may next year by the very same power *forbid* the reading of the Bible and prohibit the keeping of the Lord's Day. We prefer that Cæsar should just let these things alone. The authority of God and of His blessed Word, and of an enlightened conscience, are all we can use for enforcing religious truth. The appeal to the secular arm is exceedingly dangerous. If Cæsar has the constitutional power to aid us to-day, he may have the same power to oppress us to-morrow. It is a two-edged sword that the Church of Christ does not need, and should not touch. And in our humble judgment, in all cases where the ecclesiastical bodies of our country, and ministers, *as such*, have interfered with or sought to control the politics and the partisan issues of the day, and have thus sought to compromit the freedom, purity and spirituality of Christ's kingdom, they have done what Christ never called

them to do. And so on the other hand, I cannot help thinking that some usages have grown up in the Government itself—such as the favoring of one denomination in any thing more than the others—or showing a preference between creeds and sects—which is unavoidable, if the Government undertakes to do any thing at all with or for religion beyond *equal protection* to all—that is contrary to the letter of the Constitution, as well as to the intentions of its framers. And we do most unhesitatingly insist upon it, that the Gospel authorizes the use of no other than spiritual weapons for its promulgation. The Almighty Father has not commissioned any of his children to propagate truth by force. It is not given to Christians to offer violence to the religious opinions of their fellow men. Christ's disciples are commissioned not to *subjugate* and *coerce* mankind, but to *teach* them. There is no other way to get the darkness out of the human mind than by *letting in the light in love*.

GIBBON'S ACCOUNT OF THE PROGRESS OF CHRISTIANITY.

I dwell not now on the argument from the New Testament, nor from the writings of the early Fathers, as to the spiritual nature of Christ's kingdom. It must suffice us here to say, that many of the profoundest thinkers, and of the ablest writers and most learned scholars, agree substantially upon this point. The true nature of Christ's kingdom, we think, is most clearly set forth in our Standards. The same views are defended in a most masterly manner by the Archbishop of Dublin. And we challenge a single text from the New Testament, or from the fathers of the first, second and third centuries, that authorizes Christians to coerce their fellow men to become pious by legislative decrees. A glance at the history of Christianity in the first ages is sufficient to show that it prevailed not by the sword—not by human might or power, but by no other than spiritual weapons.

The learned Gibbon, who had no love for the Gospel, and seems never to have let an opportunity pass unimproved for casting odium upon Christianity, says that while the Roman Empire was invaded by open violence or undermined by slow decay, “a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the cross on the ruins of the capitol. Nor was the influence of Christianity confined to the period or to the limits of the Roman Empire.”* And in answering the inquiry, “by what

* Chap. xv., Decline and Fall.

means the Christian faith obtained so remarkable a victory" over the established religions of mankind, he thinks he has exhausted the whole subject without ascribing any thing to the convincing evidence of the truth of the Gospel, or to the overruling Providence of its great Author, or to the agency of the Divine Spirit. He tells us that Christianity prevailed over the earth for five reasons, namely: 1st, The zeal and expansive views of Christians; 2d, the doctrine of immortality which they held; 3d, the power of working miracles; 4th, their pure morals, and 5th, their union and discipline as a community in the heart of the Roman empire.

I have referred to these five celebrated causes to which this great historian attributes the success of Christianity, chiefly for the purpose of calling your attention to the fact, that government patronage or influence was not one of them; but that on the contrary, Christianity was the purest, and consequently the most successful when its progress was in despite of the Pagan emperors. I would not, however, be understood as admitting that Gibbon's five reasons are satisfactory, or alone sufficient to account for the fact that he admits—namely, the spread of Christianity; but, as secondary causes, they doubtless had their share in contributing to the great result.

It is a curious historicial fact, that among the ancients there was a general agreement that all religions should be tolerated, except by the Jews. Different and hostile nations did often embrace or respect each other's religion. Alexander the Great was careful to show respect to the Hebrew religion when he conquered Judea. The Romans protected superstitions which they despised. Augustus himself commanded sacrifices to be offered for his prosperity, in the temple of Jehovah at Jerusalem. History says that he left a foundation for a perpetual sacrifice in his behalf at Jerusalem, but that it was neglected. Paganism would admit the God of the Hebrews—take Jehovah into Dagon's temple—and even number Jesus among the gods. But the religion of Moses was intolerant in this—it admitted no idolatry—no other God—no other worship. And the Hebrew Government being a theocracy, idolatry was more than a crime—more than sin—it was high treason, and as such was to be punished with death, by the laws of Moses. And the same uncompromising spirit characterised the first Christians, in one respect, namely: while they did not persecute, or teach that the heathen were to be punished for their idolatry, they refused to unite with them in any acknowledgment of idols, or of false gods. The early Christians were persecuted, not because they invoked the power of government to put down idolatry, or desired the heathen to be in any way distressed by pains or penalties on account of their religion; nor were they persecuted

so much for believing in Christ, or for worshiping the God of Abraham, but chiefly, and in most cases wholly, because they would not themselves sacrifice to the Pagan Divinities also. The conversion of Constantine did not make, as we have already said, the empire Christian. It was essentially converted before he was. The first Christians were full of zeal, and unwavering in their belief of another world; they had been aided by the miracles of the Apostles, whose day was the theocratic era of the Church, which threw a powerful impulse far into its coming ages; by the power of the Holy Spirit, and the special favor of its Founder. The conquests of Pagan Rome, also, aided the progress of the Gospel. Asia, Europe and Africa, subdued by Roman arms, were gradually connected by the most intimate ties of laws, of manners, and language. Authentic histories of the life, sayings, and doings of Christ were composed by, and in the days of the first disciples and apostles, in the Greek language, and circulated even into the remotest provinces. And very soon they were translated into the Latin tongue, and at the same time, or earlier, versions of them were made for the peasants of Egypt and Syria, who did not understand either Greek or Latin. And the public roads that had been constructed for the use of the Roman legions from Damascus to the Red Sea, and from the Tiber to the Euphrates, and from Rome to Spain, Gaul, and Great Britain, were used by Christian missionaries from Jerusalem, Antioch and Corinth. "There is the strongest reason to believe," says Gibbon, "that before the reigns of Diocletian and Constantine, the faith of Christ had been preached in every province, and in all the great cities of the empire. The Christian name was well known in Asia and Greece, in Egypt, in Italy and in the West before Constantine became a Christian. It is abundantly in proof from heathen writers and officials of the Roman Government, that the followers of Christ were so numerous within four score years after his death, that they were reckoned an evil of so much magnitude, that they did not know how to get rid of it. The antiquity of the Churches in Asia and Africa proves that they belong to a very early period. *Pliny*, in his letters to Trajan, affirms that the temples were almost deserted, the sacred victims scarcely found any purchasers, and that the superstition (Christianity) had not only infected the cities, but had even spread into the villages and open country of Pontus and Bithynia. Some idea may be formed of the number of Christians in some of the oldest Churches, when we remember that in the days of Theodosius, about fifty years after Constantine's baptism, the Church of Antioch is said to have consisted of one hundred thousand members, three thousand of whom were supported out of the public oblations." (Gibbon, 282.)

Chrysostom computes that the number of Christians about this time was greater than that of the Jews and Pagans both. According to Tacitus, the number of Christians in Rome during the persecution of Nero, was "a very great multitude." The same means that introduced the language, the sentiments and the manners of Rome among the Western provinces of the Empire, no doubt made them acquainted with the new religion. And although there is some obscurity resting on the origin of the Western Churches, there is no doubt but that they were planted in apostolic times, or immediately after. "Within a century," says Gibbon, "after the death of its divine author, the new religion had already visited every part of the globe." And Justin Martyr says: "There exists not a people, whether Greek or barbarian, or of any other race of men, by whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under tents, or wander about in covered wagons, among whom prayers are not offered up, in the name of a crucified Jesus, to the Father and Creator of all things." "We are but of yesterday," exclaims Tertullian, one of the early fathers before Constantine, addressing the magistrates of the empire in his apology, "and yet we have filled every place, your cities, islands, garrisons, free towns, camps, senate and forum; we have left you nothing empty but your temples." (See Mosheim and Tertullian's Dialog. cum Trypho.)

These statements are sufficient to show that it was not by human might nor secular power, nor government patronage, that Christianity prevailed over the known world. It was by the labors of Christian colporteurs and evangelists not favored by, but in spite of the Roman government, that the empire was really converted to Christ. I say *colporteurs*, for though printing was not then known, writing was, and was much practised. We have many volumes of letters written in those days by heathen authors, as well as by apostles and early Christians, that were extensively circulated in the early ages of Christianity. And it is also abundantly in proof that memoirs of Christ, and copies of the Gospels and of the Epistles were numerous, and distributed in many tongues over the chief parts of the Roman empire, which was then so extensive as to be called universal.

(Concluded in our next.)

P. S.—It is only justice to say that this Discourse is but little more than a reproducing of a Thanksgiving Address delivered in New Orleans more than ten years ago, and published at the time in the papers of that city, and also in pamphlet form by a number of the leading citizens. As the issues of the discourse were,

however, so exhausted immediately after its publication that it is now out of print, I have ventured to recast it, and adding a few thoughts, again offer it to my friends and fellow citizens. Since it was delivered in this city, and since it was in print, I have received a publication of much value edited by Rev. Mr. Gordon, of the R. P. Church of Louisville, Ky., in part on the same subject, and also a remarkable sermon in Spanish, preached by the Rev. Prebendary, *Don Francisco De Paula Taforo*, in the Metropolitan Church of Santiago, Chile, on the 49th Anniversary of Independence. We hope to be able to refer to these publications again. We have translated the Prebendary's sermon for publication, but it has been crowded out.

Written for the Expositor.

THE LORD'S SUPPER.

THE urgency of the Apostle is not to self-examination to see whether we are Christians in every instance of approaching this precious sacrament, for he urges the necessity of settling that question once for all before going at all to the table of the Lord. The reason he gives is, that it is a condemning and hardening ordinance, if we eat and drink without being in Christ Jesus our Lord.

In what way can an unconverted person be made to feel and realize the meaning and influence of this sacrament? For come to it as he may, he cannot come in an understanding way, with an enlightened conscience and if he come without feeling and carelessly, he sees not the significance of it, and cannot feel its melting power.

This sacrament is designed of God to bring up before the mind a vision of Calvary, to show Christ's sufferings, and produce upon the heart the influence of that powerful exhibition of Christ's love, an exhibition of love which is calculated to move the heart as nothing else possibly can, but partaken of lightly, and without having the heart touched by God's spirit, it must have a hardening influence, and will prove a source of condemnation to those who thus partake of it, for in this case the great *love* of Christ is all unfelt and unknown.

So the death of Christ is the most tremendously appalling proof of our lost condition, for if one died for all, then were all dead, and this ordinance is calculated to bring home to the heart of the Christian this realization of our lost condition, but here again, its significance would be lost in this respect if partaken of lightly, and of course its power lost, it becomes an empty ceremony, a mere religious rite, unmeaning and powerless as a Mohammedan or Pagan ceremony, and going once and finding it empty, we shall be likely to go always in the same way, and find it always unmeaning and heartless.

What if the sinner goes to the Lord's table, driven by conscience, or persuaded by friends, in the hope that he shall find it a means of grace, and an ordinance calculated to make him a Christian, then it is a thing utterly deceptive, and it takes in his mind the place which can alone be given to Christ. For this ordinance is not Christ himself, and the sinner in going to it, is not going to Christ himself, and his danger is in resting in the ordinance. So that this blessed ceremony may prove a means of hardening, and all that melting and subduing influence which the child of God feels, who looks at it as a finger board pointing to Calvary, as the reminder of God's suffering love, is lost. The sinner who rests on this ceremony as a means of salvation, is like a man hotly pursued by an enemy who seeing a finger board pointing to a castle of safety near at hand, stops at this board, and here rests and dreams he is secure because he is under its shadow, instead of fleeing at once to the strong hold of safety to which the finger board points. How soon would his life pay the forfeit. Just so it is with those who think to secure their salvation by the observance of an ordinance designed for the friends of Jesus. Bishop Taylor says, "The Lord's supper is designed for the strengthening and refreshing of the soul and not for the first communication of spiritual life." Bickersteth in his *Treatise on the Lord's supper*, says, "It is both prejudicial and unprofitable to the unconverted to partake of this sacrament. Just as the rain that falls upon the rock does not penetrate, and soften, and fertilize it, but ever runs off, so the wicked by their sinful and hard hearts, resist the influence which would otherwise enter and bless their souls." Again, in the same work we find these thoughts expressed: "Now if we give ever so much meat and drink to a dead man, it can neither bring him to life, nor nourish him; and so this holy ordinance cannot profit a man dead in sins and without a spiritual appetite and spiritual disposition." M. M. B.

WHEN SIR SAMUEL ROMILLY visited Paris immediately after the first French revolution, he remarked: "Every thing I saw convinced me that independently of our future happiness and our sublimest enjoyments in this life, religion is necessary to the comforts, the conveniences, and even the elegances and lesser pleasures of life. Not only I never met with a writer truly eloquent, who did not at least affect to believe in religion, but I never met with one in whom religion was not the richest source of his eloquence."—*Selected*.

RELIGIOUS INFLUENCE OF MRS. STOWE'S WORKS.

NOT having read any of Mrs. Stowe's works, we are not able to decide as to the correctness of our esteemed correspondent's remarks on the theological tendencies of her writings, nor is it our purpose to give much space to a discussion of this kind; but as the writer of this communication is an alumnus of Yale College, and with all, a native of the same town that gave birth to Mrs. Stowe, we have thought it well to make our readers acquainted with his views.—*Ed.*

Whoever has read the writings of Mrs. Stowe, we think will discover a growing disposition to throw obloquy and reproach on, what are generally considered, the orthodox doctrines of the Scriptures. In *Uncle Tom's Cabin*, it scarcely made its appearance, if at all. The clergy it is true, were sometimes held up to ridicule, but if so it was for holding or preaching some notion which was inconsistent with Mrs. Stowe's anti-slavery views, and not from their connection with, or their belief in, any particular denomination, or any distinctive Christian doctrine. In *Dred*, however, the opposition to certain doctrines, and by close connection to the denominations who are supposed to hold them, becomes marked and systematic. As to what may have occurred during the interval between the publication of *Uncle Tom*, and *Dred*, to have soured Mrs. Stowe's feelings, or enlightened her mind in respect to these matters, we are in the dark. One thing is obvious, that in *Dred* the most odious selfishness, the most unscrupulous cunning, and withal, an ignoble time serving policy, are ascribed to the members, elders and clergymen of an orthodox Church. It may be true that there are, for instance, in the Presbyterian Church, individual members as intensely selfish as Aunt Nesbit, as cunning as Jekyl, the elder, and as crafty and politic as the Rev. Shubael Packthread. (By the way, in this latter character, is our gentle authoress venting her spleen on the Rev. Joel Parker? it looks like the attempt so to do.) But are selfishness, cunning, and craft, the peculiar characteristics of the Presbyterian Church? Mrs. Stowe would not assume in so many words, to set forth this Church before the world as so distinguished, and yet the representative men and women of this Church, in her books, are designedly presented to the reader as compounds of traits the most odious and abominable in human character. Did the world know nothing of Presbyterianism save what it learns in *Dred*, it would shrink from it with the intensest loathing.

Mrs. Stowe has certain characters in *Dred*, which are presumed to embody all that is noble and disinterested, and without, at the same

time, any controlling influence of Christian principle. We will let the world have all the credit and glory of her hero's character, but in the transformation of her heroine from a giddy, trifling girl, into the character of a Christian woman, we are not quite satisfied with her "experience." The terms Faith and Love, two of the three cardinal graces of Christianity, we insist are too important in their relations to a true knowledge of Christianity, too essential in their influence on all the right exercises of the Christian heart, and too dear to right Christian sympathies, to be regarded of light consequence in a Christian experience, or to be held up to ridicule in the contemptuous though pretty mouthings of a girlish neophyte. Mrs. Stowe must, also, in this same connection, need attempt to start a smile in regard to the evil of sin. Our authoress has, it is evident from other efforts of her pen, looked upon the great scenes of Calvary and Gethsemane, and her heart has been stirred to its inmost core by the agony and bloody sweat, and by the Divine Redeemer's cross and passion. Was it from the depth of her emotions towards Him who bore on the cross the heavy burden of human guilt, that induced her to put soft nonsense into her heroine's mouth on the subject of sin, and trip and turn about the meaning of infinite when applied to man's transgressions? The sin was certainly commensurate with the sacrifice, and what mortal shall say that the sacrifice of Calvary was not infinite? But Mrs. Stowe's friends tell us that she is all right, these are only the notions of a girl uninformed in these subjects. It is certainly consistent that her heroine should show ignorance on these fundamental truths of the Gospel, but how Mrs. Stowe, consistently with a proper reverence for sacred truths, should by the notions of her fictitious character, expose these truths to ridicule, we can not understand. Other writers of fiction have been very successful in making the extravagances of religious people ridiculous, but Mrs. Stowe, as it appears to us, has an unhappy aptitude in the attempt to place the truths of the Scriptures themselves in the same light. We find in Scott, Dickens and Thackeray, Manse, Heidriggs, Shepherds, Chadbrands, and other similar characters, but we pass them by without censorious criticism, considering them as fanaticism, superstition and hypocrisy, aping the language and guise of religion, and, therefore, coming legitimately and properly within the range of the satirical pen; but Mrs. Stowe does not hesitate to lay hold of doctrines which are embodied in the creeds of a large number of professed Christians, and in this light sacred with them as the teachings of divine truth, with the apparent design of rendering them disgusting and abominable. This she

does by presenting these doctrines as the soul of the religion of some of her most detestable characters. Such is Mrs. Stowe's Ahijah Skinflint, who, to use Mrs. S.'s language, "for money would do any thing, for money he would have sold his own soul, if he happened to have one." He with the lawyer, Jekyl, a cold, false-hearted rascal, all by religious principle, are supposed to be good orthodox Presbyterians; while Bob Dakin, "the mighty hunter of human flesh," whose pack of blood-hounds were his pride and boast, judging from the fact as stated by our authoress, that he got religion every year at the camp-meeting, and regularly fell from grace during the intervals of meeting, we suppose is meant to be a travesty on the Arminian faith. We will leave the latter, however, to the care of our Methodist friends; should they think that Mrs. Stowe is doing a good service to religion by her flings at Calvinism, they will find Arminianism served up in the same style in Bob Dakin.

But, to return to Ahijah. Skinflint is not even a caricature of that class of Christians who hold to what are considered the peculiar doctrines of Calvin; no great libel on them even; the description not being confined to the idea of the law of aphorism, "The greater the truth, the greater the libel," and if a libel at all, one with the ultimate and ante-penultimate letters removed. No person would have dreamed that this rumselling, nigger cheating grocer, was an exponent of Calvinism, unless Mrs. Stowe had set him to counting off the "five points" on the tips of his fingers. Whatever may be the truth of the dogmas of this faith, the historical truth remains undeniable, that the communities where it is professed, for virtue, morality, and consistent Christian conduct, are unsurpassed by any. Ahijah Skinflint is just as much out of place as an exponent of the characteristics of Calvinistic Christians, as some noxious, death-distilling plant of the tropics would be if found flourishing on the bleak hill-sides of Scotland or New England.

In the conclusion of one of the chapters in *Dred*, in which Jekyl the Ranger, and elder of the Church, makes rather a sorry figure in his practical application of his religion, Mrs. Stowe represents him as holding the following sentiments: "Mr. Jekyl considered that the Creator brought into the world, yearly, many myriads of human beings with no other intention than to make them everlastingly miserable, and that he had a right to gratify himself in this way." We have no space to multiply quotations; the above is no stronger than paragraphs we might quote. Mrs. Stowe does not believe that there is any body of Christian men who hold such doctrines, nor any class of whom Jekyl is the

representative. It serves her purpose, however, to dress up her tale by introducing a sufficient number of piquant characters. Jekyl would be just as much a villain, if he were not also a member and elder of the Christian Church; but it gives a raciness to his character which would otherwise be tame and spiritless, to couple his religious profession with these villainous sentiments. He is fair prey now, and will be run down without trouble. How few, however, of Mrs. Stowe's admirers, will stop to settle carefully what proportion of professed Christians are of the Jekyl stamp? How many of them rather will be led to infer that such is Christianity in reality? Some ancient persecutors were accustomed to clothe their victims with skins of wild beasts, and then set their hunting dogs upon them. Did the dogs rudely tear off the skins and carefully spare the victims? Will the church's enemies now, whom Mrs. Stowe has set upon her Skinflints and Jekyls, always discriminate between Christianity and the false and hypocritical professions which are made of it? Voltaire and his coadjutors took the type of religion which they saw about them in the Catholic Church, to be Christianity, and assailed it with their gibes and sarcasms, their readers, with a ready credulity, believing it to be such in reality, lost faith in religion itself, and hence became a nation of infidels. Mrs. Stowe, we believe, in holding up professors and systems of the Christian religion in this false and odious light, is creating a prejudice against Christianity itself, which is doing effectual service for the cause of infidelity.

Should this article, by any possible chance, meet Mrs. Stowe's eye, there is one suggestion we would make to her. In her endeavor to discover a remedy for the evils which she supposes the slave to suffer, she first considers insurrection, and, after a view of the embodied spirit of insurrection in the person of her late hero, Dred, seems to start back with horror from the creation of her own fancy, and finally transports all the interesting characters of her drama off in a body to the free States. But flight from slavery is a relief from it in only few and isolated cases. "No relief will be carried to the slaves of the South as a body, by any individual or organized plans to carry them off or excite them to abscond." If there be a remedy, it must be one that shall not be partial, but universal; not so difficult of attainment as to be well nigh impracticable, but in reach of all; not for future generations, but for present use and enjoyment; not uncertain and unreliable, but sure and effective. Such a remedy the slave needs. Such a *relief* under the present trials which the slave suffers, *is provided*. God, in that great comprehensive wisdom in which He is wiser than man, and greater than all their wants,

has revealed it perhaps to show His power to make the wrath of man in its cruellest form, to praise Him, and His omnipotence to relieve him in his direst extremity. We commend the consideration of this remedy to Mrs. Stowe, and invite the aid of her powerful pen in its demonstration and application. A full consideration of it, we have no doubt, would tend to soothe undue and unhealthy irritation on the subject of slavery at the North, while a knowledge of the remedy, set forth and enforced in a way to suit the capacities of the slave, would lead him to the true knowledge and reception of the divinely appointed antidote to his bitter draught. He would feel, that however sore his extremity, and however cruel the hand of man upon him, that God had not forgotten him, but had made the very rigor of his condition available in procuring for him peculiar manifestations of his favor. Of course we refer to the apostolic instructions, "With good will doing service as to the Lord, and not unto men, knowing that *whatever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.*" Hence God is pleased to make the slave's *obedience* a matter of *reward*. What though the service be hard and the master tyrannical, obedience in such circumstances becomes the more valuable, and meets with a greater reward on high. Popes, cardinals, bishops, doctors of divinity, ministers of the word, great authors, may find in heaven some poor slave receiving a higher reward than they, because in submission to God's ordinance, he was "obedient to his master, as unto Christ." The wisdom of this world, to be sure, never would have dreamed of such a relief under the evils of servitude, but God has appointed it. Then, though the yoke be heavy and galling, and the spirit sorely chafed beneath it, they that endure the yoke shall wear the crown; for so it is divinely ordained.

SHIP AUG.

SOURCE OF STRENGTH.—All our springs are in Thee, O Lord. Yet I find in myself a strong inclination to trust in the help of my fellow men—to rely upon their approbation and support. But God has shown me in many, very many instances, that the favor of men, as well as of princes is deceitful, and that at best, vain is the help of man. I have always succeeded best, and have been the most happy, when I have relied the most implicitly upon myself and my God. There is no happiness like that of a sweet, perfect trust in God—to feel ourselves wholly submissive to his sovereign will—cheerfully to be, to do, and to suffer and to enjoy just what He commands. A cheerful, whole hearted resignation to God's will, is sanctification, and complete sanctification is heaven.

DR. BURROWES' GRAMMAR SCHOOL.—We looked in an hour yesterday morning on the Grammar School of Rev. Dr. Burrowes, in the basement of Calvary Church, and must say we found much to commend in that institution, both as to its aims and mode of conduct. This gentleman, richly endowed with all the requisites for a successful teacher, recently came on from the East, with the purpose of establishing in the city an institution of learning wherein the widest range of studies should be combined with the most efficient and systematic modes of instruction. That he has accomplished this object, so far as it could be attained with a limited number of pupils, is quite apparent from the rigid manner in which he conducts his examinations and the readiness with which his classes went through their exercises, whether the reduction of a fraction or the rendition of a Latin sentence. We were particularly pleased with the performances of the class in Latin, the translations being made without hesitancy, and the various rules recited with a promptitude and exactness that showed they had been well mastered, and that the pupil appreciated those nice distinctions on which their application in any particular case is dependent. We should be glad to see this school meet with the encouragement it deserves, and doubt not it will prove a success, as nearly every parent, whose means will allow, would prefer placing his child under the pupilage of such a preceptor, where only pure and wholesome influences would be exerted upon him, to putting him in a more public and numerous attended school, where neither his moral or mental training would be so carefully looked after.—*The Daily Times*.

THE EXPOSITOR IN THE FAMILY.—The following is one of a number of instances of a like nature that have come to our knowledge. Some weeks since we united in marriage an honest, hard working mechanic, and he promised as soon as he settled to take the *Expositor*, and accordingly it was sent to him with a supply of tracts and books. He has gone to the country, and there is no pastor near him. We should like to have a picture of the family scene which he describes in his letter to us of the 16th December last. He says,—“I have bought a piece of ground and a house, and have commenced, I hope, a permanent business. It is with great pleasure that I have this privilege of writing. I wish to fulfil the promise I made to you (for I have held it sacred,) to

communicate to you our position. Well, while I am at one side of our little table, devoted to reading your *Expositor*, Mary is at the other engaged with her needle, and we are both very happy. 'Tis truly a happy circle, called by most of the best judges, the 'domestic circle' and for it I feel truly thankful."

"THE PACIFIC EXPOSITOR.—We noticed, some weeks ago, this new work, conducted by Dr. Scott, of San Francisco. We now invite attention to the Prospectus in our advertising columns. The writer is known to be one of our best writers and ablest divines. His views on the relations of the State to Christianity, differ from ours. This difference we stated lately. It is a matter on which the *Expositor* is not likely to dwell very extensively: but, as it is a matter of public interest, the ablest argument on each side should be presented.

"We should be pleased to learn that very many of our readers had become subscribers to the *Pacific Expositor*."

We copy the above from the last number of the *Presbyterian Banner and Advocate*, of Pittsburgh, Rev. Dr. McKinney. We thank our eastern brethren for their kind notices of the *Expositor*. We shall try to make it worthy of their recommendations.

REV. DR. BURROWES' SCHOOL.—We are happy to be able to say that this gentleman's school has been commenced, with "the hope" and promise of the most satisfactory results. If the Lord be pleased to spare his life and health, we have no doubt about his success. The brief examination and exercises held on the eve of the holidays, although his school has hardly begun, were quite sufficient to impress us with the idea that Dr. Burrowes was patient, accurate, systematic and thorough in his mode of giving instruction. To teach well is a rare gift; and to have a child well taught is a life long blessing, and in fact extends its influence through all eternity. The thorough and proper teaching of a child is therefore something beyond all price. Money is not to be weighed against the formation of a child's mind. Dr. Burrowes' school is to be resumed the first Tuesday of January, in the large basement room of Calvary church. See his circular on our cover.

LITERARY RECORD.

AT HOME AND ABROAD. BAYARD TAYLOR. New York: G. P. Putnam. San Francisco: H. H. Bancroft & Co.

THIS volume we have received from the San Francisco publishers, Messrs. H. H. Bancroft & Co. It is in the usual style of Bayard Taylor's works, in size and printing, and we think it is the best written, and most readable of all his books. If his quondam "friend, Ida Pfeiffer" is the empress of cosmopolitans, Bayard Taylor is the prince of travelers. Wonder, why they did not travel round the world together. Was not the track wide enough? We have in a previous number expressed our sympathy for Mr. Taylor, that while yet so young a man, he had conquered the world of travel, and had so long a life time still before him, with no where to go—a long weeping time because there are no more terrestrial balls for him to explore. But it seems he has concluded to employ himself with the dressers, eup-boards, closets or niches and out-of-the-way places, both at home and abroad—"various detached sketches of men and things, and the records of short excursions or episodes of travel." A good, if not a better title for this volume, would have been "Odds and Ends of travel." The author tells us that several of his first journeys were "afoot;" but Bayard Taylor's eyes travel as well as his feet, and his head and his whole gastronomical apparatus. He sees, tastes, eats and drinks whatever comes in his way, and makes you all the better, for all he sees, feels and describes. This is an intensely interesting volume.

BANCROFT'S CALIFORNIA LAWYER, AND BOOK OF FORMS. Compiled by D. P. Belknap, and published by H. H. Bancroft & Co., San Francisco.

THIS volume is an 8vo of 763 pages, in the usual law style of printing and binding, and is an honor to the San Francisco Press. We have not had time to examine it, but have no doubt, it is well prepared, and will be a valuable Form Book for all who have need of legal papers. The contents and index are full, and so arranged as to be easily turned to, and in a volume embracing so many subjects, this is a great convenience. It is adapted to the use, not only of business and professional men, but is, also, suitable for county and town officers, miners, mechanics and farmers. It is according to the revised laws and latest judicial decisions of California, Oregon, and Washington Territory. We hope the enterprising publishers will find a large sale.

MESSRS. BANCROFT & Co., have also laid on our table from their well filled shelves, the "Sword and Gown, by the author of Guy Livingstone;" "Beulah, by A. J. Evans," and "Miss Slimmen's Window, illustrated," which we have not had time to look at. We shall give them more attention in our next.

MESSRS. ALLEN & SPIER, Clay street, have the Presbyterian, and the American Christian Almanacs, for 1860, for sale. They should be in every family. They have, also, for sale "Gold Foil,"—a work very highly recommended by the Press generally. We shall notice it in our next.

J. H. STILL & Co., corner of Washington and Sansome streets, have our thanks for the London Illustrated News, and other papers.

A FAMILIAR COMPEND OF GEOLOGY, For the School and Family, by Mrs. A. M. HILLSIDE. Philadelphia: Challen & Son.

WE are pleased with this work, because it seems to us happily adapted to give youth, and such as desire to read geological works, the necessary knowledge of the terms that belong to it. To know the meaning of words is a first necessity in acquiring knowledge, and especially of the terms used in teaching any science. Doubtless one of the difficulties in regard to geology, has been the want of well defined terms. And we may be permitted to say, also, another great difficulty is the want of facts—or well established data—not of theories, or *guesses*, for of these we have quite enough. We are pleased to see this work, also, because we have no fear of true science. We believe without any hesitaion, that the God of creation and of revelation is one and the same. As we read the volumes of creation and providence and revelation, there is a perfect harmony throughout them all. We believe the ways of Providence and the revelation of true science are always in harmony with the true interpretation of the true text of the Scriptures of God. It is important to remember, however, that nature is not the revelation of God's grace—the love of nature and the admiration of the works of God—the intellectual capacity to admire the beauty and grandeur of God's works—all the knowledge which we can gather from the kingdom of nature, can never form a substitute for the gospel.

ROSETTA STONE.—This small black basalt block has been the subject of much study, and the source of much information. It was discovered by the French during their invasion of Egypt. It fell into the hands of the English, and was placed in the British Museum. It is about three feet, by two feet five inches. Its face is irregular and has suffered much from mutilation. On one side of it there is a tri-lingual inscription, by the deciphering of which we are able to read the hieroglyphics. We are led to make this reference to this celebrated stone, by observing that we have an American work on the subject. It appears that a young gentleman of Philadelphia presented to one of the societies of the University of Pennsylvania in 1856, a fac-simile in plaster, of the Rosetta Stone, and that a committee was appointed to translate it, and that a volume is now published containing the result of their labors. We have not yet had the pleasure of seeing this work, but trust it will be an honor to our country. Egypt and America, the youngest and the oldest—is this May and December?

HOPE FOR GREECE.—From the Life and Letters of the late Rev. C. N. Righter, while laboring as the Agent of the American Bible Society in Greece, we learn that a large school for girls is established at Athens, in the ancient *Agora* where St. Paul preached. It has three hundred and fifty pupils. Another government school, conducted on the Lancasterian principle, has four hundred and fifty scholars. There is, also, a normal school for the education of teachers. Then there are the mission schools of Dr. and Mrs. Hill; and Dr. King, and others as missionaries, are laboring in the city of Athens, and at the *Pærus*. The University of Athens numbers six hundred and fifty students, and has a course of lectures in Biblical theology. The education of the people, and the influence of God's word over them, constitute the only hope for the future of this ancient classic land.

THE SCRIPTURES CONFIRMED IN EGYPT.—The Copts who are regarded as the descendants of the ancient Egyptians say their progenitor was *Copt*, one of the four sons of Mizraim, the son of Ham, who settled in Egypt, and gained possession of it. This is their belief and the best traditions confirm it. The features and traditions of the Copts of our day, are also in favor of their claim to be descendants of the ancient Egyptians. The name for Egypt in Arabic is *Misr*, which is no doubt, the same as the old Hebrew *Mizraim*, *Mizrim*, the Hebrew form being in fact only the plural of the old Arabic *Misr*. In the ancient Egyptian language it was called *Khemi*, that is, the land of *Khem*, which answers to the land of *Ham*, the son of *Canaan*, according to the Bible.

PACIFIC METHODIST COLLEGE.—We learn from the *Pacific Methodist*, that this institution is located in Yolo county, at Cacheville. The location was to be determined in favor of the county that should offer the highest sum for the purchase of an eligible site, and the erection of suitable buildings. According to this rule, Yolo county has drawn the prize. The location is considered a fortunate one. Already over eight thousand dollars has been raised, and it is thought they can make the endowment *twenty-five thousand* dollars by Christmas. We rejoice in this, and every honest effort to advance the cause of education among us. We hope to live to chronicle the raising of four times twenty-five thousand dollars for the University of San Francisco, under the care of the Presbyterian church.

EDINBURGH UNIVERSITY.—Sir David Brewster has been appointed Principal of this venerable University. He is perhaps, the first of living Scotchmen. It is only two years since he married his second wife. His age is, we believe, seventy-eight, at least he was the cotemporary of a race of giants that have gone to the great assembly of the dead, such as Stewart, Brown, Dugald, Jeffrey, Playfair, Chalmers, Sidney Smith, &c. We think Lord Brougham and Sir David are the only survivors of that glorious cluster of men who have made their generation illustrious. Sir David was Dr. Chalmers's right hand man in the disruption, and organization of the Free Church, and in the establishment of the North British Review. Lord Jeffrey and Sir David were special favorites of Dr. Chalmers. The election of Sir David was opposed by only one member of the Council. He is the first Principal of the Edinburgh University, who did not belong to the established Kirk at the time of his appointment. Who is there in California that will endow the *University of San Francisco* that is to be, and will exert a hundred years hence, an influence on mankind equal, if not superior, to all that the glorious old University of Edinburgh has ever done? There never was, since the foundation of the world, a better opportunity for men of wealth to make an investment for an immortality of influence on the world, than is now offered for the founding of a University in this city. Its position, and its great future, and the races here mingling, that are to rule more than half the American Continent, and full half of all the worlds embosomed in the Pacific ocean, besides their share of all Asia—all combine to make this city the seat of a University for future ages and generations, which in point of influence on mankind, will rival those of any past age, from the Academy of Plato, to the Smithsonian Institute.

WOMAN'S INFLUENCE.

MICHELET'S *L'AMOUR* is a decided success; but we should not have alluded to it, except that it illustrates the power of women in France. It is said that twenty thousand copies of this work have been issued. Dr. Palmer's translation is taking well in our country, but no translation has been made in England. Another work by *Legouve* is in the process of publication and translation, on "The Social and Legal Relations of Women." It is only in France in our day that we see the profoundest students of history and the gravest writers on civilization turning to the study of woman's influence on society, and that too when these authors themselves are no longer lovers, glowing like a furnace. Michelet writes *L'Amour* as the sequel of long historical studies; *Comte* in seeking to find a *positive* religion to add to his positive philosophy, succeeds only as he gains an experience of feminine virtue; *Cousin* deserts philosophy itself to immortalize the heroines of the Fronde and of the salons of Louis the Fourteenth; *Lamartine* had been long since dead and forgotten—if indeed he could ever have been, but for his mother and his wife; and even *Monod* the eloquent L'evangelist, cannot close the labors of a long ministry of the Gospel, without writing a volume on *Woman's Mission*. If, as is often said, Scotland and America are the only countries that have a Christian Sabbath, we may add France and the United States are the countries where woman's sublime influence is most fully realized. "They who rock the cradle rule the world."

NEW BOARD OF PUBLICATION.—The United Presbyterian Church is soon to have a Board of Publication in the city of Pittsburgh. A Depository has been already opened, and arrangements have been made to publish and circulate such books as they desire their members to read, and to be used in their Sabbath Schools. We rejoice in this. We have such confidence in the theology and literary taste of our brethren of the United Presbyterian Church, as to believe that whatever shall have their *imprimature* will be sound, conservative, elevating, and saving truth.

TEXAS FROGS.—A paste-board box somewhat flattened, was received a few weeks since by the Smithsonian Institute at Washington city, which on being opened was found to contain two thriving, living specimens of the curious animal known as the Texas horned frog. These fellows had traveled all the way from Huntsville, Texas, by mail, and without food or water.

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(Concluded from page 319.)

CIVIL LIBERTY AND RELIGIOUS FREEDOM.

REPUBLICAN INSTITUTIONS OWE THEIR DEVELOPMENT TO
CHRISTIANITY.

We have found that the New Testament is the Magna Charta of Civil Liberty and Religious Freedom—that the Founder of Christianity never contemplated a temporal kingdom, but ordained and sent out his disciples to *teach* all mankind, and to organize his followers into societies by the profession of their faith in Him, and the observing of the sacraments—that He instructed them to *teach* and *preach*, but to use no other than spiritual weapons—for that his kingdom was not of this world—He never intimated, but in every way forbid their attempt to *coerce* men into his kingdom, or to compel them by force or violence to hear his Gospel, or read the Scriptures, or profess their faith in Him. And we have found that the belief and practice of the Church to the beginning of the fourth century, were in conformity with these views. During the first, second and third centuries, we hear of no other way of promulgating the Gospel, than by its own simple power, by persausion and endurance. But from the conversion, or at least, the baptism of Constantine to the Reformation, the prevailing theory in both the Church and the State, was the Pagan one that the State was essentially religious and the Church necessarily allied with it. Cyprian and Augustine agreed in this alliance, if in nothing else, and the Theodosian and Jus-

tinian codes embodying this theory, there was scarcely a protest against it till Luther appeared; and even then the Protest was indistinct, scarcely designed, and rather an inference, than a declaration in form, of a free and independent church. Even Grotius, Puffendorf and Vattel, teach the necessity for a union of the Church and the State. It was reserved for the American Revolution to make another, and a more distinct avowal and loud protest against the Cyprian, Pagan and Papal theory of Europe, that had prevailed for fourteen hundred years. This American Protest, in regard to Religious Freedom, is more remarkable even than in its bearing upon Civil Liberty. Its religious influence, we think, is far greater and more important than its political, great as it is.

We cannot wholly omit even in this hasty sketch of the development and progress of popular liberty, to refer for a few moments to the influence of the Christian Church in establishing the principles of true *Representative Republicanism*. Although Christ is the Supreme Head and the only King of the Church, still it has been generally acknowledged by the ablest men, and most learned writers, that the Christian Church in primitive ages, was Republican in its government, and neither a prelacy, hierarchy, nor monarchy. The proof and discussion of this proposition, however, does not come properly within my present design.*

The New Testament is eminently Republican in its doctrines, its spirit and its institutions. The Christian calls no man master. He stands in need of no priestly mediation to introduce him to God, the Father. Christ alone is his mediator, and by him he is put in possession of his spiritual birth-right and privileges. The whole Gospel is opposed to oppression, force, violence, and persecution. It is good will to man. The Saviour's outstretched arms on the cross embraced all mankind. The officers of the church are not a spiritual nobility. They are elected by the people from among themselves. They are servants of the people for Christ's sake. All the officers of the primitive church were chosen by the free and unrestrained votes of the people. In the body of the people was lodged the sovereign power of the primitive church. Its courts were deliberative assemblies, composed of delegates chosen by the people.†—See the election of Matthias and of Stephen in Acts 1 and 6, and the History of the Church in the Apostolic age.

Sir James McIntosh has said that Paul's doctrine of justification by faith, lies at the foundation of all civil liberty; and again, "that the synods and councils formed by the clergy, afforded the first pattern of

* Gibbon's *Decline and Fall*, chap. xv.

† Robert Hall's *Political Tracts*; also, late Dr. Arnold's *Tracts*.

elective and representative assemblies, which were adopted by the independent genius of the Germanic race for many ages.—(History of England, vol. 1, p. 43; and also History of Henry Eighth, chapter 9, page 218.)

Hume has acknowledged that whatever liberty is found in the British constitution, owes its existence there to the English puritans, who were remarkable for their devotion to the doctrines and institutions of the Gospel. "We all know," says Mr. Webster in his Bunker Hill address in 1825, "that the American revolution could not have lived a single day, under any well-founded imputation of possessing a tendency adverse to the Christian religion." "Evidence is not wanting to prove that while Hume and Bolingbroke leaned towards arbitrary power, that they were atheists, and that Owen, Howe, Milton and Baxter, some of the most devout and venerable characters that ever appeared, were warmly attached to liberty."

The seeds of those political principles which have resulted in the present constitution and prosperity of England, were sown in the latter end of the reign of Queen Elizabeth, by the hand of the puritans, a sect which was always most conspicuous for their love of freedom, and their attachment to the Holy Scriptures. The knowledge and study of the Word of God, so far from favoring the pretensions of despotism, have always exerted an influence in favor of rational liberty. In those countries where the Holy Scriptures are the least known, there is found the darkest superstition and the gloomiest despotism, and the least impatience of the people under the iron yoke of bondage. The late DeWitt Clinton declared that "Christianity in its essence, its doctrines, and its forms, is republican." So analogous are the great principles of republicanism, as developed in the American Union, to the essential elements of the government of the Christian Church, that if it were not known that the Church is older than our Government, men would say the Church had borrowed her form of government from the State. The very reverse is true beyond all successful controversy. **THE AMERICAN REPUBLIC IS FORMED UPON THE REPUBLICANISM OF THE BIBLE.***

Time would fail me to speak of Milton and Locke, of Hampden and Sidney, of the Magna Charta, the Bill of Rights, the Habeas Corpus, trial by jury, the right of boroughs to a representation in Parliament, and of the inestimable principles of representation and confederation as united in the American Union. I cannot now speak of the immense

*Those who may desire to see this subject ably and fully set forth, are referred to the writings of the Rev. Dr. Smyth, of Charleston, S. C.

enlargement of the basis of modern freedom, and of the evidences of its permanent and ever enlarging institutions, nor of the rights of conscience, nor of the freedom of an independent Press, nor of the blessings of having a well defined and clearly written Constitution, from which we must never be driven, and from which we must never swerve a particle, so long as a shred of it remains inviolate. Nor have I time to speak of the Bohemians and the Vaudois, and of scholars and saints who stand as pillars of light through the wilderness of the dark ages before the Reformation, nor of Erasmus, Melancthon, Luther, Calvin and Knox, by whom the great truths of the Gospel were proclaimed to nations that heard, listened and lived. We say not that these agents and actors were perfect men, nor that all their measures were right. By no means. We see much in them all that we must condemn; but still, they were greatly in advance of their times, and greatly superior to their cotemporaries in almost everything that constitutes saints and heroes. They were God's anointed ones for a great work. They were the agents, of an ever watchful and benificent Providence, for advancing and promoting civil and religious freedom in the world. Before the downfall of Pagan Rome, man as an individual was nothing. Personal liberty was unknown. The State was every thing. Municipal glory and the public welfare, absorbed all idea of personal freedom. But the daring invaders who overran the plains of Italy, and conquered her cities, taught the principle of personal liberty—and this joined with the Gospel doctrine of individual responsibility to God and to God alone—soon evolved the thought that man was above the State, and almost above society—that, at least, there were some rights personal and inalienable—and that there might be times when personal liberty was above public order, and more precious than the rights of property, and that the voice of freemen themselves should therefore be heard in making and in executing the laws that govern them. It was from the evolving of some such thoughts as these, that the usages of the feudal ages, and of chivalry arose. Modern society is under great obligations to the laws, and ideas, and personal independence of the conquerors of Rome. The roots of the institutions that we boast of, run back many centuries, and gather support from many ages and many races. They have been nourished with many tears, and with much precious blood. The emancipation and the enlightening, of the human race enjoyed in our day, is partly owing to the example and works of antiquity, and partly owing to the inventions and discoveries of modern times, but in a great measure to the proper use of these works, and inventions, and

discoveries, which is to be ascribed to the rising up of fresh and new views of eternal truth in the minds of men. For as mental revolutions precede the moral and the civil, so every age and race has its mission to perform in advancing the past. Free inquiry, bold, earnest, deep thinking, and enfranchised intellect, will never tolerate the bondage of reason, nor of conscience. Knowledge, righteousness, which is indeed right-wise-ness, and holiness, are conjointly the authors and preservers of a true Liberty. "Truth," says Coleridge, "Truth, virtue and happiness, may be distinguished from each other, but cannot be divided. They subsist by a mutual co-inherence, which gives a shadow of divinity even to our human nature."

CONCLUSION.

1. Although the time altogether forbids me to dwell upon the benefits of Feudalism and of the Crusades, and of the rise of commercial cities, and of the art of making paper out of linen, and the art of printing, and the revival of literature after the downfall of Constantinople, still I cannot omit to name them. Nor can I speak of the *reflective* effects of the Reformation on the Catholic Church, nor of the discovery of America and the growth of our country, and the influence of our institutions upon our father-lands, nor of the great future that is rapidly coming upon us.

2. I must say, however, that our times call for heartfelt thanksgiving. We should thank God to-day for the *Age of the world in which we live*. As no man can live or die to himself, much less may an age or generation pass away without leaving an influence upon its successor. If we had come upon the great theatre of being before Christ, we had been deprived of the fulness of his Gospel; if we had lived under the Roman Empire, we must either have remained Pagans, or suffered persecution; had we lived in the Middle Ages, we should have groaned under spiritual debasement and tyranny; and if we had lived at any previous age for 300 years back, we should have been involved in revolutions and convulsions—religious and political. In no past age was there enjoyed so much moral and religious influence as in this. The nature of man, and his wants, and his destiny, were never so well understood. Art and science are far in advance of what they were in former ages, especially in those products and agencies that contribute to the mental and moral improvement of our race, and his physical comfort and eternal welfare. New discoveries are made almost as fast as we can find names for them. Time and space are conquered by steam

and lightning. The earth is intersected and banded together by veins and arteries, along which run the throbbings of human sympathy and heavenly aspirings. We live at a most interesting era in human affairs. The most important events are now crowded into a short period. New interests, new relations, new States and new nations spring up with almost every new year. It requires enlarged views to comprehend the destiny of our times,

3 Nor is our LOCAL HABITATION unworthy of special praise. It is a goodly land which the Lord our God giveth us. Its vastness and capacities and its isolation from the old world, have already marked it out as one of the greatest empires that has or ever will exist in time. Beautifully has it been said, "On the one side, the Atlantic dashes; on the other, the Pacific reposes."

The improvements in steam, navigation, the press, electricity and the art of war, that have been made during the last thirty years, have created a revolution, the results of which cannot be realized in our day, but which will be seen in generations to come.

4. The rivalries and fierce struggles, the conflicts and wars, persecutions and martyrdoms, through which we have arrived at our present position in the history of Civil Liberty and Religious Freedom, are not without their blessings. Not a drop of martyr blood, for the truth, has been shed in vain. Not a patriot's dying prayer for Freedom, has been suffered to fall to the ground unheard. The baptism of fire, through which *Truth* has led her votaries, has only made their crowns larger and more radiant.

As distinguished merit will at last rise superior to persecution and draw fresh lustre from reproach, so the very evils that have been attributed to the progress of Christianity and of Civil Liberty and Popular Education, instead of diminishing their respective happy effects upon mankind, do but tend to enhance their preciousness. The vapors which gather round the rising sun and follow it in its course, seldom fail to form a magnificent theatre for its noon-tide glory; and to invest with variegated tints and with a softened effulgence the luminary which they cannot hide.

"When first the Sun too powerful beams displays,
It draws up vapors which obscure its rays;
But e'en those clouds at last adorn its way,
Reflect new glories and augment the day."

One of the many blessings of our country, is that we have no dark ages in our history. We have no annals of bloody persecutions to repent of. Our Government has not shed a drop of innocent blood for

conscience sake. The history of our chief magistrates records no executions for opinions' sake. We have built no Inquisition prisons. We have no St. Bartholomew nor Smithfield. We have no storied past, out of which a future Fox may build a monument of martyrs. We have no ivied towers, nor mouldering battlements. We are yet in our vigorous youth. Our history is all in the future. But we are yet an experiment—an experiment that has done so well, so long, that we are hopeful, and are confident of complete success. But still, thoughtful men tell us, we are only an experiment. The very next volume of our history, may open with the reign of fury and fanaticism, and military despotism. At least, upon us, rests a fearful responsibility. It is for us to give shape and coloring to the ages that are to come after us, and with God's help to give our institutions in vigor and purity, unimpaired, to a hundred millions of enlightened freemen, from the Atlantic to the Pacific, living under Alfred's laws and Washington's constitution, and speaking the language of the English Bible, and worshipping the one, only living and true God, according to the rites of the pure religion of the Son of Mary. All futurity from the North to the South pole, is to have its being in the soul that our generation shall breathe into it. The wilderness, the solitary plain, the green seas of forests now rippling around the Mexican Gulf, and on the Pacific coast, unbroken to the sky, and the winding shores of our internal seas, are to be covered with mighty cities, and adorned with Christian temples. The moral and intellectual power of the North, will be baptized with the generous impulses and glowing aspirations of the South. Learning, art, science, eloquence and charity, are here to have their home, when the last trumpet sounds the knell of time. As we are now a free, united and happy people, so must we be **ONE AND INSEPARABLE FOREVER.**

Our *age*, our *race*, our *institutions* and the *characteristics* of our *country*, *physical*, *intellectual*, *moral* and *religious*, as well as the helplessness and the sufferings of our fellow-men, call us to a glorious destiny. We are hereditary freemen. We have never been in bondage to any man. The blood of the Celts, the Normans, the unconquered Saxons, before whom Cæsar and Charlemagne alike recoiled, mingle their heroic currents alike in our veins, along with that great barbaric stream which Rome herself could not withstand. These were our primeval sires. The founders of English liberty, and the men of the Continental Reformation, and the men of '76—heritage, descent and destiny, alike glorious. A necessity is laid upon us to live as freemen, or not to live at all. Whoever else may forsake the sacred cause of liberty, we at

least, must live where freemen live, or fall where freemen perish.

And is there no sign as to what will be the result of the fearful problem now being wrought out? Are there no foreshadowings from Heaven of a brilliant era? Are there no gleams of light already falling upon the picture drawn by heavenly prophecy? Are there no palpable advances of the better and purer forms of civilization? Has not a glorious Gospel gone forth as the pillar and cloud to lead God's chosen ones to the glorious heritage of the free? The means may not always be such as we had anticipated. "Mystery is God's great name." The missionary of the Cross may sometimes speak in the awful thunder of the cannon. Grim-visaged war—an evil, always one of the greatest—an evil in itself, yet so mysterious are the ways of God, that war is often employed as the agent or forerunner of the Gospel.

Pain and Sin are convicts, and toil in their fetters for good:
The weapons of Evil are turned against itself, fighting under better banners;
The leech delighteth in stinging, and the wicked loveth to do harm,
But the wise Physician of the Universe, useth that ill tendency for health.
An aching bone saves the whole body—
The furnace of affliction may be fierce, but it refineth the soul.—[*Tupper.*

Yes fellow-citizens:

Down the dark future, through long generations,
The sounds of war grow fainter, and then cease;
And like a bell with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace!"
Peace! and no longer from its brazen portals,
The blast of war's great organ shakes the skies;
But beautiful as songs of the immortals,
The holy melodies of love arise.—[*Longfellow.*

The means of human regeneration, as well as the glory thereof, belong to the Most High. We are responsible only for obedience to his revealed will. And our encouragement lies in this: that His mouth "who is the mystery of Goodness," has spoken it, and it cannot, therefore, fail—"that the whole earth shall be filled with his glory." The leaven, of pure religion, shall quicken in the heart of the earth, and work until all the kingdoms and tribes of men shall unite in saying, peace on earth, good will toward men, and glory to God in the highest. The glorious arch of Freedom, shall span the whole heavens, and touch the horizon at both extremities; and upon the summit of its bright circumference, the sapphire Throne of the Son of God shall be erected, and millions of millions of Israelites and gentiles, as they crown Him Lord of all, amid the shouts of adoring nations rolling upwards like mighty thunderings,—shall all unite saying: Alleluia — The Lord God omnipotent reigneth — Praise ye the Lord all creatures — Praise ye the Lord. Amen.

TELLING EXPERIENCES. — We publish, below, a simple narrative of “poor Tom’s” conversion. It is taken, we think, originally, from one of Spurgeon’s sermons. The most remarkable thing in it, to our mind, is the fact that poor Tom had no long story to relate. He could say just nothing at all, but “I am a poor sinner,” and “Jesus Christ is my all in all.” This was saying enough; but many persons seem to think they must say a great deal more. Long and eloquent recitals of one’s religious experiences are more than doubtful. They tended to pride, self-righteousness and hypocrisy. The poor blind man knew only that he had been blind, and had received his sight. Poor Tom knew that he was a sinner, and Jesus was a Saviour, and the manner of his life proved that his knowledge was a living reality.

“A poor man named Tom — got his living by selling pies. In this way he used to visit the low public-houses and other wicked places, and there became the sport of the drunkard and the vile, drinking and swearing with them. As he was one day selling his pies, passing through the low and wretched alleys, he entered the room of a poor dying sailor, and heard him, as he entered, say,

‘I am a poor sinner, and nothing at all;
But Jesus Christ is my all in all.’

The words struck him. He stood still, and listened again, and the same words were the only utterance of the poor sailor. They so deeply entered poor Tom’s heart, that as he went along he was constantly repeating to himself,

‘I am a poor sinner, and nothing at all;
But Jesus Christ is my all in all.’

He wondered in what book they could be found, and was determined, if possible, to find them; and for this purpose, as it sounded like poetry, he borrowed a hymn-book from some Christians who had taken an interest in him; he searched and searched, but could not find them. He next took up the New Testament, and there, to his great astonishment, found the substance of what he sought; he was deeply moved by what he read, and it seems that it was here the Lord revealed himself to him.

In the course of his reading he came to the institution of the supper of our Lord, and found it was the command of Jesus that his disciples should observe it in remembrance of him who was their all in all. This

rested in the bosom of this poor man, and he went to the Christian friends who had lent him the book, and told them his thoughts. They were so much struck with the earnest desire of the poor man to honor Christ by coming to his table, that they requested a servant of the Lord to go and see him. He went, and had some conversation with poor Tom, who said he should like to do what Jesus said in the Testament "in remembrance of him;," but the other answered, that it was only for the Lord's people, and "you are aware," said he, "how well known your character is as a drunkard, a swearer, and one who keeps bad company." To this he had no other reply, but "'I am a poor sinner, and nothing at all; but Jesus Christ is my all in all.' and I should like to do what Jesus said we ought." So struck was the servant of Christ that there was more than nature working here, that he made strict inquiries about him, and found that he had not only left his vile practices, but had also ceased to sell pies, in order to get out of the way of temptation. They were most thankful to receive him as one who did know the Lord and loved him, feeling that the Lord would get great honor and glory to himself by such an one. He adorned his profession with a most consistent life and walk, enjoying much happiness and peace with God; so much so, that it was often marked by Christians, some of whom made the inquiry, "How is it, Tom, you always enjoy so much happiness? we are not so." "Oh," said Tom, "I suppose you want to be something; but 'I am a poor sinner, and nothing at all, and Jesus Christ is my all in all.'"

Fellow-sinner, cry to God for light to show you what you are, and what Jesus is for you. Harken not to Satan, or the unbelieving questionings of your own heart. As lost, vile, and helpless, cast yourself upon Jesus, the Saviour of lost sinners. None but God knows the anguish of that torment which never ceases; therefore does he continually warn and admonish you by his word, and in your conscience by his Spirit secretly remonstrate with you, "Why will you die?" Be not so mad and hardened as to reject Him; he will give you power to approach; "seek, and ye shall find." "Him that cometh to me," says the Saviour, "I will in no wise cast out." Believe the word of a God of love to you, and know the blessedness of joining in your heart with poor Tom upon earth and in heaven:

"I am a poor sinner, and nothing at all;
But Jesus Christ is my all in all."

ODE TO AN INDIAN GOLD COIN.

THIS fine poem was written in Cherical, Malabar, and published among the remains of Dr. Leyden, a young Scotch physician of great promise, who died in India at an early age.

SLAVE of the dark and dirty mine!
 What vanity has brought thee here?
 How can I love to see thee shine
 So bright, whom I have bought so dear?
 The tent-ropes flapping lone I hear,
 For twilight converse, arm in arm;
 The jackal's shriek bursts on mine ear,
 When mirth and music went to charm.

By Cherical's dark wandering streams,
 Where cane-tufts shadow all the wild,
 Sweet visions haunt my waking dreams,
 Of Teviot lov'd while still a child,
 Of castle rocks stupendous pil'd
 By Esk or Eden's classic wave,
 Where loves of youth and friendship smil'd,
 Uncurs'd by thee, vile yellow slave!

Fade, day dreams sweet, from memory fade!—
 The perish'd bliss of youth's first prime,
 That once so bright on fancy play'd,
 Revives no more in after-time.
 Far from my sacred natal clime
 I haste to an untimely grave;
 The daring thoughts that soar'd sublime,
 Are sunk in ocean's southern wave.

Slave of the mine! thy yellow light
 Gleams baleful as the tomb-fire drear.
 A gentle vision comes by night,
 My lonely widow'd heart to cheer;
 Her eyes are dim with many a tear,
 That once were guiding stars to mine:
 Her fond heart throbs with many a fear!—
 I cannot bear to see thee shine.

For thee, for thee, vile yellow slave,
 I left a heart that lov'd me true!
 I cross'd the tedious ocean-wave,
 To roam in climes unkind and new.
 The cold wind of the stranger blew
 Chill on my wither'd heart:—the grave
 Dark and untimely met my view—
 And all for thee, vile yellow slave!

Ha! com'st thou now so late to mock
 A wanderer's banished heart forlorn,
 Now that his frame the lightning shock
 Of sun-rays tipt with death has borne?
 From love, from friendship, country, torn,
 To memory's fond regrets the prey,
 Vile slave, thy yellow dross I scorn!
 Go mix thee with thy kindred clay.

THE SON OF GOD'S LOVE A PERFECT REDEEMER.

DELIVERED WEDNESDAY EVENING, DECEMBER 21, 1859, IN CALVARY CHURCH, BY THE PASTOR.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; In whom we have redemption through his blood, even the forgiveness of sins; Who is the image of the invisible God. *Col. I. 13-15.*

CONTENTS :

The analysis and connection of the text — Terms “invisible” and “image” — Mystery in the subject — The Skeptic and Cadi — Why Paul dwells on the dignity of Christ — Christ God's Son and king — Nicene Creed — Sole author of Redemption — The doctrine raised here by the apostle teaches us :

1. *That our state by nature is one of sin and misery. Term redemption implies this. American Revolution.*
2. *Satan is only God's jailor.*
3. *Redemption, even the forgiveness of sins, is a complete work. Christ is a perfect, not a half Saviour. No purgatory to work out our punishment or fill the priest's pockets. Necessity of faith in Christ.*

WE have already explained that our salvation comprehends justification by faith through good works as fruits thereof unto sanctification in glory—that our salvation consists of two translations, one from the kingdom of darkness into the kingdom of light, that is, from the power of Satan into the kingdom of the Son of God's love—and another translation from earth to heaven—from a state of grace on earth to the inheritance of the saints in light; and we have found that the first translation is in order to the second—that there must be a meetness in our walking worthy of the Lord in all well pleasing, that we may receive the inheritance of the saints in glory. And we have found that regeneration consists in the enlightening of the mind by the spirit of God, and the turning of the heart to holiness, and as this work of the Holy Spirit is a complete and perfect work, so the apostle assures us that we have redemption in Christ, even *the forgiveness of sins*. This we may consider as the primary and fundamental blessing of the Gospel. And as this forgiveness implies a ransom, so our salvation is a redemption, and as an inheritance, suggests a right purchased; so says the apostle, our translation from darkness to light, from nature to God, and from earth to heaven, is a redemption by the blood of Christ.

Emphasis should be placed here on the word *invisible*. Christ is said to be the image not of God, but of the *invisible God*. The perfections

of the *king eternal*, immortal, invisible, who only hath immortality, dwelling in light unapproachable, are made visible to us, in some degree in his only begotten Son, who was made flesh and dwelt among us, whose glory we see as of the only begotten of the Father, full of grace and truth. As the Divine Nature is in itself invisible, it being impossible with bodily eyes to behold Him, so it hath pleased God to make Himself manifest to us in His Son. And though His Son is of the same essence, yet is He a distinct person. An image must be distinct from the original or that whereof it is an image. A copy is distinct from the original, though it may be of the same material and equal to it. As Christ is the image of the Invisible God, it is important that we receive him in his true character. He is a glass wherein we may behold the Divine glory and goodness. Jesus said that it was his business to show us the Father. But it is only in Christ, that we can approach God and live. Out of Christ, He is a consuming fire to sinners.

Now we do not say that in the apostle's description of the Lord God there is no mystery. We do not profess to be able to understand all that is revealed in the Word of God. Mystery is God's name—even the mystery of goodness; but to our mind, faith in what God says is the highest reason. To adore, is better than to reason; to love and worship, and believe, is better than any scientific analysis. But true reason and sincere faith are never antagonistical, for philosophy itself has become a Christian, and science has been baptized kneeling at the cross. I have read of an oriental skeptic, who went to a Dervise, who is a kind of Mohammedan monk or priest, and asked him three questions, namely: 1. It is said, there is a God, who is omnipotent, but I do not see him in any place—he is invisible—show me where he is and what he is. 2. Why is man punished for his crimes? seeing that whatever he does proceeds from God—God being omnipotent, man has no free will. He cannot do anything contrary to the will of God. 3. How can God punish Satan in hell fire, as you teach, since he is himself a fiery spirit, formed of the same element—what impression can fire make upon fire? The Dervise therefore took up a large, hard clod of earth, and struck the man of cavils and questions upon the head. Then the cavalier went to the Cadi and complained, saying, I asked this priest three civil questions, and he, without answering them, took up a clod of earth and gave me such a blow on the head with it, as makes my head ache. The Cadi then sent for the Dervise and asked him what he meant by such conduct. The Dervise replied: The hard

clod of earth is an answer to his three questions. He says he has a pain in his head; let him show it to me, and I will make God visible to him; and why does he complain of me, since he says that whatever a man does, proceeds from God, and that I did not strike him without the will of God, for without God I possess no power. And, as he is composed of earth, how can he suffer any injury from a clod of the same element? The objector was silenced, and the Cadi highly delighted at the philosophy and good sense, and wit of the Dervise.

The 14th verse teaches us that as God is the *efficient* cause, so Jesus Christ is the *instrumental* cause of our redemption. We are redeemed by the Son of God's love; and we are redeemed by his blood; and our redemption is here described. It is not freedom from temptation or pain, or sickness or losses in estates, or from temporal death; but from sin — its guilt and reign — *even the forgiveness of sins*. "Redemption is here immediately explained to mean the *remission of sins*. For, unquestionably, when God remits our transgressions, he exempts us from condemnation to eternal death. This is our liberty, this our glorying in the face of death — that our sins are not imputed to us."—*Calvin*.

Do you ask why the apostle dwells so much here on the person and character of Christ as the Son of God, and as the Mediator? We answer,

1. Because it was agreeable to his own feelings. He seems to say, my heart is so full of Christ — I have such admiration and love for him — and such a lively sense of what he has done for me, that I can never make mention of his redemption of sinners without at the same time, giving utterance to my profound gratitude for redeeming grace. There are those now, who in passing before the cross or high altar of the church, always bow the head, and others bow the head turning to the East, whenever the name of Jesus occurs in the Creed, or in public service. The literal and formal bowing at the name of Jesus, however, is nothing without an apprehension of his true character as a Mediator. His name should never be mentioned in a light and irreverent way, but always with the liveliest emotions of gratitude; but nothing will save us except the washing of regeneration, even the renewing of the Holy Ghost.

2. A second reason why the apostle dwells here on the person, character, authority and work of Christ in such lofty terms, was that he might convince the Colossians that Christ was really fit to be king and head of his church, and the sole author of Redemption, and that therefore, they should not corrupt the purity of the Gospel by which they

had been converted, and made to have a hope laid up in heaven. He insists upon it again and again, and with great beauty and force of argument that Christ was himself all in all to his church — an inexhaustible sufficiency, and that no additions could be made to our redemption from human tradition, or philosophy, nor from Hebrew ceremonies. The fact, moreover, that Paul here gives such prominence to the sonship of Christ, to his exaltation and reign as God over all things, renders it probable that even erroneous opinions on these subjects had then been introduced amongst the people at Colosse, by those false teachers who opposed the preaching of Epaphras, their pastor. The parallel passage in Eph. i: 20–23, is exceedingly strong and beautiful: “Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might and dominion and every name that is named, not only in this world, but also in that which is to come; And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.” Jesus Christ is here described as to his true character and mediatorial work. He is the Son of God — God’s *dear Son* — *the image of the Invisible God, and the first born of every creature*, and yet the end, subject, object, owner and sovereign of all things.

I. Christ is the Son of God by an ineffable generation, which we do not comprehend. He is the Son of God by a miraculous conception, which is a mystery, and also by the nature, sanctification and power of his mission, and by the power of his resurrection, and the dignity of his person. And He is more — “He is God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, who for us men and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate.”*

II. Jesus Christ, God’s dear Son, is a king. He has a kingdom, into which God the Father translates all who receive Him, even all who believe in his name. Christ executeth his office as a king by “subdu-

* Nicene Creed. “The apostle calls Jesus *God’s beloved Son*, because God gave him that appellation by a voice from heaven at his baptism; also to intimate that the faithful subjects of the kingdom of his Son are the objects of his love.”—Mc-KNIGHT.

ing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.”* He rules, however, over none but a willing people. In delivering them from the power of darkness, he wins their love and obedience for himself. As Christ is our king, by whom, and by whom alone, we have redemption, it becomes us to obey all his commandments. We must take his yoke willingly, and rejoice in his service. We must cast off more and more the opinions and works of darkness; and put on the armor of light; and walk as heirs of the inheritance of the saints. All Christ’s people being translated in this world from the power of darkness into the kingdom of his grace, shall be certainly translated at last to the kingdom of his glory. “Fear not little flock, for it is the Father’s good pleasure to give you the kingdom.”

III. Christ is the author of our redemption. According to verses twelve and thirteen, it is God the Father, who hath made us meet for the inheritance of light, by delivering us from the power of darkness, and translating us into the kingdom of his dear Son; and here in the fourteenth verse, the apostle goes on to explain more fully the process of this deliverance and translation. *In whom we have redemption through his blood, even the forgiveness of sins.* Our redemption then, is not a small affair. It is the fruit of Christ’s death. It was secured for us at a great price — even at the price of the blood of the Son of God. “Christ hath redeemed us from the curse of the law, being made a curse for us.” Our redemption consists chiefly in the forgiveness of sins. This is its great blessing. And from the pardon of sin flows all the fulness of the benefits purchased by Christ’s death. Various terms are used in the Scriptures to signify this act of divine mercy. It is called “passing by” our sin; “blotting it out”; remembering it no more, and the not imputing of it to our account, — but, all the terms employed denote that Christ has taken away the guilt of all who believe in Him.

The nature, author and means of redemption, as stated by our apostle, teach us,

1. *That by nature, all men are in a state of sin and misery.* They are in bondage to Satan. We cannot say with propriety, that a man is restored to health, who has never been sick. We could not say that the American colonies declared their independence of the British crown, if they had never been subjects of Great Britain. So the idea of our re-

* See the Catechism.

demption necessarily implies our captivity. Our new life in Christ presupposes our death in trespasses and sins. Jesus came not to call the righteous, but sinners to repentance. He came to seek and save that which was lost.

We have redemption through his blood. Prominence, in the Scriptures, is given to the sufferings of Christ. We are redeemed and reconciled to God by the blood of the cross. We are no where said to be redeemed by his innocence, by his example, by his incarnation, by his miracles; nor by his teaching, though all that he said and did are doubtless included in his perfect work, and was necessary to our ransom; but, it is by HIS BLOOD we are redeemed. Hence it was that the apostle was determined not to know anything among the Corinthians, but Christ and him crucified. His glory was the power of the cross. "Neither by the blood of goats and calves, but by his own blood, Christ entered once into the holy place for us." "We are not redeemed with corruptible things, as silver and gold; but by the precious blood of Christ, as of a lamb without blemish and without spot." All that Christ did could not have been a sufficient ransom, had he not crowned all his other actions and sufferings by laying down his life for us. His bloody and violent death does not exclude his former obedience, but is the complement and crowning of his obedience. Rom. v, 17-21.

2. *Satan is nothing but God's jailor.* The price of our redemption was not paid to him. No satisfaction is given to him to let us go free from his slavery. The price was paid to the Justice of God, and when it was satisfied, then the way of escape from the power of darkness and the dominion of Satan was opened. And now being justified by his death, much more shall we have life through his life. For we are translated from the kingdom of darkness into the kingdom of God's dear Son, that we may be his people and dwell with him, and reign with him forever.

3. *Our redemption is a complete and perfect work.* It is just to God and suitable to man. God is just, and yet justifies the ungodly who believe in Jesus. For Christ is the end of the law for righteousness to all that believe in him. There is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. "They that are effectually called, do in this life partake of justification, adoption, sanctification, and the several benefits which in this life, do either accompany or flow from them," and at death their souls are made perfect in holiness, and at the resurrection, they are clothed again with their bodies and openly acknowledged and acquitted,

and made perfectly blessed in the full enjoyment of God to all eternity.

Observe, then, the completeness, the amplitude of our redemption through the blood of Christ. *It is even the forgiveness of sins.* Not a partial, and slight, and temporary forgiveness, but a solemn act of God's remitting, for the sake of an infinite ransom paid down by our Almighty substitute, the guilt and punishment of all our sins, and that forever; and restoring the believing soul to all the rights and blessings of spiritual life here, and of the heavenly inheritance hereafter. Thus, "blessed is the man to whom the Lord doth not impute sin"—"whose iniquity is forgiven, and whose sin is covered." With two remarks I close this lecture:

First. Since such is the amplitude of divine forgiveness through the blood of Christ, there is then no place for works of supererogation; nor is there any place for the doctrine of purgatory. For, the forgiveness of sins by the blood of Christ, takes away the *punishment*, as well as the guilt of sin. Christ does not do his work half way. He does not remove our guilt, and then send us to purgatory to work out our punishment. This were to make Christ only half a Saviour. This were to make a personal righteousness of our own, at least, a part of the ground of our justification, which is contrary to the Word of God. We are not half way saved by grace, and then sent to purgatory to work out the other half. We are saved by free grace. There is no merit in human satisfactions. There can be no efficiency in penances and pilgrimages. It is not by our suffering neither here, nor hereafter, that we are to be saved. The doctrine of purgatory and of paying for prayers and masses for the dead, is an invention of men to fill their pockets, and make strong the chains of their power over the consciences of men. The Gospel teaches that we are justified by faith, and have redemption perfect and complete—even the forgiveness of sins full, free and everlasting, through the blood of Christ. Our deliverance from the guilt, pollution, power and consequences of sin, temporal, spiritual and eternal, is complete. "The GIFT of God is eternal life through Jesus Christ our Lord."

Secondly. We must not forget the necessity of faith in Christ as the receiving and connecting link between the blessings purchased by his death and the soul of the penitent. Our salvation "is of faith, that it might be by grace." "Being justified by faith, we have peace with God." "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." "In whom," says the apostle, "we have redemption, through his blood." There is no

redemption, but through blood, for there could be no redemption till an adequate ransom and recompense were given unto Divine justice for the wrong done to the universe by sin. And though Christ, by his obedience, suffering and death, has paid the ransom, yet it will not avail us unless we accept it. His death cannot be our ransom from sin, unless we are in him, and by faith united to him. Redemption in him is the forgiveness of sin through his blood. None but Christ was fit to pay this ransom and make suitable recompense. In whom, then, have we redemption? In Jesus Christ, GOD-MAN, and in Him alone. And how are we to be united to Him? By believing upon Him. "To escape the wrath and curse of God, due to us for sin, God required of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption." *Ques. 85 of the Catechism.* And "faith in Jesus Christ is a saving grace whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel." We must receive and rely then, on the record which God hath given us of His Son. It is faith that applies to Him for the benefits of His redemption. Faith is the hand that takes hold of Christ. There is fresh water enough on the globe to satisfy the thirst of all animals and men, yet it must be applied, and where it is not supplied they die. The Atonement is ample. Christ's blood is infinitely precious; but we must accept Him as our Saviour. As it was by faith Noah went into the ark, so must we receive Christ. Our Lord explains that faith in Him is just what looking was with the dying Israelites, for whom Moses lifted up the serpent of brass in the wilderness. John iii: 14. To believe in Christ is to do just what the man-slayer did by flying to the city of refuge; and what Paul did by building on the sure foundation in Zion. Faith is the receiving and resting wholly on Christ for righteousness and salvation as He is offered in the Gospel. "Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities." There is forgiveness with Him that He may be feared. Psalm cxxx, 4, 7, 8.

AN OLD PATENTED ARGUMENT is to shout traitor, cry treason, lunatic, infidel, heretic, atheist, against an edversary whose arguments are not answered; and then, when you have the power, be so kind as to burn his body at the stake for the sake of saving his soul from hell. CAIN took out the first patent for this style, but it has been used in all ages and countries, and among all nations.

THE MISSION OF CHILDREN DYING IN INFANCY.

THAT scourge of infancy, the scarlet fever has spread great affliction through this State no less than through this city. Many families have been thrown into deep sorrow, and many hearts will carry the traces of this bereavement with them in silence and sorrow to the grave. For the departed the removal has been a happy one. For them no regrets need be felt. And why regret them? There seems no truth clearer than that those who die in infancy are gathered home to heaven. They have gone to be with Jesus, with Him who gathered little children in his arms; who carries the lambs of the flock in his bosom; who knowing the secrets of the world where he had been with the Father from eternity, has said, "That in heaven their angels do always behold the face of my Father which is in heaven:" Matt. 18: 10: that is, these little children are the objects of the guardian attention of angels who are beings of such high position as to stand in the immediate presence of God. These holy angels do for them what was done for Lazarus, carry them at death to the bosom of Jesus.

Under these circumstances, it is well for us to ask, why were they sent into this world on a mission so brief and yet so sorrowful. It might be enough to feel that the end of their short sojourn had been answered by their being raised from this state of sin to the glories of the redeemed, without having had to struggle with the sorrows and discipline of a life of preparation and toil; that they were translated from this house of bondage to the Canaan of the skies, without having to endure the forty years' sojourn in the wilderness.

There must however be other ends intended by Him who loved them and gave himself for them. To those lambs of the flock does the truth apply, "None of us liveth to himself, and none dieth to himself": Rom. 14: 7. For other ends than our own personal advantage or salvation, is each one, even the least of us continued in, or withdrawn from, the world of probation and sin. If flowers are alphabetical heiroglyphics wherewith the Creator has written on hills and dales mysterious truths; much more,

"Thou fairest flower, no sooner blown than blasted,
Soft silken primrose fading timelessly;"

much more must these beautiful buds of innocence and affection so soon blasted in so many households, have been—the exquisite and

touching emblems of deepest truth. In dropping them into the midst of happy homes, like stars falling from heaven, to linger there and shine for a little season with the beauty of the heavenly paradise and then shoot back again to their original sphere to shine as the stars for ever,—He who thus sent them and thus withdrew them, intended they should live for others during their brief stay. He had lessons they were sent to give, truths they were sent to illustrate and impress. The doings of providence are but the illustrations of the Scriptures. The principle of instruction by acts involving a parabolic meaning, so common under the Old Testament in the days of the prophets, is still common in our heavenly Father's dealings with men. I mean that many of God's acts are intended as lessons embodying important truth. Such is the mission of infants soon snatched away to heaven. Amid the shades of these dispensations, we may read, in lines deep and touching, wherein bright hues of heavenly coloring are blended with some of the deepest shadows of earthly sorrow, truths which we might have never learned in any other way, and which God saw necessary to impress with the indelible power of mingled grief and affection on the suffering heart.

They were sent to raise your hearts to heaven. What hour of the day is there in which they are absent from your thoughts? And during the hours of night, when the soul deepest in your confidence knows it not, your sleepless eyes water your pillow with tears, as your aching heart is far away from earth with them on those hills of light where in eternal day they are walking with Jesus. When now you think of them, you must think of heaven. No more effective means could be taken for keeping heaven in mind than taking thither a beloved child. And then with this will be blended an impression painfully deep and abiding of the emptiness and uncertainty of the most cherished objects of earth. Nothing can force this truth so ineffably on the heart. The tenderness of the soul under such a bereavement makes it susceptible of impression, the nature of the blow gives the deepest traces to the lines thereby impressed. The greatest wisdom set to devise the best means of sobering our thoughtlessness by making us think and feel constantly how uncertain and how undesirable is earth, how steadfast and attractive is heaven, would say,—give the person a lovely child and then remove that child to heaven. By this process alone, after others had been tried in vain, has many a fond mother been so chastened and won from earth, that those around her have felt,—

“ Her home is far, O far away,
The clear light in her eyes
Has nought to do with earthly day,
'Tis kindled from the skies.

“ Wrapped in a cloud of glorious dreams,
She lives and moves alone,
Pining for those bright bow'rs and streams,
Where her beloved's gone.”

Thus weaned from earth and longing for heaven, you think, — How do they thus enter there? Not because they were untouched with the taint of sin, — for death could not have passed on them, had they not sinned; — but by the merits of Him whose blood cleanses from all sin, and by the new-creating influences of the Holy Spirit who alone can quicken those dead in trespasses and sins. The blood of Jesus atoned for them; the Spirit of Jesus removed from their souls every sinful tendency that rendered them unfit for heaven. How powerfully then are these truths taught by the mission and removal of infants. You have trusted them to the merits of the Redeemer; to Him therefore are you drawn with confidence to trust your own interests and your own soul.

They were also sent to teach you the truth, “It is an evil and a bitter thing to sin against the Lord, your God.” A bereaved parent once remarked, Death never approaches us more painfully than through our children. Nothing can show more touchingly the deadly character of sin, than their sufferings and death. Any person with the common feelings of humanity realizes this in seeing the sufferings of infants in general. It comes home with the deepest possible power to the heart when the parent is standing over the grave of his own infant.

In trials such as this the heart is schooled into submission to the divine will. We feel while lingering amid the ruins of blighted hopes and broken hearts, that He who took, has but taken what He gave; that to Him more truly than to ourselves did they belong who have been gathered to his bosom; and that our highest wisdom is in feeling the infallibility of his wisdom, the certainty of his love, the steadfastness of his truth; and that in darkest hours He says to our hearts, “What I do, thou knowest not now, but thou shalt know hereafter.” There is an oriental apologue — A gardener had a very rare and beautiful flower which he valued highly and tended with great care. One morning he missed it from the stem; he inquired concerning it, and was told the owner had taken it. He paused and was silent.

Your great consolation was in their dying that they were in the

hands of Jesus. As when the mother of Moses laid the child by the river's bank,—you laid your child amid the shadows of that angry river over which is gathered the darkness of death; and as you withdrew weeping, a greater than the daughter of Pharaoh, the Son of God found the forsaken one, and adopted him into the family of the King of Kings, and bestowed on him that wondrous love which makes us called the sons of God. Like the martyr Stephen, they found their departing spirits received by Jesus. At the point in the valley of the shadow of death where father and mother forsook them, the Lord took them up. Nothing touches the heart of a parent more deeply than kindness shown to a child in distress. How strong then should be your love to Jesus when you think of such kindness to your child, of help rendered when none other could help, of life and immortality bestowed amid death, and of love conferred on them which gives them the highest privileges of heaven. Their removal was the effective means taken to lead you to love the Lord Jesus.

How much is there to soothe you in the assurance that those you love so well, are already awaiting you in heaven. “You have lost a child,” says good old Samuel Rutherford; “nay, she is not lost to you who is found to Christ; she is not sent away, but only sent before, like unto a star, which going out of our sight, doth not die and vanish, but shineth in another hemisphere: you see her not, yet she doth shine in another country. If her glass was but a short hour, what she wanteth of time, that she hath gotten of eternity; and you have to rejoice that you have now some treasure laid up in heaven. Do you think her lost, when she is but sleeping in the bosom of the Almighty? Think her not absent who is in such a friend's home. Is she lost to you who is found in Christ? Oh now, is she not with a dear friend, and gone higher, upon a certain hope that you shall in the resurrection see her again? Your child was a part of yourself; and therefore nature in you, being, as it were, cut and halved, will indeed be grieved; but you have to rejoice, that when a part of you is on earth, a great part of you is glorified in heaven.”

“Nearest to God in childhood! It is true;

For then the heart wears not the deepened stain
That after years bear to it; morn's sweet dew

Has not yet sought in the blue sky, again,
Its first fair home;—Hope's sunshine is unshaded,
Joy's opening blossoms have not drooped or faded;
Life's verdant paths have not been sadly trod
By weary feet! the heart is near to God.

“ Yes, ye are near to God, ye little ones !
Nearer than those whose bright eyes have grown dim
With bitter tears,— to whose sad heart there comes
No day unmarked by suffering and sin.
Ye have not found, amid earth's blooming bowers,
Shadows with sunbeams blended, thorns with flowers ;
Ye sport in sinless mirth on the green sod,
' Neath the blue sky ;— yes, ye are near to God.”

Your household have been going before you thither. When you come to die, you may have much anxiety concerning your children you are leaving behind ; you will have none concerning those who are already in heaven. When you arrive there you will not find yourself a stranger in a strange land. As you enter the haven where the weary are at rest, you will see on the strand eager to welcome you, those whom you loved so tenderly and mourned so deeply on earth. There the winter is past ; the rain is over and gone ; nor the clouds return after the rain. Then will you realize the fulness of instruction embodied in the lessons of sorrow. You will read them no longer through a glass darkly, but face to face in the light of heaven. As you rush to the arms of the long lost and loved, you will feel that like Joseph in Egypt, they were sent before you to preserve your eternal life, and their separation from you and removal to heaven at so early an age, are owing your first penitential look to Jesus and your safe arrival in heaven among the host of the redeemed and blest.

G. B.

PROSPERITY AND ADVERSITY.—The virtue of prosperity is temperance ; that of adversity fortitude. Prosperity is the blessing of the Old Testament ; adversity that of the New ; which carrieth the greater benediction and the clearer revelation of God's favor. Yet even in the Old Testament, if you listen to David's harp, you shall hear as many hearse like airs as carols ; and the pencil of the Holy Ghost hath labored more in describing the afflictions of Job than the felicities of Solomon. Prosperity is not without many fears and distastes ; and adversity is not without comfort and hopes. We see in needlework and embroideries it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground ; judge therefore of the pleasure of the heart by the pleasure of the eye. Certainly, virtue is like precious odors, more fragrant where they are incensed or crushed ; for prosperity doth best discover vice, but adversity doth best discover virtue.—*Bacon.*

SAN FRANCISCO BIBLE SOCIETY.

WE have received the Tenth Annual Report of this Society, from which we learn that it is in a prosperous condition. *Forty-three thousand, four hundred and ninety-one* copies of the Scriptures have been issued from the Society's Depository in this city during the past ten years. Of this number 5,558 were donated to our Shipping, Hospitals, Prisons and Mission Sabbath Schools. For the tenth year the Society's issues are: Bibles sold in the English language, 3,101; Testaments, 3,471; Bibles in Foreign languages, 119; Testaments, 170. The total amount of issues for the year, 8,281; total donations, 1,439. Value of donations, \$526.50. Total receipts for the year, \$11,173.08. Total expenditures for the year, \$11,173.08.

We rejoice in the labors of the Society's colporteurs, and hope they will be able still more and more fully to carry out the grand design of the parent Society, by furnishing every family in the State with a copy of the Holy Scriptures. This is the only way the Scriptures of God can be furnished to the people of our valleys and mountains. The State cannot do it. We do not wish the State treasury to be employed in supporting missionaries or colporteurs, or used for building churches; but we wish every human being to be acquainted with God's Word and to believe in His Son Jesus Christ. What the State cannot do, Christians can and should do by associated voluntary effort. And as the object of the Bible Society is simply to circulate the Word of God in our *Protestant* English translation, and such other versions as the Society may approve of, there should be no difficulty in all Protestants working together in behalf of this Society. We are happy to take from the Report of the Society's able, efficient and excellent Agent, (Rev. F. Buel) the following remarks on the formation of the Society, and to concur in his views as to our obligations to the Bible for our Institutions, and our dependence upon it for that morality which is essential to their vigor and preservation.

"Ten years ago," says the Agent, "a congregation of Christians and benevolent people were collected, at the Methodist Church on Powell street, for the purpose of forming the San Francisco Bible Society. It was on the evening of the first day of the week. The hum of business, as the buyer and seller had driven their bargains in trade, and the ringing of the ax and hammer as the mechanic was hurrying to completion

the half-finished buildings of the young city, had both ceased, not because it was holy time, but because the shades of night precluded the prosecution of toil and business, and still this silence was meet and timely, for at that hour an institution was to be organized, whose aims and interest, although they might effect beneficially the relations of mankind in the ordinary business of life, had respect also to his social and spiritual interests; not alone to his well being in this world, but to his happiness and glory, in the world to come.

“Thus for the State, it is claimed that the primal idea of civil liberty is found revealed in the Word of God; that the laws of civilized States for the protection of property and life, are derived from the principles developed in the commands of Moses; that the morality taught in the Bible is essential to the perpetuity of our free institutions, and that the sanction of divine authority is necessary to secure in our State the proper performance of the relative duties of rulers and citizens. So in our social relations, we hold that the domestic institution, that is *home*, with its blessings, is the gift of the Bible; that *woman* holds her present position in society by the light of Christianity, and that modern civilization is the product of the Christian religion. And yet it is in our religious institutions that the blessings which we derive from the Word of God culminate; hence is the Christian ministry wisely designed by God for the promotion of morality and religion on earth; hence is the Christian Sabbath, instituted by divine appointment for public and private worship and communion with our Maker, and for rest from secular employment and cessation from ordinary business. A divine appointment we repeat, for however competent the State may be, to take from the divine ordinance of the Sabbath, such portions as may be for physical and temporal benefit, and make them its own, and therefore obligatory on its citizens by legal enactment, the authority of the State is utterly incompetent to originate or effect the Sabbath in its spiritual nature, either to confirm, add to, or detract from the obligation resting upon us for its observance, growing out of the divine appointment. And we hold further, that in God’s Word, and in God’s Word alone, are found answers to those great questions which stir deep in the heart of humanity. What is the object of man’s being? Whence comfort in sorrow, distress and bereavement? Whence pardon of sin and reconciliation to God? And what the hope of immortality? Men have gone with these enquiries and knocked at the door of human reason, and no voice has answered their call. They have gone to the light of human learning, and found the light therein darkness. They have gone to the Word

of God, and God has answered them out of His holy place, with the light which lighteth every man that cometh into the world. Are these claims which we make for the book far reaching and comprehensive? God, its author, is perfect, and the Book is perfect also."

PRESBYTERIANISM IN NEW ENGLAND.

ONE of the most hopeful signs of the times in the Home of the Puritans, is the manifest tendency of many of the New England people to get back to their old landmarks. There always has been a precious, elect seed there, and now again the harvest is beginning to appear. Many churches remained sound in the faith, even when it was the fashion to swing away from the Saybrook platform, and the doctrines of Edwards and Dwight. Amherst, Williams and Dartmouth Colleges, and some others, of equal or less fame, have been mainly guided by orthodox, able and pious men, even after Harvard became Unitarian, and Yale was suspicious. Whatever revival of orthodox evangelical religion there may be in New England, we ascribe, of course, to the Word and Spirit of God, but the secondary agencies are no doubt to be found in the influence of the Colleges we have named, to the circulation of books and tracts, and to the preaching of godly men. It is greatly to be lamented that the public reading of the Scriptures and the expository mode of preaching have not been more common in the New England pulpits. We have read of one minister who succeeded in keeping his congregation fast anchored to the old faith, by persistently singing at the close of every service, the Trinitarian doxology. There is no doubt but more attention should have been given for the last half century to the public reading of God's Word in the pulpits of our country, especially in the Eastern States. And we regard it as a happy thing that Providence has introduced into New England in our day so much of the Presbyterian element. A New School Presbyterian Synod has been held in Connecticut, and a synod of our own church met a few months since in Boston, and we have now several congregations, and several able and excellent brethren laboring in Massachusetts. It is with great interest we learn also, that the books of our Board of Publication are gaining much favor in New England. Messrs. Tilton & Co., Boston, have made arrangements to keep a full assortment of them on hand. Every denomination owes it to itself as well as to the head of the Church, to support the periodicals and circulate the books that teach and uphold what it believes to be the truth which is unto salvation. The revival of Presbyterianism in New England is a hopeful sign.

EDUCATION IN CALIFORNIA.

As specimens of the way in which the proceedings of the Synod, at its late meetings in this city, in regard to education, are regarded, in the East, we copy the following from the *Home and Foreign Record of the Presbyterian Church in the United States of America*, for December last. It is from the pen of the able Corresponding Secretary of the Board of Education—Dr. Van Rensselaer.

DR. SCOTT, OF CALIFORNIA, ON CHRISTIAN EDUCATION.

“Dr. Scott, of California, has long been known as the friend of *Christian education*. It has been his desire, for some time past, to establish on the Pacific coast a College under the care of the church, and to take other measures to promote the religious training of the rising generation. He has always advocated the union of religion and learning as an element in the best form of education. In regard to the public schools, Dr. S. has taken the position that no definite form of religious instruction ought to be made obligatory by *the laws of the land*. We presume that he would rejoice as much as any, to see the people universally acquiesce in the reading, and study, of the Scriptures in all the public schools.

The Synod of the Pacific, with Dr. Scott's earnest advocacy, has resolved to establish an Academy at San Francisco.

SYNOD OF THE PACIFIC.

“For several years the attention of the Board of Education has been directed to California and the Pacific coast. The usual difficulties in establishing institutions of learning in new countries have been experienced. And very little has been accomplished by our church in behalf of Christian education in California although our brethren have shown much anxiety on the subject. The Synod of the Pacific resolved to establish an Academy in San Francisco, in the hope that it may be the nucleus of a College or University. The proposed plan is under the *right auspices*. The Synod itself is the proper body to undertake the educational enterprise. We understand that the brethren of the Synod were generally in favour of this mode of action; there being but three dissentients.

The Synod begins in the *right way*. An Academy is demanded immediately. A College must follow as soon as possible, although it might be desirable even now to have such an institution. But it is

well to begin with the practicable, and with that which is most wanted.

The Academy is in the *right place*. It is perfectly obvious that San Francisco must have educational institutions, worthy of its commanding position, its growing prosperity, and its general influence. Whether the College, or University, shall ultimately be located there, is a question which Providence will decide. But no one can doubt that a first-class Academy is immediately and permanently demanded in such a locality.

The work is undertaken by the *right men*. The Rev. Dr. BURROWES, formerly Professor in Lafayette College, has been appointed Principal of the institution—a ripe scholar, a good disciplinarian, a faithful minister, and a courteous gentleman. The Rev. ALBERT WILLIAMS is associated with Dr. BURROWES in forwarding the enterprise, and has given up his own private plans, with the view of throwing all his energies and practical skill into the Synodical institution.

The Academy is established at the *right time*. There is no time to be lost on such a coasr. Things move quickly in California. Therefore, it was wise to open the Academy *at once*; and it was to be open on the first Monday of November, in the fine, large basement room of Dr. Scott's church. May God bless the Synod of the Pacific in their undertaking, so auspiciously begun."

In the *Presbyterian*, of Philadelphia, we find the following :

EDUCATION IN CALIFORNIA.

"The recent removal of the Rev. George Burrowes, D.D., to California we regard as likely to have an important bearing on the educational interests of that new and important State, especially as to the responsibilities of the Old School Presbyterian Church, in as much as his well-known scholarship and experience in a Professional chair admirably qualify him for such service. By a coincidence which seems providential, the Rev. Albert Williams, one of the pioneers of the gospel in California, who had been residing for some years past in the Atlantic States, returned to San Francisco, and also thought of turning his attention to teaching. With two such men at hand, the Rev. Dr. Scott and other brethren there thought it a most favorable opportunity for laying the foundations of a College under Presbyterian auspices. As we understand their views, the design is to begin for the present with an Academy, in the hope that in time it may be expanded to collegiate dimensions. We regret to notice, however, from the report of the proceedings of the Synod of California, in the November number of the *Pacific Ex-*

positor, that several of the members of that body are strenuously opposing the enterprise. The report in favor of it was prepared by a committee of which Dr. Scott was chairman, and seems to us in every way a very proper and admirable paper. Why it should encounter the opposition of our own ministers and ruling elders does not very satisfactorily appear. At this distance their course seems injudicious and injurious to our Presbyterian interests, especially as they avow their intention to throw their influence in favor of an institution said to be under the control of Congregationalists and New-school Presbyterians. Even though there may not be sufficient strength among the Old-school Presbyterians for the endowment of a College at present, surely it would seem wise to improve their available facilities by uniting upon an enterprise which, with proper nurture, would probably grow into a College. Princeton, Hampden Sidney, and other of our oldest and best Colleges, sprang from small beginnings, and the venerable men who originated them, were of the impression that it was the duty of the Church, at the outset, to furnish proper means for the education of her sons. As Old-school Presbyterians, we have lost much by not more promptly occupying California with ministers, and it is to be hoped that we shall not add to our misfortunes there by neglecting to undertake, in proper form, the work of education. We trust the enterprise may go on, and that our brethren in that Synod will be able all of them to unite in its support cordially and efficiently."

COMPLIMENTARY.—The *Congregationalist* says: "We have always had great respect for the brain-power of the Presbyterian Body, until the late Home Missionary movements of the Alton Presbytery, and the General Assembly which endorsed its acts. It seems to us that, on Home Missionary matters, Presbytery is now gone mad, or rather—if such an expression may be coined—*gone foolish*; and that the events of the next year or two, will teach the most obdurate unbeliever that it is vain to put one's trust in princes."

The Presbyterians will find by degrees that a good "post and rail fence" is the best preservative of union between them and brethren who love and esteem them as the Congregationalist does. The extract we make above is a fair specimen of the sentiment entertained by others, but the most of Christians have a notion of good manners that prevents them from always saying all they think.—*Pres. Banner*.

A SUNDAY LAW.

WE have received several copies of the following petition :

“ *To the Honorable the Senate and Assembly of the State of California :—*

We, the undersigned, citizens of ———, do earnestly petition your honorable body to enact a law closing places of business and suspending mechanical labor on Sunday, the first day of the week. We thus petition, believing that our natures demand such a rest, and that the welfare of our State will be greatly promoted thereby ; as in duty bound, your petitioners will ever pray.”

This petition is, we understand, to be pressed for signatures throughout the State, and then brought before the Legislature. As it is thought desirable by a number of our fellow citizens to have our views on this subject, we have no hesitation in saying that we see no reasonable objection to this petition, provided a law can be framed that is equitable and just. There are certain points in regard to Sunday laws that seem to us perfectly plain and easily understood. *First*, we do not doubt the constitutional right of the legislature to make a law concerning a day of rest merely as a *civil regulation*. The legislature may certainly exercise the right of passing laws for the preservation of health and the promotion of good morals, and in so far as one day of rest out of seven may be deemed conducive to this, just so far the province of the legislature may extend. But it is so difficult to pass a law on this subject that is *just and equitable*, that the legislature may well hesitate as to the expediency and prudence of it, even where the constitutional right is clearly admitted. We have always maintained that it was proper for the legislature to make just and equitable laws about a day of rest, as a mere *municipal, police or civil regulation* for the government of man as a member of society. Though we have been most grossly and persistently misrepresented on this subject, our own language has never varied, nor admitted an honest difference of construction as it seemed to us. We have uniformly maintained that it was competent for the legislature to pass laws about a day of rest as a mere *civil regulation* ; and we have just as uniformly maintained that the legislature has no constitutional right to discriminate between days on *religious grounds*, or to legislate for a day of rest as a *religious day*, or for *religious purposes*, nor to pass any *religious laws*. As the province or jurisdiction of the Church is purely *spiritual*, so we think the province or jurisdiction of the State is purely *civil*. We think that our friends, the General Congregational Association of the State, and their “ Ajax Telamon,” who demand that the legislature shall pass a Sunday law because we are

“a Christain State,” “a Protestant Christian nation, and because our “constitution and laws recognize Christianity and the Sabbath as a holy day by divine appointment,” are altogether mistaken. It is against such assumptions and against such reasons for a Sunday law that we protest. If the legislature, in its wisdom, shall undertake to pass a Sunday law, as we hope they may, it is desirable that even the word religion should not be used in reference to it, and that it shall be short and simple in all its requirements, and that its provisions may be as just and equitable to all classes of citizens as possible. We object to the legislature assuming in any way to dictate about religious rites, or worship.

Now if our legislature must pass a law requiring the fourth commandment to be kept, *because we are a Christian State*, then and for the same reason, it must pass laws for the better observance of the first and third commandments; in fact, it must decide what constitutes Christianity, and then pass laws promoting and defending it. But it is said we have laws against murder, theft, perjury and the like, and these are Christian laws. Rather they are Judaic. The substance of them is in the Decalogue. But their origin is long before the Decalogue. They are not distinctive laws of Christianity. If the legislature then makes a law for securing a day of rest, let it be made without any reference to the fourth commandment, just as the law against perjury or murder was enacted without any reference to the Decalogue. Our laws concerning murder and marriage, and a day of rest, are older than Christianity. They go back beyond Moses. They come to us from the traditional precepts of the Patriarchs, which are as old as the creation. Our Lord tells us the law of marriage was ordained in the original creation. It belongs to the human family. Our legislature has no power to decide that there is a God, or that the Bible is his Word, nor to pass any law because Revelation or Christianity requires it; but they have the right to make laws according to our Constitution for the welfare of the people, and if those laws are in conformity with our religious sentiment, and promote our religiousness, so much the better. But the legislature, as such, cannot make any *religious laws*. We do not wish the doctrine ever to be established among us that the legislature may assume that we are “a Christian State,” “an evangelical Protestant Christian nation,” and pass laws accordingly, requiring Sunday to be kept holy, after the Puritan method, *because evangelical Protestant Christianity demands it*. We do earnestly protest against any Sunday law on *such grounds, or for such reasons*. It is plain, if the legislature this year has

such a right, then next year, or at any future time they may see fit, they may pass a law *forbidding* Christians to keep the Lord's day holy. It is true beyond all doubt, and most happily so, that Christianity is the prevailing faith of the American people and the basis of the civilization of our day. And it is an inevitable result from this, that its spirit should infuse itself into our literature and schools and laws—just as the atmosphere exerts an influence upon our health; for it is as natural that our religious sentiment should pervade our organic existence, as that the national sentiment of liberty should find its utterance in our legislation. But there is this difference, our religious sentiment pervades our organic forms of national existence as the Spirit of God does the human body—unseen, unexpressed by outward signs. We are a free and independent people. Our government is a Representative Republic. *So we have declared*—this is what we say in our Constitution and fundamental laws. We are therefore in fact and in form, as well as in the spirit and form of our government, *professedly and organically Republicans*. But we are not *organically* Christians. Neither indeed can we be made so. For our constitution and our laws do not avow or profess any such a thing, nor do they in any way require of us as citizens any thing distinctly Christian in order to our enjoyment of the highest privileges and honors. Our organic life and our ethnic unity give no *pro forma* evidences of our evangelical Protestant Christianity. Nor does our Common Law, for our Constitution and statute books have taken the whole subject of religion from the jurisdiction of Common Law by saying there shall be no laws, tests or statutes on the subject.

We have maintained elsewhere, and do still maintain that *organically* we are not a Christian people—that our Federal Government, as such, is not *per se* or *pro forma* a Christian Government, and that though our Government *per se* has no religion, yet it is not godless, nor are we an infidel nation. Our Government is not godless, nor infidel, because it has never made any such avowal, and the American people are preëminently a religious people, and are so from choice, and not by constraint of law. A bank corporation or a railroad company is not godless, nor atheistic, because they do not begin their meetings with prayer, nor avow the creed in their constitution. All its members may be devout, and yet the corporation as a machinery for business, know nothing of religion at all. We beg here to refer to our Tractate, quotations from which, covering all these points, are omitted for the want of room.

Again, whatever the legislature may or may not do, we wish that honorable body to be kept absolutely free from priestly interference or ecclesiastical dictation. The sovereign people of the State, through their General Assembly, are quite competent to make their own laws, without the supervision of religious bodies, or lectures from conventions and Synods. We are very sure the legislature can do better for us, if left wholly unembarrassed — wholly free from the resolutions of ghostly councils.

Secondly. So much for the State; now as to the duty of the Church of God touching this matter. We hold that the Church is purely and wholly a spiritual body, and that its discipline is never to extend to pains and penalties, and that its Synods are not to intermeddle in any way with civil affairs. This our standards teach from beginning to end. Then we hold also that the Church of God is a perfect organization, and needs no help, no decrees nor revenues from Cæsar. It is a perfect institution and competent to execute its great commission without compromising its freedom and independence by receiving patronage from the civil government. Our Scottish brethren have demonstrated that the true independence of Christ's holy church is inconsistent with any degree of patronage from the crown. We are not aware of any essential difference of opinion in the Presbyterian Church as to the meaning of its standards in relation to the Lord's Day, considered in itself and as a religious day. We think there is not a shadow of doubt as to what we regard as the meaning of our standards. We all recognize the Lord's Day as a day of rest and worship, and of perpetual moral obligation. Nor does it, in our judgment, require any argument to show that the Lord's Day is one of our greatest national blessings — that without it we should soon be without the knowledge of God — that a fixed day of rest is indeed the poor man's friend and the laborer's defence. The advantages of a fixed Sabbath for religious worship cannot be too highly estimated. It is clear we think, that a nation without a day of worship will be a godless nation, and soon become an ignorant and badly governed people. The Lord's Day and Constitutional liberty are coincident. It is a physical, moral and religious necessity for mankind — so palpable indeed is this necessity, that it is part of the constitutional law of our race. But we insist upon it, that Christianity does not allow us to make civil statutes to *compel* men to keep the Lord's Day holy. All that we have as Christians, any right to ask, either in the light of the Gospel or of our organic laws, from the legislature, is protection from unnecessary and unreasonable disturbance at our worship.

And this we are entitled to on week days as well as on Sunday. And we must think that our friends wander from the true issues of this question, when they say that the *not* passing laws to compel citizens to keep holy the Lord's Day is "to rob us of our Sabbaths." Now this is not true in fact. We have never yet seen or heard of any party that thought of *compelling* Christians, either for gain or pleasure, to violate their consciences by desecrating the Lord's Day. No body desires "to rob us of our Sabbaths." Not at all. It does seem to us that some of our friends, in their zeal for the Lord's Day and in the warmth of their prejudices against foreigners and continental usages, have allowed themselves to pursue a line of argument, and to use statements that do us harm rather than good, because they are unjust to our opponents.

Equal and just laws, that may secure a better observance of the Lord's Day, are desired by all good citizens, and so also we all desire to see all men protected from all pains and penalties on account of their opinions, and left to the perfect enjoyment of their religious rights. But we hold that the Church is fully competent to exact obedience to the laws of Christ from the faithful, without calling for help from the civil authority. And a law, let it be remembered, is no law without a penalty. Every appeal to the civil authorities, therefore, to pass laws compelling our fellow men to perform any religious act, whether to keep the Lord's Day, or to attend prayers, or to read or hear the Bible read, or to recite the creed, is an appeal to the sword. The law commands and punishes disobedience. It knows no persuasion. We expect all church members to attend upon public worship, from choice. We do not wish them to be brought to church by the police. We expect all Christians to keep holy the Lord's Day, not from the sanctions of civil law, but from the sanctions of religion. We read the Ten Commandments every Lord's Day, and we expect our people to keep them, not from the mere requirements of the civil statutes, but from conscientious or religious convictions of their obligation. The Lord's Day we regard as a necessary disciplinary rest demanded by the physical, moral and religious well being of our race; but we believe the Church is competent to enforce its observance upon her members without the help of any statute. Christians require no other authority than the Commandment of God. *As a Church*, and in our organic or ecclesiastical capacities, we shall do more good by staying away from Cæsar's court. If three thousand miners or stage drivers had knocked at the door of the Senate of the United States with a petition, we believe they would have had more respect shown to them than was manifested to the dictatorial deliverance

of three thousand clergymen. Not because there is any want of respect for clergymen on the part of the government. By no means. But it was regarded as intermeddling — as an officious proceeding on the part of clergymen and college professors. If, as a Church, we do not permit the legislature to tell us what to believe, nor what we are to do to be saved, then let us leave the legislature to its civil jurisdiction without thrusting our ecclesiastical resolutions unasked, or our petitions, upon them. When the fundamental laws of the land have secured perfect and equal religious rights to all citizens, surely it is enough that the Church busy herself in preaching the Gospel and in teaching mankind the way of salvation. We hold that the Church of Christ has no jurisdiction in civil matters, and that the State has none over our religion except to protect our rights as citizens. We beg, in conclusion, to say that we are afraid to ask or allow the legislature to do anything to promote our holy religion, both because we do not believe it needs such help, and because this is conceding the right to the State to use its power against it as well as for it. Our constitution and government we hold are neutral, and can do nothing for or against religion. And we are the more jealous of this point, because the history of Protestantism shows that the danger to our freedom lies in the tendency of the civil to overreach upon the spiritual, rather than of the spiritual upon the civil. It should teach us charity also, when we remember that all Christendom does not regard the Lord's Day as we do. The Scotch and American Sabbath is absolutely unknown on the continent of Europe. Nor is this true of Catholic countries only; it is true of all the Protestant countries also. Are there no pious, able and godly interpreters of God's Word on the continent?

Nor do we consider it an honor to Christianity to be told that we must have stringent laws compelling our neighbors to keep the Lord's Day as we do, for if we have not such laws, they will get the advantage of us *in trade*, and by holding stocks and the like. We blush to have to allude to such an argument, yet such is gravely put forth in some of our leading religious journals. Now it seems to us that Christians should be willing to make sacrifices as to gain and office-holding, if necessary, for conscience sake — that they should be ready to keep the Lord's Day holy whether their neighbors do or not — and that, too, without waiting for the legislature to compel them to do so. Surely their conscience and faith must be weak, if civil statutes are necessary to quicken them, and keep them from pursuing gain or holding office, by violating their religion.

It was our happiness to spend many years in the city of New Orleans, where there are no Sunday laws, and where in fact there is *no common law*, and yet I have no recollection of any members of any of the Protestant Churches there, who did not keep holy the Lord's Day. I do not believe that the Lord's Day is more faithfully kept any where in America by church members, than it is by the communicants of the churches of New Orleans. We know that many of the people of the Cresecent city shut up their stores and shops, and keep holy time and worship God in his solemn assemblies, without regard to the custom or money-making or office-holding of their neighbors. We know that some of the members of the church there will not travel on the Lord's Day, nor own stock in steamboats, or railroads, or daily papers, because they violate the Lord's Day. Without any compulsory law, the Christians of New Orleans are preëminently a Sabbath-keeping people. Nor have I ever heard them complain of sacrifices on this account, nor do I know of their ever having petitioned the legislature to pass a law compelling their neighbors to shut up their stores to keep them from making money on a day on which their religion did not allow them to do business. And it is our humble opinion, that if all those who have petitioned the legislature for a Sunday law, *had set an example of keeping Sunday holy*, it may well be doubted if there would be any need for any legislation on the subject. And we are very sure, that legislation without a public sentiment to sustain it, will be of little advantage. There is no man, however, who has truly at heart the fear of God, or the love of his fellow men, that does not deplore the desecration of God's Day, and desire it to be kept holy. And as for ourselves and our household, we are constrained of our own free will to serve the Lord in keeping His day holy, as well as in calling upon His name in prayer, whether there is any statute on the subject or not. But still, we say let us have a just and equitable law providing for a day of rest, if the people wish such a law.

THE PACIFIC EXPOSITOR, says one of our religious cotemporaries, "has become an institution of the country:" and the *Los Angeles Star* says, "it is a most ably conducted work, invaluable to both saint and sinner."

"Dr. Scott's *Pacific Expositor* improves as it advances. The November number contains a rich variety of excellent reading."—*Philadelphia Presbyterian* of the 10th December.

SOME SUGGESTIONS ABOUT RATIONALISM.

I.

MANY modern philosophers, while admitting or adapting partially the language of Scripture, so distort it and pervert it as to leave it with little meaning or importance. They arrive even at such an extreme as to ignore the personality of the Creator. They deal out mixtures of truth and error, over which are spread such thick spurns of mysticism that it is difficult to detect how much of the dish is nourishment and how much is poison. The descendants of Eve have a relish for such diet, and to make the most profit out of this taste, popular writers are prone to infuse their productions with more or less of this mixture. As antagonists they are posted behind a thorny chapparel, to remove which or to penetrate it would be a difficult task, dangerous to the eyes and destructive to ordinary apparel. Upon their own ground, however, they can be defeated with their own weapons. Take their premises and only insist that their logic shall be strictly carried to its results, and it will be found that they have given us no new light—they have found no substitute for the Scriptures that agrees so well with nature; and not only all the language of Scripture is best, but all the ideas ordinarily derived from that language are the truest, and in no sense is a denial of them or substitute for them, so consistent with sound philosophy as is the admission of all their doctrines and statements, in their plain and obvious sense.

L.

DEATH OF REV. J. W. GOODELL.—We learn that brother Goodell departed this life on 13th November last, at his residence in Washington Territory. He was struck with paralysis on Friday morning, and died the following Lord's Day. He was not able to converse much during his illness, but gave evidence of his resignation to the will of God, and of his firm and abiding trust in his Saviour Jesus Christ. The Rev. G. F. Whitworth, of Olympia, writes us on the subject in the following style: "For some months past he had been in full health, suffering mainly from attacks of sick headache, which were of frequent occurrence. Two weeks before his death I had assisted him in a communion meeting, and little did I think it was to be last he should be permitted to partake of here, and that so soon he should be called to partake in the kingdom above. On the Thursday preceding his attack, his health was better than usual, and more than once he spoke of his feelings in that respect, saying how well he felt—better than he had felt before for months. He was remarkably cheerful, so much so, that his family was lead to notice it and after all the rest had retired for the night, he walked the floor and sang a hymn expressive of his feelings. This was something peculiar for him, as he was no singer, and knew nothing about music. It thus seemed that God was granting him a sweet foretaste of the joys to which he was about to transfer him. He has gone, and I feel myself lonely indeed, for I may say truly, one is taken and the other is not, and I now stand pretty much as I did three years ago—as the representative of our branch of Zion, in this Territory alone—our Presbytery broken, and some four or five congregations are now as sheep without a shepherd. But the will of the Lord be done. Doubtless it is wise and just, merciful and gracious, and light may speedily arise from the darkness in which we are now enshrouded."

PRESBYTERIAN CHURCH, STOCKTON, CAL.—We rejoice to learn from the Stockton papers, that the new and elegant Presbyterian Church of that city has been completed, and was dedicated on the 25th December last. This is considered one of the best church buildings in our State. It has been erected at a cost of about \$16,000. The tax on the pews sold yields a rent of over two thousand dollars per annum for salary and current expenses. When the house was dedicated, a debt of \$5,000 was to be provided for, but we are happy to say that *Mr. Frank Henderson*, of Calvary Church, San Francisco, having offered to be one of fifty to pay this amount, that other gentlemen came forward and united with him until the amount of about three thousand five hundred dollars was raised, and the balance we have no doubt will be, if it has not already been made up, so that the finances of that congregation are in a healthful condition. The dedicatory services were of a highly interesting character. The pulpit was occupied by the Pastor, Rev. John A. Anderson, and his father, Rev. Dr. Anderson, and by Rev. Mr. Warren, of the Congregational Church, and the Rev. Mr. Hill, of the Methodist Church. The Presbyterian Church of Stockton was organized by Rev. James Woods. At the dedication of the new edifice, the pastor gave a historical sketch of the congregation, and congratulated them upon the success that had crowned their efforts. The sermon was preached by the Rev. Dr. Anderson. We tender our congratulations to the pastor and to the people of Stockton for their success.

PRESBYTERIAN CHURCH IN NAPA CITY.—We rejoice to learn that the excellent pastor of this growing city is encouraged, and that his prospects of usefulness are brightening continually. The congregation there possesses many elements of strength. They are about to build a study, and hope before many years to erect a new and larger church edifice. Their pastor, the Rev. Peter V. Veeder, is a man of talent and of learning, and is devoting himself more and more to his great work. May he always be a man of faith, full of the Holy Spirit, and mighty in the Scriptures.

REV. E. S. LACY.—We congratulate the pastor of the First Congregational Church of this city on his return, after an absence of more than nine months. Three things strike us as worthy of congratulation in this case: *first*, that the Rev. gentleman has had such relaxation from study and pastoral duties, and has returned in renewed health and vigor. In the older States it is a universally acknowledged custom, that every pastor must have six or eight weeks of vacation once every year. Why should California be an exception? *Secondly*, the noble office bearers of his congregation have so faithfully and so well plied the machinery during his absence, that we are told the congregation is in as good a condition as when he went away. And *thirdly*, the Lord gave him during his absence a wife, "the Creator's best gift to man," next to his Redeemer. May the God of Isaac and Rebekah bless the newly married pastor and his wife.

REV. MOSES A. WILLIAMS.—From the *Oregon Sentinel*, we learn that the Rev. Mr. Williams of the Presbyterian Church, preached "an apt and able discourse on Thanksgiving day to a large and attentive audience" in Jacksonville, Oregon. Mr. Williams is a most laborious servant of Christ, and we hope he will be eminently successful in his wide field.

THE WEEK OF PRAYER was well observed by the Churches of this city.

LITERARY RECORD.

MISS SLIMMEN'S WINDOW, illustrated. By MRS. MARK PEABODY. New York: Derby & Jackson, and for sale by Bancroft & Co., 151 Montgomery street, San Francisco.

AFTER reading a few pages of this volume, our first impulse was to break Miss Slimmen's window to atoms for several reasons, and *first*, because of the foul murdering that was done to the king's English, and done in so soft and clandestine a manner that none but old lawyers could tell when it was done, or whether it was murder or not. We are very sure that some of the young people who may read this volume from "Dan to Behemoth," will not know whether it should be "Behemoth" or "Beersheba," nor whether the phrases used are corrupt or according to good taste and English undefiled. A few sayings after the manner of Mrs. Partington may do well enough once in a generation, but a whole volume of attempts at such — who can bear? But *secondly*, we did not throw stones at Miss Slimmen's window, because she is a lone woman with a "a temper of lofty tumblings," and moreover it was not according to the code *chivalrous*. And besides, to tell the honest truth, we have a dread of offending a writer of the softer sex. When a lad, we were told by the old bard of Mantua, that

"Two gods a silly woman have undone."

No, no; it is a shame to have let this boyish idea arise. Even "the pious Æneas" was made to know something of "the stormy souls of womankind," which thought of Virgil is a slander, for which he should be sent to the penitentiary. And by the way, we recommend for insertion in the next edition, Queen Dido's amiable speech to Æneas, when she discovers he is preparing to desert her and flee from Carthage. It is in book iv. of the Æneid.

This volume contains several humorous illustrations, and may provoke a good laugh, which we consider a medicine. We always feel thankful for a hearty — an honest, free laugh from the centre to the circumference, and although it may not be so pleasant in the taking, yet an honest, hearty "cry" is a good thing. Still we cannot help saying that we do not admire Miss Slimmen's Window. It is an attempt to ridicule a lady of an undefined age, who is trying to make an honest living, and who is not fully content with single blessedness, and still has the natural weakness to wish for a husband — which wish, we insist upon it, she has an inalienable, constitutional, vested right to have, to hold and to indulge. We do not see the wit, nor the philosophy, nor the patriotism, nor the common sense, nor the religion in making fun of an old maid who is such by no fault of her own, but either by the visitation of some unseen judgment, or rather by the *non-visitation* of the partner assigned her when she was married in heaven, but who delays his coming, still wandering about, a homeless vagabond, or it may be, lodged somewhere in the wrong house. If the slang phrases and the insult to a respectable toiling woman were taken out of the book, we should have no objection to it, if there was anything of it left. Fortunately, or unfortunately, we have not the pleasure to know who the author is, and so profound is our ignorance, we do not know whether the name on the title page is real or fictitious. We have laughed over its pages, and yet we have been somewhat vexed. still we wish it to be understood that we are good friends.

LEAVES FROM AN ACTOR'S NOTE-BOOK. By GEORGE VANDENHOFF.—New York: D. Appleton & Co. For sale by H. H. Bancroft & Co., San Francisco. Pp. 347.

THIS is in some respects a remarkable book. The leaves from the "Actor's Note-Book," are interspersed with reminiscences, and chit-chat of the Green-room and the Stage, in England and America. It is, in fact, an actor's autobiography. Much information about theatrical managers and actors on the Stage may be gathered from the volume. It is readable throughout, but chiefly interesting in what seem to be honest narratives and personal experiences. From our ignorance of the literature and actors of the present day, we are not able to say whether or not all the names are true, or some of them fictitious. The author seems to us to be prejudiced against Macready. He pronounces Forest the great living tragedian. Mr. Vandenhoff also declares the state of the Stage to be hopelessly low. He says the peices that find most favor, are those of the lightest and flimsiest texture. "As an art, therefore, acting is fast dying out; for there remains no school for its cultivation." He says, "I have never claimed for the Stage the dignity of a moral teacher. * * So to claim is absurd; that is not its purpose or its province." And again he tells us that the public are to blame for the degradation of the Stage:

"The Drama's law's, the Drama's patrons give,
And they who live to please, must please to live."

The higher qualities of acting are not now appreciated. "Vulgar familiarity passes for easy elegance, strut and stagger for dignity and grace. Buffoonery is more welcome to the general audience than humor; practical jokes to the most sparkling wit; and every thing is sacrificed to the bringing down a round of applause, or the raising a boisterous laugh." And after such a confession as this, we are not surprised to hear him say, that the Stage is not even a teacher of pure English, nor to be regarded as a school of refined pronunciation, elegant carriage and distinguished manners. Even the graces and external polish of a gentleman, are not now always found on the Stage. In the *summing-up* as the lawyers would say, our author gives his advice to any ingenuous youth who may be thinking of plunging into this "sea of troubles, that shines and glitters in the seductive dazzle of the footlights:— "Go to sea in reality; go to law, go to church, go to physick, go to Italy and strike a blow for liberty, (if cause and opportunity again offer,) go to anything or anywhere, that will give you an honest and decent livelihood, rather than go upon the Stage." "To any young woman with a similar proclivity, I would say: buy a sewing machine, and take in plain work, first! So shall you save yourself much sorrow, bitter disappointment, secret tears."

Mr. Vandenhoff finally takes a wife, leaves the Stage, and becomes a lawyer. And whether in the flesh or out of it, we wish him well.

THE CALIFORNIA COMMISSIONAIRE AND INTELLIGENCER. By A. T. LANGTON. Office, Mercantile Library Building, cor. Bush and Montg'y sts., San Francisco.

THIS is a beautiful advertising sheet, whose object is well expressed by its name. It is chiefly printed in red ink, and each advertisement is distinctly set forth. Mr. Langton offers his services also as a General Agent for the purchase of all sorts of things, from "a bed cover to a steam engine—a penknife to a quartz mill," and will act also as a general collector. The object is a good one, and thoroughly and faithfully carried out, might prove of great convenience to the public.

HALLECK'S ELEMENTS OF MILITARY ART AND SCIENCE. New York: Appletons. For sale by Bancroft & Co., San Francisco.

THIS is a new edition of Capt. Halleck's work, greatly enriched by brief, but interesting notes on the Mexican and Crimean wars. The volume is designed to be a guide and compend of the "course of instruction in strategy, fortification, tactics of battles, &c., embracing the duties of staff, infantry, cavalry, artillery and engineers," and is "adapted to the use of volunteers and militia." The Introduction is a brief, well written and conclusive answer to Dr. Wayland's argument, in his work on Moral Science, against war. Though some of our *friends* presume to say that we belong to the warrior-class, still we do not ourselves acknowledge the feeling, or the consciousness of the fact, and do not, therefore, think it belongs exactly to the line of our profession to know much about the details of Military Art and Science, still we have been much interested in looking over this volume. And we have excused ourself several times, for the interest we have felt while studying its pages on strategy, tactics and logistics, by the recollection of the *on dit*, that the great Napoleon was taught his art of war—that which distinguished especially his mode of attack, by a Scottish minister of the Gospel, Rev. Mr. McLean. We should think Capt. Halleck's book a work of much value to the general scholar, and to the young officer, especially in the militia, and to all, on account of its richness in reference to the best works on military art and science, the names of which are given at length.

BANCROFT'S LAWYER AND FORM BOOK, we are happy to learn is meeting with an extensive sale. The Press, throughout the State, has generally spoken of it in terms of high commendation. From further examination, we repeat what we said in our last. It is an honor to our State in the publishing line, and contains a vast amount of valuable information. We are not in favor of making every man "a jack of all trades," nor of making every man and woman their own lawyer and physician; yet it were a great gain to have accurate information more generally diffused among the people on all subjects of common interest. Every one should try to be wise and prudent in preserving his health and in taking care of his physical constitution, and of his property; but whenever one is in trouble, then let his case be put into the hands of a medical man, or of a lawyer. After all that has been written and said, this is the safest and the cheapest way. If Mr. Belknap could only give us in the next edition, a picture of all the old trees, or at least of their stumps, from, and around which are *float*ed the claims or grants of lands that have been made since the foundation of the world, his volume would be greatly enhanced in value. Let us, at least, have a map for the benefit of San Francisco, that will show to whom we do belong, and to which king we must pay tribute.

CHAMBERS' ENCYCLOPÆDIA, Part 6, by the Appletons. is for sale by Bancroft in this city.

This work is destined to supersede all others of its kind. It is a Dictionary of universal knowledge for the people, on the basis of the latest edition of the German Conversations Lexicon, illustrated by wood engravings and maps. It is to be completed in about 80 parts, and a part is to be issued on the first of each month.

HEATHENISM AND CHRISTIANITY.—We have read with pleasure a neat pamphlet of twenty-four octavo pages, bearing the following title: "The Sacred Scriptures and Pagan Mythology, an inaugural address at Easton, Pennsylvania, by the Rev. George Burrowes, D. D., professor of languages in Lafayette College, published by the Board of Trustees. Philadelphia: W. S. Martien."

This address is in Dr. Burrowes' usual learned and classic style. The connection of ancient learning with mythology is clearly presented, and the necessity of studying the history of the Pagan religions in order to the full understanding of ancient literature, and the vast superiority of the Sacred Scriptures and their value as a classic, are also made to appear in a scholarly manner. If our pages were not already so pressed, we should be glad to publish numerous extracts from this discourse. We hope, however, the time is not distant when an opportunity will be afforded to Dr. Burrowes to deliver a similar address in this city on the claims of ancient literature. We are quite sure that with all our inventions and improvements we have no substitute for the patient and thorough study of the classics in our youth.

SONG OF SOLOMON.—A few copies of the excellent Commentary of Rev. Dr. Burrowes, now Principal of the Classical school in the lower story of Calvary Church, have been received from the East, and are for sale at Bancroft's

This work has received high praise from some of the ablest men, and best judges, in England and America. When a larger supply reaches our city, we shall notice it more at length. The only objection we see to the work, is that we fear it requires both scholarship and piety, in advance of ours, in order to a general appreciation of its merits. The literature of the day—even the religious literature that is most in vogue, if not *flashy*, is of a spasmodic, sensation style, that we do not admire.

THE PHYSIOLOGY OF COMMON LIFE. By GEO. HENRY LEWES. Appletons, and for sale by Bancroft & Co.

WE have only the first volume of this work. When we receive the second, we shall give it more attention. It appears to us a learned and able work. The author is already known for "Sea-side Studies," "Life of Goethe," and other works. This work on physiology is after the manner of French writers on such subjects, and they excel as naturalists.

THE BOY'S OWN TOY-MAKER. By LANDELLS. New York: D. Appleton & Co., and for sale by Bancroft & Co., San Francisco.

THIS is a gem of books for youth. It is what it professes to be, "a practical illustrated guide to the useful employment of leisure hours, with humorous engravings." A child confined to the house by illness or stormy weather, and having at his command a pair of scissors and some paper, could, by the aid of this book, find amusement for many days.

MARY LEE. By KATE LIVERMORE. New York: D. Appleton & Co., and for sale by H. H. Bancroft & Co., San Francisco.

THIS professes to be a true story of a girl four years of age, pleasantly told and illustrated with pictures.

GOLD-FOIL. Hammered from popular proverbs. By TIMOTHY TITCOMB, author of "Letters to the Young." New York: Charles Scribner; and for sale at the Union Book Store, Allen & Spier, 148 Clay street, San Francisco.

WE believe it is generally understood that Dr. Holland, of the *Springfield Republican*, (Mass.) is the author of this work. Dr. Holland is somewhat known to fame by former works, and as a public lecturer. In hammering out his lessons from proverbs, he follows in the track of the Rev. Wm. Arnot, of Scotland, in his "Laws from Heaven."

We are fond of proverbs, and are gratified that an author of so much wit and power has undertaken to illustrate some of those that have an immediate application to our home and social life. A great part of this volume is a successful attempt at *fine* writing. It is an exceedingly ambitious book, perhaps we should say its very title expresses some "considerable" presumption. We do not know where to find another volume of the same size that contains such inequalities. The chapters are very unequal. Some of them are pure gold, and others are in every way objectionable. We particularly recommend "The way to grow old"; "Home"; and above all, "Anvils and Hammers." We are pleased with the author's views generally, until he assumes to be particularly dictatorial on religious subjects. We cannot receive his views of the *church of the future*. His ideas of union among the different denominations of Christians are wholly impracticable and undesirable. With the present constitution of human nature, they are impossible. There always have been sects and parties in politics and religion, as well as in philosophy. We find them from the oldest times, and among Jews, Pagans, Christians, Mohammedans, Hindoo, Chinese, Catholics and Protestants. As long as human beings are intellectual free agents, and in any degree alienated from God, so long there will be differences of opinion. There may be a general unity of sentiment, but in its application there will be diversity. Our author deals too much in sweeping generalities. He fulfils *Voltaire's* canon for determining between civilization and savagism, which puts him in an awkward position. The French philosopher says of a certain people, they were savages and knew nothing of civilization, for they pulled down and destroyed all the towns and cities that fell in their way, and built none. And just so it is with Gold-Foil's theory about religious unity. The author objects to the existing state of Christianity, because of the numerous denominations, but he offers no remedy. He is mighty to pull down, and then leaves us in ruins. He builds up nothing. In the case of numerous sects all living in one small town, he shows the difficulty, but what then? How are the Baptists and Episcopalians to commune together? The one says the other is "not baptized," and the other replies, "and you have no regular ministry nor church." The Baptist does not admit that Episcopalians, Methodists, Congregationalists or Presbyterians are baptized at all, and the Episcopalian throws us all out of the pale of the regular Church, and does not acknowledge our ordinances or pulpits. Now what is to be done? It may be true that in such a case all the population, consisting of Baptists, Congregationalists, Methodists, Presbyterians, Episcopalians and some others, is not greater than one able pastor could serve, and it is quite possible the aggregate stipends are not more than a decent support for one pastor. Now it may be true that it would be a gain to the town, if five of its preachers were sent to heathendom, and one well paid zealous man performed all the work, and that the over-

plus of the salaries should be used as a fund for propagandising on the kingdom of darkness; but which pastor is to remain, and which five are to take up their legs and walk? In listening to the profound lectures of our times, so pretty and plausible, and *ad captandum vulgus*, we have been often reminded of our attempts to catch birds by throwing salt on their tails on a bright frosty morning in our earlier days. And no doubt we should have succeeded, if we could only have gotten the salt properly located. And so here, if our author could only get all denominations to agree as to which one of them should be the "Broad Church," or "the lean kine" even, that should swallow up all the rest, then his plan might succeed. But while he magnifies the difficulty, he suggests no remedy. Unity and conformity are no new things. Councils, Synods, Assemblies, Popes, Emperors and Czars, and quasi philosophers of all creeds and colors have desired unity and fraternity, but it has always been to their own side. They are desirous of unity and conformity, but it must be according to their standard. We shall have to wait till the human mind is cast in a new mould. In the meantime, our creed is a positive religion, consisting of three articles — firm, honest adherence to one's own faith; and full liberty to all men to think as they please, and perfect charity to every human being. This is our understanding of the two tables of the Law, the love of God with all the heart, soul, mind and strength, and of our neighbor as ourselves.

THE HOME, THE SCHOOL AND THE CHURCH, OR THE PRESBYTERIAN EDUCATION REPOSITORY, EDITED BY REV. DR. VAN RENSSELAER, CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION. Philadelphia. 1860.

WE have just received the tenth volume of this able and excellent annual. It contains twenty-two articles, making 196 octavo pages, and is sold at fifty cents. This Magazine is published and edited by the Rev. Dr. Van Rensselaer. It is intended "to discuss the duties and responsibilities of the Family Institution, Christian Education in Schools and Colleges, and the general subject of the religious training of Candidates for the ministry." It is sent to the ministers and candidates of our churches, to whom it is dedicated. So highly do we value this work, that if we were able, we would have it placed in the hands of every Presbyterian family on this coast. May God long preserve the health and usefulness of its able and laborious editor.

HALL'S JOURNAL OF HEALTH, in January, began its seventh volume. We have read this Journal from its first number, and recommend it to our friends. It is a monthly, at *one dollar a year*, and although the numbers are not all equal, and sometimes contain articles that we have not medical knowledge sufficient to decide upon, yet we have not seen any number, that in our judgment, was not worth the whole year's subscription. Without assuming to be a medical adviser, we say very confidently that this Journal is calculated to do great good in a family; if in no other, yet certainly in this way, that its uniform teaching is to exercise common sense in taking care of yourself, and when sick send for a regularly educated medical man rather than to make a quack of yourself.

STILL & Co., corner of Washington and Sansome streets, have laid on our table "Hall's Journal of Health" "Vanity Fair," and "Once a Week"; and other late Eastern publications.

SONOMA ACADEMY.—From the circular of this Institution, we are happy to learn that it is in prosperous condition. The spring session was opened in January. This Academy is established in the beautiful village of Sonoma, and is under the supervision of the California Presbytery of the Cumberland Presbyterian Church. The students are expected to attend on the Lord's Day which ever church in the village their friends or parents may prefer. From our knowledge of Cumberland Presbyterians, we have no doubt this Academy will be well managed, and it will always afford us sincere pleasure to hear of their prosperity. We bid them God-speed in promoting Christian education in our State.

“CHRISTIANITY AND THE CIVIL LAWS, A LECTURE BY THE REV. DR. LYON, OF COLUMBUS, MISSISSIPPI.”

THIS is a pamphlet of thirty-two octavo pages, very well printed. The occasion on which the lecture was delivered was the offering for sale, contrary to law, some “supposed pirated Africans,” that had been smuggled into the country by the *Wanderer*, and Dr. Lyon's object was to warn his congregation against offering any violence to the laws of the land. His arguments for the supremacy of the laws are able and well applied. Dr. Lyon is a learned, eloquent, laborious, successful preacher and pastor. We could wish, however, that there may not be any need for him to enter upon political themes again, but if there is, we should say, he ought to take a week day evening instead of the Lord's day, for such a lecture. The whole Sabbath is little enough time for the public reading and preaching of the Divine Word. The Lord's day is emphatically given for man's instruction in the way of salvation. Portions of this discourse are exceedingly well expressed and appropriate for our times. We have marked several for publication in our next number.

HUTCHINGS' MAGAZINE for January, 1860, was received in its season. This Magazine is truly a California production, and is always interesting. The illustrations alone are sufficient to make it valuable as a history of the California that *was* and still *is*, but will soon be no more, except in pictures and in the memory of human hearts. We advise our friends to take care of the back numbers. In the great future of this coast they will be valuable as the illustrated history of a great dynasty. The history of this State in the rapidly coming ages will be wonderful. We wish Mr. Hutchings success, both because of the merits of his Magazine and for the sake of “Auld Lang Syne.”

THE LITTLE PIONEER is a beautiful candidate for public favor, and in every way worthy. Instructive and interesting from beginning to end. But who is the *The Little Pioneer*? Why, it is a monthly illustrated magazine for Sabbath Schools and children, published in this city, by Hutchings & Rosenfield, at \$1.25 per annum, edited by “Uncle John.” We are much pleased with the work, and shall notice it again.

COLLEGIATE SCHOOL.—The papers inform us that the new Bishop of British Columbia has been well received by the people, and that he commences his labors with vigor and acceptableness. It is his purpose to establish, as soon as possible, a first class Collegiate School in Victoria.

THE
PACIFIC EXPOSITOR.

NO. IX.—MARCH, 1860.—VOL. I.

OURSELVES.—As the religious press is an indispensable agency in our day and country for diffusing knowledge, preventing error, and urging forward the cause of truth, we are happy to inform our readers and friends that we have been encouraged all the time from the commencement of the EXPOSITOR. But few works of the kind, if any, have obtained so wide a circulation in so short a time, and under such circumstances. *We consider it a necessity*, and though the toil on our part is great, yet we give it cheerfully and without charge. But the printing, the paper and the binding cost money. The work is cheap for a California publication of its size and style, at *three dollars per annum, in advance*. We have no agents traveling or canvassing in the country. We are not able to employ them. We expect the friends of Christ, and especially of the Presbyterian Church, and all who feel an interest in the moral and religious welfare of California, to act as agents for us. If two things were done speedily, we should have much comfort, and be inspired with greater courage for the future: namely, let all *who have not paid, hand in or remit their subscription*. Gold pieces, or drafts on our express companies may be sent by mail at our risk. And, if each of our subscribers would send us even *one more*, we should then have such a list as would guarantee the expenses beyond all contingencies. May we ask our friends in this city and throughout the State whether they feel that they have done all their duty in trying to establish the EXPOSITOR? Eight numbers of the twelve for the first year are now

before the public: have the friends of a conservative religious press in the State done their duty? As grains make the mountain, so the efforts of individuals concentrated become an overwhelming force. Individual hands built the pyramids. It is by every one doing something—doing his part that such enterprises are sustained. We wish to know by the end of the present volume what our friends through the State and in the city are willing to do for the permanent establishment of the EXPOSITOR. It has received the universal commendation of our brethren east of the mountains, as well as from our own Press, and is considered by them and by ourselves as a necessity for this coast. What response shall we have?

CHRIST'S DIVINE AND MEDIATORIAL CHARACTER.

DELIVERED WEDNESDAY EVENING, 28TH DECEMBER, 1859, IN CALVARY CHURCH.

Who is the image of the invisible God, the first-born of every creature; For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him, and for Him; And He is before all things, and by Him all things consist. *Col. i: 15-17.*

CONTENTS:

Importance of the subject — Christ is all in all, both for converting the impenitent and confirming believers — The apostle's line of argument stated — Christ the image of the "invisible God" — As to His eternity and the manifestation of His perfections — Wilson's paraphrase — Form of a servant explained — Christ is the image of the invisible God chiefly as to the manifestation of divinity made by Him in the flesh — Christ the first-born of every creature, but not a creature — The exegesis sustains this interpretation — The creation alluded to is the original one of which record is made in Genesis — Not a moral or spiritual renovation — Christ's rank is supreme — Reflections,—1. Have we this image? 2. How happy are believers in such a Redeemer? 3. How much are the heathen to be pitied. Our duty to them. 4. Words of warning and yet of invitation to the impenitent.

IN THESE verses as Calvin expresses it, the apostle mounts up still higher in discoursing on the glory of Christ. There is nothing Satan so much desires as to raise mists over our eyes about the character of Christ, for he knows that it is by this means the way is most easily opened for the introduction of error. The only way to retain, as well as to restore pure doctrine, is to place Christ in all his fulness before the mind, and when he is truly perceived and apprehended in his offices

as our prophet, priest and king, then there is light — then there is no room for error. To win men to glory, we must convince them of their need of a Saviour, and to persuade them to receive him we must present his fulness and fitness as a Saviour — present him in his offices and work. And to comfort and advance believers in holiness, and make them steadfast in the faith, we have nothing to preach but Christ, the wisdom and power of God unto salvation.

Following the apostle's order, we desire now to dwell somewhat upon his description of the glory of Christ in his divine and mediatorial character. Having shown that we have a complete, perfect, adequate, finished redemption through his blood, even the forgiveness of sins, the apostle would have us be satisfied with it. He would have us rest alone and only in the infinite merit of Christ's sacrifice without the addition of anything from "will-worship," or the mediation of saints or angels. Having told us of the Son of God's love, as the instrumental cause of our redemption, and that *that* redemption is the forgiveness of sins through his blood, he proceeds to describe his character and glory, and illustrates his power and majesty by referring to his works of creation and providence, and then applies all his argument to the great conclusion, pressing it home upon them and showing that Christ is all sufficient as the sole and Supreme Head of the Church and the only Mediator.

I. *Christ Jesus the image of the invisible God.*

1. Christ is the image of the invisible God, because he is eternal. A child, that is the express image of his father is of the same nature with his father, and yet he is a distinct person. Both are human. So Christ is of the same nature as the Father, possessing the same names and attributes, and doing the same works, and receiving the same homage.—John xiv: 1. "Ye believe in God, believe also in me." Believe in me *as* ye believe in the Father Almighty. And elsewhere, Jesus tells us that the honoring of the Son and the Father is an equal homage.

2. Christ is the image of the *invisible God*, in this, namely: As man is said to have been created in the image and after the likeness of God, that is, in knowledge, righteousness and holiness, so in Christ the glorious attributes of Divine Justice, holiness, wisdom, truth, goodness, mercy and power are all made manifest in a degree infinitely more than they are in creation or providence. It is supposed that the Lord God who walked in the garden, and who appeared to Abraham, was Jesus Christ, and that his appearance thus was a *preludium* or earnest and pledge of his actual Incarnation.

3. The use of the term "image" conveys the idea of resemblance, and of a fulness of the same qualities that the object possesses of which the image is a likeness. Adam was created in the image of God — not that he had a perfect resemblance, but a faint likeness to his Creator in knowledge and righteousness — and so man is said to be the image and glory of God, because woman is subject to him in the conjugal relation, in the same sense as creatures are to God, that is, as a head and protector. In the phrase, "Adam begat Seth in his own likeness, after his image," the meaning is, that Seth had precisely the same nature that Adam had. He was neither angel nor beast. He was such a man as Adam was, possessed of a body and a soul. He had the same nature, faculties and qualities. So when Christ is said to be the Son of God, and the express image of his Father, the meaning is, that he has his glory, attributes, perfections and powers. In another place, a similar illustration is used where speaking of Satan's blinding the minds of men, the apostle says, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them, "and give the light of the knowledge of the glory of God in the face," that is, the "person of Jesus Christ." The meaning here is clear — Christ is, in the highest sense and fullest comprehension of the term, THE IMAGE OF GOD. As in another Scripture it is said: "He is the brightness of his Father's glory, and the express image of his person."

We find the apostle declaring in another place, that Christ being "in the form of God," humbled himself and took upon himself "the form of a servant." Here there is, without doubt, a correspondence in the term form. The form of a servant means the nature of a man and of a man in bondage, and yet a true and human being in body, soul and spirit. Then "the form of God" must mean the entire image and nature of God. He thought it not robbery to declare himself equal with God, and yet took upon himself the form of a servant. It is in this sense and thus that we understand the Son of God to be his image, namely: He is the image of the invisible God, manifested to us in the flesh. By saying that Christ is the *image of the invisible God*, the apostle means that He is the representation to mankind of the perfections of the ineffable Jehovah, as an image, figure or drawing, is the representation of the object which it is made to resemble. He is God manifest to us. And then the apostle proceeds to point out some of the particulars in which God's dear Son is his image, namely, in his creative power, his eternal existence and absolute property in us and supremacy over the universe, and in the fulness that dwelt in him. In all

of which respects Christ is God manifest in the flesh. God is invisible. No one can see God with such eyes as we now have and live. But Christ has revealed the Father to us. In what He has done in the work of creation and providence, and redemption, we have a representation of what God is. We think with Calvin, that the term *image* here has reference chiefly to us — not used in reference to the essence of God, but to show that Christ is God made visible to us. There is indeed an identity of essence (*homoousia*), but the chief point here is that as an image of the invisible God, his Son reveals him to us.

II. *Christ is the first-born of every creature.*

The idea is not, as some suppose, that Christ is himself a creature. By no means. The meaning is, that He possesses all the privileges and prerogatives that men are accustomed to give to the first-born son. Thus, in the East in early times, the first-born son was the officiating priest in the absence or death of the father. The custom prevailed in oriental countries, as it does now in England, that the eldest son should succeed to the estate and titles of the father. Among the Jews, the eldest son had peculiar privileges. The apostle's meaning then, is, that Christ occupies among all the creatures of God, distinction and rank somewhat similar to that of a first-born son, that is, He is preëminent over all creatures. We are not to suppose that the figure of speech or illustration is to be pressed in every point. The apostle neither says that Christ is a creature, nor that his resemblance to a creature is perfect. The comparison then is not to be carried out in every particular. This would be absurd. The point of the comparison is the preëminent and peculiar privileges of the first-born son. The word *first-born*, properly means first-born child, but it also means one who is chief, preëminent, or highly distinguished. In this latter sense it is used in Romans viii: 29: "That he might be the *first-born* among many brethren" — not born a creature as they were, and born first in point of time, but be their chief. And so in the eighteenth verse it is said: He is "the first-born from the dead" — not that literally and in point of time, Christ was the first that rose from the dead, for this is not true. The meaning is, that he might be preëminent among, or Lord of all that are raised from the dead, being their great leader and example, and also intimating the fact that all that were raised from the dead even before the Incarnation, were raised by his power.

The main idea then is that Christ sustains the most exalted rank in

the universe. He is Head of all things. And as the Son of God, he is heir of all things. He that created all creatures that are in heaven and that are in earth, is God over all and blessed forever. Commentators tell us that this phrase was familiar to the Jews. They applied it to the supreme, self-existent Jehovah, and that by it they meant to express his pre-existence and point him out as the cause of all things. By the phrase "first-born of the world, or of all creatures," the Jews meant, born before the whole creation—having a previous and eternal existence, and being the cause of all things. It is doubtless in this sense the apostle uses the same phrase in reference to Christ. The phraseology is altogether Jewish, and was no doubt understood by the Colossians to mean, that Christ had an eternal pre-existence, and was the cause of all things. (See Wolfius at length, in loco.)

The first-born of every creature signifies, then, not that he was a creature, but that he was before all creatures. *And he is before all things, and by Him all things consist*; that is, in point of time, He is before all things—being the eternal Son of God—and in point of dignity, He is Lord of all. Thus, Christ is "the beginning of the creation of God." The meaning clearly is, that He is the principal and efficient cause of the creation, and consequently He is not himself a creature, and cannot be, for no creature can create itself. But in the text, all creation is ascribed to Jesus Christ.—*All things created in heaven or in earth, visible and invisible. All things were created by Him and for Him.*

The First-born of every creature signifies also that all creatures belong to him. As the first-born among the Jews were heirs to the father's estate, so Christ is Lord and heir of all things, (See Aets x: 36.) "Preaching peace by Jesus Christ, He is Lord of all." In him dwelleth all the fullness of the Godhead bodily. He that hath seen me, said our Lord, hath seen the Father—that is, some rays of true divinity bursting forth from under the veil of my humanity.

The little word *FOR* connects this verse with the preceding. Christ is the image of the invisible God, and the first-born of every creature, both as to the divine essence and the manifestation of divinity to us; *for* He is the creator, and the final end of all things; He existed before them, and He preserves them. There seems to be here a most ingenious gradation. *By Him*, He himself is emphatic and expresses the divine majesty, in such a sense as to exclude every creature. The particles *en*, *dia* and *eis* of this verse denote the beginning, the progress and the end. *Were created*, refers manifestly to the same act recorded in Genesis i. And the words, *those things which are in heaven*, are to be

recognized as distinct from the heavens, and as superior to the heavens. The inhabitants are more noble, as *Bengel* says, than their dwelling place. These inhabitants are *invisible*. But he immediately adds the *visible*, which are the sun, moon, stars and the like. They were all created by him. *Thrones* and *dominions*, the abstract for the concrete, seem to be used here as if they were God's chariots, or mere offices by which He displayed his glorious Majesty. (See Eph. i: 21)

The *sixteenth* and *seventeenth* verses give the reasons or proofs of what is asserted in the preceding verses as to the glory and divinity of God's dear Son, who is the one, only Mediator between God and man. Christ is "the beloved Son of God," "the image of the Invisible God," the Author of Redemption, and "the first-born of every creature," and is, therefore, a perfect and all-sufficient Mediator. And the better to satisfy them of all this, the apostle tells the Colossians that Christ is the Creator of all things—the Upholder and Governor of all things, and is the final end of all things that have been created. *For by Him all things were created.*

The tense used in the seventeenth verse is not to be overlooked. Est, *He is*—not *he was made*; nor *he was*, which might be said of any creature, however exalted, either by creative excellence or delegated power; but "*He is before all things.*" Now, does not this mean before time and all creatures, that is, from eternity? And hence the conclusion, *by Him all things consist*, that is, are maintained. He is the first and the last, that is, the *first* in regard to origin, and with the last, that is I AM THAT I AM. It cannot then be allowed here, as *Crellius* and *Socinians* have supposed, that the phrase *all things created*, means the arranging of the events of the Gospel dispensation. The phrase is universal, or unlimited in its application. The universe cannot be more fully comprehended. "All things that are in heaven and that are in earth, visible and invisible, thrones, dominions and principalities and powers." *All things*—namely, the things which are in heaven and are invisible, and the heavens themselves, and the earth and all things that are in it which are visible. It were certainly difficult to find a description of the universe more full and complete. The repetition, *all things*, in the last clause of the verse, seems to be an emphatic summary intended to prevent the very error that we are trying to correct. It cannot therefore be admitted, as *Grotius* and *Unitarians* generally say, that the creation here ascribed to Christ, means the fitting up of things for his Incarnation, or the *moral* work done by his Spirit and Church. Such an interpretation of the passage we regard as wholly inadmissible,

on the ground of a critical exegesis, as well as because it is contrary to the general tenor of all the Holy Scriptures. 1. The plain meaning of our translation as well as of the original passage, is a manifest allusion to the original creation, as recorded in Genesis. 2. There is no proof that a spiritual or moral renovation is anywhere else in the Scriptures described by the term here used. 3. *All things* in heaven and in earth, and the heavens and the earth are included in this passage. How then can a moral or spiritual renovation be ascribed to all things? — things material and incapable of such a renovation, or to beings that have never participated in such a renovation? Good angels do not need it — cannot experience conversion to God; and wicked angels are not the subjects of such a conversion. As, therefore, the creative power of Christ, according to the apostle is exerted on *all things* visible and invisible, in heaven and earth, and on the heavens and the earth themselves, we must refer his description not to the conversion of men, but comprehensively to the original creation. And we find no proof that the term *created* is ever used in the Scriptures for the reconciling or bringing of men into harmony with God, except with such adjuncts as prove most conclusively, that an allusion is had to the original creation for an explanation of the change described in the heart. More on this point and in support of our views may be found in Pool, *in loco*.

Christ is the Supreme Creator of *all things created in heaven and in earth, visible and invisible*. The apostle refers to the same creation spoken of by Moses in Genesis, and is more explicit and full. He says Christ not only created material bodies, but immaterial things also. As the Colossians were tempted to worship angels, he tells them that *all things visible and invisible in heaven and earth*, were subjected to Christ as Creator and Preserver. Nor is there anything in hierarchies and governments exempt from his absolute dominion. He is the Creator, Controller, and final end of all *thrones, dominions, principalities and powers*. *For all things were created by Him and for Him. And He is before all things, and by Him all things consist*.

It has been beautifully suggested, that if these verses stood by themselves, and without any connection with Christ as the Redeemer, that they would be received by all the world, as a most complete and comprehensive description of the Creator of the world. No where in the Bible is God the Father more plainly set forth to us as the Maker of the world, than Christ is in these verses. Compared with Hebrews, first chapter and the second chapter of Philippians, the glory and divine character of Christ are seen most manifestly in the text. The apostle

certainly means to show that Christ was indeed God's dear Son, the image of the invisible God, and therefore an all-sufficient Redeemer, because He possessed divine, creative attributes and powers, and being also the final end of all things and the Supreme Conservator of all things, He was worthy to be "the Head of the Church," and in "all things" have the pre-eminence. With a few remarks, I close the lecture.

1. Have we God's image within us? Christ the image of the invisible God—Is He formed within us the hope of glory? There are three ways in which God's image may be within us—by creation, by moral renovation, and by similitude in glory. All men are in the image and after the likeness of God as to their creation. We are all his offspring and heirs of immortality. And we all have a capacity to know, love and serve God, in which we are altogether superior to the animals. But believers only have that moral renovation which restores us to the image in which we were created; and believers only attain to the similitude of God in glory. As Christ crucified—Christ set forth in the Gospel is the image of the invisible God, and the only image we have of Him, or are allowed to have, so we must be careful not to make any idol or ceremony, or any other thing a substitute of Christ. May this not be the great reason why idols and images are so strictly forbidden in the Scriptures? Namely, that as there is but one, only, living God, so there should be but one image of Him—His own dear Son, and the one, only Mediator between God and man? And as it is in Christ and in Him only that the wisdom and righteousness of God are revealed to us, so we should value the Scriptures as the Record of the life and mission of His everlasting love for our salvation.

2. Such being the character and glory of Christ, how happy are they that believe in Him? The gates of hell cannot prevail against His holy church. Our salvation through Him is complete. He is heir of all things, and we are joint heirs with Him. Of God, he is made unto us wisdom, righteousness, sanctification and redemption. 1 Cor. i: 30. There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the spirit. He that spared not his own Son, but delivered him up for us all, how shall he not with Him, also freely give us all things? Romans viii: 1-32.

3. How much are the poor heathen to be pitied! They know nothing of the Redeemer-God that has been revealed to us. They dwell in darkness. Even if the invisible things of God the Father—from the creation of the world are clearly seen, even his eternal power and God-

head, yet they know him not as God, but are vain in their imaginations, and their foolish heart is darkened. They have changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed forever. (Romans i: 20-25.) But whatever the light of nature and tradition may teach them of the creation, they know nothing of God's dear Son. They have not the Holy Scriptures to teach them what to do to be saved. It is the great commandment of God, our Saviour to preach his Gospel to every creature — to teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. I am aware, that it is sometimes said our domestic field is so great, we cannot do anything for the heathen; and besides, they are among us and coming to us, so that we can do the work of foreign missions best by supporting our domestic operations. But my brethren, is not this a narrow view of Christ's commission? It is not thus that our merchants act. They *seek* markets for their merchandize. They force their way into seas and rivers, and over continents, and strive to create a demand for their goods. Propagandism is the spirit of our times. Nay, it was essentially the spirit of the apostles! How think you, would they have received the proposition to establish their head-quarters at Jerusalem or Rome, and send word to the heathen nations throughout the world, to come to them to receive the Word of Eternal Life? Very different was their commission. It reads in this way: **GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE.** And although representatives from every nation under heaven heard them preach, each in their own tongue, on the Day of Pentecost the glorious Gospel of the Son of God, still they went forth, beginning at Jerusalem, and preached everywhere the Lord Jesus. We never hear them talking about having so much to do at home, that they could not go to Arabia, Macedonia, Spain and the regions beyond. And brethren, we have the very same commission they had, and though in our day, there is almost a Pentecostal gathering of nations to our own shores, and in our own streets, still we must **GO FORTH** and preach the Gospel in all the world for a witness unto **ALL NATIONS.**

4. If any of my dear hearers are impenitent and unbelieving, let them both be warned and encouraged by the subject now presented. As Christ is now preached to them, let them believe in Him. Him hath God exalted at his right hand to be a Prince and a Saviour. (Acts v: 31.) Mercy is now offered. Pardon is proclaimed, if you only accept Christ as set forth in the Gospel. But as He is an all-sufficient, willing, pleading Saviour — able to save to the uttermost all that will come to God

through Him, so is He almighty to punish those that will not have Him to reign over them. How then can any one escape, who neglects so great a salvation?

PRAYER.

ALMIGHTY and most merciful God, the fountain of all light and knowledge, and the God of all grace and consolation, we bless thee that thou hearest prayer and givest liberally to those that call upon thee. We desire to thank thee with unfeigned gratitude for thy Holy Word that we have now read and heard. Cause us to understand and remember it. O, purify our sinful hearts, that we may love thee more perfectly. O create within us a right spirit. We are weak and ignorant, and prone to go astray. O keep us in the way of duty. Teach us how to enter upon our duties, and how to meet the difficulties of the way to thy kingdom above. O Lord, have mercy upon us. Impart unto us the stores of heavenly wisdom that we need. Let a sacred and divine influence ever attend us. O may our hearts be filled with love to thee and to our fellow men. And do thou hasten the day when all nations shall be happy under the reign of thy Son Jesus Christ, our Lord, to whom be glory forever and ever. Amen.

NOT ENOUGH. — The veteran temperance lecturer, Rev. T. P. Hunt, in the *New York Observer*, says: —

“Out of the many thousands of intemperate men who signed the pledge under me, very few kept it to the end, unless they became new creatures in Christ Jesus. More recently, those who became drunkards, cannot at all be depended upon, unless they also become Christians. Of those who have signed the pledge within a few years, not *one* has remained firm, unless they took Jesus as their prophet, priest and king.”

We rejoice to have the testimony of so pious a man as Mr. Hunt to the excellence of Temperance Pledges as far as they go, and we are glad also to have the testimony of so enthusiastic a Temperance lecturer as he was, and we believe is still, to the necessity of adding FAITH to Temperance. This illustrates how the greater includes the less. A good Christian must be a truly temperate man whether he has taken a temperance pledge or not, but the temperance pledge is not enough without love to God and faith in Christ Jesus.

ABIDE WITH ME.

Abide with us; for it is towards evening, and the day is far spent. *Luke xxiv: 29.*

ABIDE with me: fast falls the eventide,
The darkness deepens, Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, Oh! abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see:
Oh! Thou who changest not, abide with me.

Not a brief glance I beg, a passing word,
But as thou dwell'st with thy disciples, Lord,
Familiar, condescending, patient, free:
Come, not to sojourn, but to bide with me.

Come, not in terrors as the King of kings,
But kind and good, with healing in thy wings;
Tears for all woes, a heart for every plea:
Come, friend of sinners, thus abide with me.

Thou on my head in early youth didst smile,
And though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left thee:
On to the close, Oh! Lord, abide with me.

I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who like thyself my guide and stay can be?
Through cloud and sunshine, Oh! abide with me.

I fear no foe, with thee at hand to bless;
Ills have no weight, and tears no bitterness:
Where is death's sting? where, grave, thy victory?
I triumph still, if thou abide with me.

Hold up thy cross before my closing eyes,
Shine through the gloom and point me to the skies;
Heaven's morning breaks and earth's vain shadows flee:
In life, in death, Oh! Lord abide with me.

Selected.

THERE is no object more worthy than to endow the world with sound and fruitful knowledge.—*Lord Bacon.*

THE RESURRECTION.

A funeral sermon preached by Rev. JAMES WOODS, at Healdsburg, California, June 19th, 1859, on the death of Mr. Harmon Heald, his mother, who died several months previous, and his little son, three years old, who died a few days previous to his own death. Mr. Heald was the founder of Healdsburg.

And have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. *Acts xxiv: 25.*

COULD we interest ourselves in subjects in proportion to their importance, nothing would so quickly arrest the attention as the subject of eternity. The very mention of the word *eternity*—a vast, boundless, illimitable, incomprehensible *eternity*—the very mention of it should awaken the profoundest thought and most intense emotion. Time is but a little bay, and death a narrow strait through which we pass out upon the immeasurable ocean of eternity. Hence, to allow our minds to be totally absorbed in the affairs of life, without bestowing scarce a passing thought upon the future, exhibits the same folly on our part as would be exhibited by a man on board a wrecked ship in mid ocean, who should give his entire attention to his present comfort and amusements, his dice and his cards, while his ship was fast filling and ready to sink. Such a man, were he wise, would address himself to the work of repairing his ship, stopping its leaks, mending its spars, setting its sails and adjusting the rudder for some haven of safety. Now this earth is the wrecked ship in the mid ocean of Time. It has struck upon the breakers of sin. The storm of divine wrath is beating upon it, and eventually it will go to pieces, and all its inhabitants will sink in the cold waters of death. But the power of Omnipotence will raise them up to life again, and all will then embark upon the endless voyage of eternity. And that voyage will be happy or miserable, just as preparation has been made for it. If, by repentance and faith in Christ, and a change of heart by the Holy Spirit, there has been a preparation to meet God in peace, then happy beyond all the powers of human language to describe, or imagination to conceive of, will be the happiness of that voyage. But if no preparation has been made and the soul goes on in sin and impenitence down to the grave, then indescribably horrible will be its doom as it moves on in gloom and despair forever upon the shoreless ocean of a lost eternity. Hence the main interest of life should be to prepare for eternity, and not like the man in the wrecked ship, give the entire attention to matters of comparatively the slightest importance.

“For the hour is coming,” said the Saviour, “in which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

The subject to which your attention is invited, is **THAT OF THE RESURRECTION**. The doctrine of the resurrection of the body from the grave is purely of revelation. It could never have been discovered by reason. It is not contrary to reason, but above it. Nor is it yet so much above the grasp of reason to understand as it is above the power of reason to discover. Nor is it any more above the power of reason to discover it, than to discover many things in the works of nature. There are many things in nature which we know from observation; but had they not come under our observation, we could never have known them, for reason could never have discovered them. Thus reason could never have discovered that the apple seed originated from another seed. Nor could reason ever have discovered the manner of its origin:—that first the seed is dropped in the soil of the earth and decays; then a green germ springs from the soil; then this germ grew to a tree; on this tree blossoms appeared; these blossoms dropped off, and in their place came the fruit, and in this fruit was the seed. Now this seed in the fruit was originated by the seed dropped into the soil. All this we learn from observation, but it could never have been discovered by reason. So the resurrection of the body could not have been discovered by reason. It is known to us only from revelation. But it is no more contrary to reason, or above the reach of reason than the apple seed originating its like in the manner it does. To disbelieve revelation because we cannot understand it, is just as unreasonable, and shows precisely the same folly as it would be to disbelieve in the works of nature because we cannot comprehend nature. What would be thought of the man who, while the most enrapturing strains of music were pouring their melting melodies upon the soul, and filling the heart with the sublimest emotions, should deny that he heard any music, because he could not comprehend *how* he heard it? The music is in the distance, and comes floating to him upon the waves of the atmosphere, and these atmospheric waves strike upon the ear. But it is not the ear that hears. The ear is but clay. It is the mind that hears; and in some incomprehensible manner the sound is conveyed through the medium of the mind; but *how* we cannot comprehend. Philosophy has never yet thrown a ray of light upon the subject. And shall he disbelieve he hears the music because he cannot comprehend *how* it is done?

“Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.” “That which thou sowest, it is not quickened except it die.” Here we are referred to some of the mysteries of nature, as an illustration of the mysteries of the resurrection. The grain of corn falls into the ground and dies; and from the putrefaction a germ springs up and appears a small green blade above the soil; it then grows into a tall stalk, and on this stalk appears the full grown corn in the ear. Now this corn on the ear was originated by that grain of corn which fell in the ground; and that grain of corn died before it sent forth the green germ from the soil. Now I ask, is there not as much of mystery in all this, as in the resurrection of the dead from the grave? And is it not as much above the power of reason to discover this, as to discover the doctrine of the resurrection? If we could suppose an inhabitant of another planet to come to our earth, and that in the planet from which he came, everything was created full-orbed, without the intervention of secondary causes, this being, though he had the intellect of an archangel, could not, by his own unaided reason, discover that the corn or the apple seed was originated in the way it is. And shall a man disbelieve that the dead are raised up, because reason could not discover it? Cannot that same Omnipotent Power that carries the grain of corn through all its mysterious processes from its decay in the soil to the full grown ear on the stalk, reawaken the sleeping body of the dead? Cannot He who spake, and this mighty world, clothed in all its magnificence and grandeur, stood forth in its full-orbed glories from the abyss of nothingness — can not He collect together the scattered dust of the dead? It is sometimes saddening to hear people talk about God. There are some people who talk of God as though He were altogether such an one as themselves. They tell what he *can* do and what he *cannot* do; what would be *right* for him to do and what it would *not* be right for him to do. Let us for a moment reflect upon what God actually does. The achievements of science reveal to us the existence of animalculæ, so minute that seven millions are only equal to the size of a single mustard seed. These little insects have skeletons composed of lime, iron and silice, and their fossil remains are found embedded in rocks, sometimes forming a vast bed of rock two or three feet in thickness, and covering a surface of twenty miles. These multiplied millions upon millions of living and moving beings, the Almighty creates and endows with instinct and governs by law as unvarying as that which governs the loftiest angel that bows in reverence before the throne on high. Then, when we look

through the most powerful telescope, we may discover a star — a mighty world — in the distant depths of space so immensely far, that light, which would travel around the earth four hundred and eighty times in a single minute, would yet require thirty-five hundred thousand years to travel to that immensely distant star — and all the immediate space thickly planted with millions of worlds, all created and upheld by that same Omnipotent Power which gives life and motion, and instinct to the multiplied millions upon millions of animalculæ which may be found in the space of a single square inch. And have you the daring to say, that this Omnipotent Power cannot collect together the scattered dust of the dead, even though this dust were mingled with all the dust of the earth? As easily as you may scatter gold dust in a measure of wheat, and then separate it from the wheat, so with infinitely more ease may the Almighty separate the scattered dust of the departed dead, though mingled with all the dust of the earth.

There is more of mystery and incomprehensibility in the works of nature than in revelation. And he who rejects revelation because he cannot comprehend it, to be consistent, must, like Hume, deny the existence of matter altogether.

But though reason cannot discover the doctrine of the Resurrection, yet after it is once revealed, reason may discover many analogies between the resurrection of the body and many of the works of nature. Thus the decay of vegetation in autumn, and its reviving in spring, is strikingly analagous to the death of the body and its resurrection from the grave. The decay of the corn in the soil before it produces its like again, is strikingly illustrative of the decay of the body in death and its re-awakening on the resurrection morn. There are some animals which, in the cold, become entirely torpid; as destitute of sensation as the ice in which they are embedded. And were you to dissect them while in this state, they would show no more symptoms of life than if actually dead. But the warm breath of spring which melts away the ice, revives them into activity. So the breath of the Almighty revives into life the body of man after it has long lain beneath the icy grasp of death. A few months since a loathsome worm crawled upon my path; that worm, this morning, is a gay and beautiful butterfly, floating on the morning breeze, its burnished wings flashing in the sunbeams, a thing of beauty. When that worm was about to die the instinct of its nature taught it to build itself a tomb, and in that tomb it tended to putrefaction, but at length came forth from its tomb in joyous life, all gay and beautiful. Behold man, but a worm of the dust, crawling in sin and sorrow through life,

pinning in sickness and distress, and at last overtaken by death, and rots in the grave. But at length he comes forth from the tomb, clothed with a body bright and beautiful as the sons of the morning — not now crawling upon the earth, but soaring as a lofty seraphim in the light and glory of eternal day. Is there not a striking analogy between the resurrection of the worm and the resurrection of man? And is not one as much above our comprehension as the other? We know one by observation, the other by revelation. Will it be said that one is the result of the laws of nature and the other not? How do we know that the resurrection of the dead may not be brought about by some law of nature with which we as yet are unacquainted? Are we quite certain that we have already penetrated the depths of the infinitude of Jehovah, and discovered all the hidden springs by which he moves on mighty works of creation? Have the laws of nature all been discovered? You may place a metallic plate in a box with the accompanying apparatus, and take your position so that the chemical rays of the sun shall reflect from your face upon that plate, and your exact likeness is taken. But how long since is it the law was discovered by which you could make the sun paint your miniature? You may now stand upon the mountain top, and your friend may stand upon another mountain top ten thousand miles distant, and you may send him a message along the telegraphic wire that shall be carried to him in the twinkling of an eye. But how long is it since the law was discovered by which you could send messages on the lightning's wing? And are you quite certain that there are not, somewhere in the unfathomable depths of Jehovah's being, causes, the operations and results of which, we as yet, are ignorant? And what indeed are the laws of nature but the movements of Jehovah's Omnipotent power? And hence it is immaterial whether the dead are raised up by an immediate exertion of Omnipotence, or by laws which that power shall put in motion.

Mr. Harmon Heald, whose death, together with that of his mother, who died several months since, and his little son three years old, who died a few days previous to himself, is the occasion of the present discourse, and occupied a distinguished position in the regards of this community. This flourishing town speaks emphatically of his energy and enterprise, for he was its founder, and the inhabitants have given it his name. Mild, quiet, unassuming, dignified and manly, he was the model of a true gentleman — and it is saying a great deal of any one to say that he is a gentleman — not a gentleman simply in grace and polish, but in that kindness of heart that seeks the ease and happiness

of all persons present. He was a man of irreproachable moral deportment and of the strictest integrity. But it was upon none of these things that he built the hopes of his salvation. His only hope was in a change of heart by the Holy Spirit. He rested by faith on the merits of Christ instead of his own merit. And he died calmly reposing upon the arm of the Redeemer.

The mother was worthy the son — amiable, mild, quiet, retiring, she exhibited in a lovely manner the true Christian graces — exhibited the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These were the adornments of her Christian character. Lovely was her Christian example; sweetly did she fall asleep in the arms of her Redeemer. May she be a guiding star to the rest of her children. The little boy, but three years old, now shines as a twinkling star by the side of the father in glory. All children dying in infancy we have no doubt, go immediately into the bosom of God. When this little one was about to die, God doubtless sent bright angels to bear his soul to heaven.

It was a singular coincidence that death broke so suddenly into Mr. Heald's family circle. First his wife, about two years since, took her departure, and winged her happy flight in joy to heaven. Then the summons came for his mother, and that summons found her arrayed in the beauty of holiness, waiting to be ushered into the immediate presence of the Lamb. His little son was next called, and only a few days before his own death, rose as a beauteous star, to shine in the Saviour's crown forever and ever. And these three — his wife, mother and child — doubtless welcomed him to the skies. And now all four are where sickness and sorrow, and sighing and death can never come. May we all rest and obtain that abode of everlasting glory through our Lord Jesus Christ. Amen.

TO BE HAPPY.—Rest your head, child-like, on the one visible arm of your Heavenly Father that is made bear and revealed to you in His Word and by His promises, and then you will be able to trust Him while He is leading you with the other arm that is veiled in the deep mystery of His Providence. Only believe, and you shall see the salvation of the Lord. Trust in Him and you shall be saved.

TRUTH is a spark to which objections are like bellows to make it shine out.—*Harrington's Oceana.*

Written for the Expositor.

SUBMISSION.

IF THE disobedience of my child is not followed by the penalty which I have taught him to expect, not only his respect for me is diminished, but so is his confiding fondness. Then he seems to try experiments as if to see how far he can with safety depart from the rules of life, and he acquires an appetite for the excitement that is formed in the hazards of transgression. If he is allowed to proceed, his experiments increase in frequency and boldness, until his confidence and love are completely exchanged for shyness and ugliness. From such a condition I have endeavored to lead him by means of affection and entreaty, but I have found that his mind could not return to me and reciprocate confidence until his father's broken law had been vindicated. I would that I could have taken upon my own person the stripes that I have put upon him, — that I need not have seen his writhing, and that his cries need not have pierced my ears! But I have had to use the rod. After chastisement, he immediately yields with full, affectionate confidence, and seeks even for sympathy and fondness only in his father's heart. The following conditions must be observed with him, to secure a connection of the result with the means named above, namely: To make no useless or inconsistent requirements of him, to forget nothing that he is bidden to do, or to omit to do; and as far as he can comprehend, let him see the propriety of the requirements made of him. And above all, he must be made to concede the propriety of even arbitrary requirements from the parent whose affections and whose purposes are above his comprehension.

A child's mind is as a clear spring of water, and its surface reflects the eyes that look into it.

* * * * *

The tenderest of earthly relations are used as figures to set forth faintly the love which our Heavenly Father bears towards us. But his love is above ours as the infinite is above the finite, and so are his wisdom and power. When I am in affliction, in adversity, in bereavement, I know that some law, the observance of which is essential to my life and well-being, has been violated, and though I may not see the connection between my sin and my affliction, I remember that I am the erring child under the discipline and guidance of a Father infinitely wise and good, and now I do admit that His rod has led me to Him, when His indulgence had failed to do so.

L.

Written for the Expositor.

DISCIPLINE.

THE school boy is not fitted while still under tuition and pursuing his studies, to take the stand in the business mart, or upon the platform of life. Years of toil are spent in studies difficult to master, in which he must be well trained before he is ready for those stern conflicts which try him as the man of worth. The soldier must be drilled in the use of weapons and taught to obey the word of command, and submit to all necessary discipline before he is fitted to take his stand in the battle field and be in a position to be promoted to any rank of honor. Just so must the child of God be trained and drilled, and fitted by discipline, for those posts of honor, when mighty responsibilities are thrown upon him. Such duties as are often required of the Christian would crush the faint-hearted, and frighten the undisciplined; therefore, God seeing the need of training and drilling for his service those whom he uses to carry out his own plans and purposes, undertakes for us this great work, and sometimes it takes a long time to make his children ready for his service. It took a long series of years, under God's watchful hand, to fit the patriarch Abraham for that great and crowning act of his life. Abraham was not always ready to obey the command of God and make the sacrifice required in the offering up of his dearly beloved son. He was first fitted for this great work—fitted by years of discipline, and he was not called upon to make this sacrifice until prepared to obey God in all things, and until he was fully trustful.

Surely, in those instances when Abraham denied that Sarah was his wife, and prevaricated through fear of losing his life, or when he anticipated God's plan of looking for a son in a way not appointed by God, he was not spiritually where he was years after, when with knife in hand, he stands ready to obey God, even to the slaying of his child, him most dear to his heart, and through whom a Saviour had been promised.

Abraham became obedient and trustful—just as trustful as every Christian may be, and no more so. He had it all to learn, just as we have to learn by experience that God's way is just right. If Abraham had not yielded to the teachings of God's providence, he could never have been fitted for that mighty display of trust which enabled him to honor God, and which has placed him foremost in the ranks of there who have been beloved and honored of God.

OUR PUBLIC SCHOOLS.

WE are indebted to the Superintendent, H. B. Janes, Esq., for a copy of the Ninth Annual Report of the Public Schools, from which it appears that they are in a flourishing condition. A Normal school has been formed and is in successful operation. The late examinations, especially the closing exercises of the High School, were deeply interesting and creditable, both to the pupils and the teachers. We are glad that vocal music as well as physical education is attended to in these schools. The "Historical Sketch" of the Schools of the city is particularly interesting. From it we learn that Mr. Marston opened a school in this city in April, 1848, which is believed to have been the first English school here aside from the Catholic Missions. Messrs. Rogers, Cooley and Hyde; Messrs. Goodrich and Christian, and the Rev. Albert Williams, were among the first that established schools in the city in 1848. We see also the name of Rev. Mr. Douglass, and of Mr. J. C. Pelton among those who were employed in teaching the children of San Francisco in 1849.

We are much pleased to see that in addition to the other regular schools, there is one for colored children, and one for the Chinese, and also two evening schools. It is wonderful that all this should have been so successfully accomplished in a city scarcely ten years old. This report, however, is the *Ninth* Annual Report. We believe our public schools will compare favorably with those of our Eastern cities. There are many excellent suggestions in Mr. Janes' remarks about the mode of teaching and of governing the children. We are also happy to find, that although no *sectarian* book is used in the schools, still they are not without moral training. They are neither "godless" nor "Pagan." In the course of study, lessons upon morality are taught, which inculcate the principles and precepts of virtue and "fundamental religion, the importance and necessity of strict honesty and integrity, truthfulness, frankness, sincerity and mental affection and regard, obedience and respect to parents, and love to God." And though there is no statute *compelling* the Bible to be read, yet we are told that "in addition to these appliances, the Bible is often read, and appealed to for its authority in morals. Bible stories are repeated to the little ones, 'while neither the mind nor heart of the child, most religiously and scrupulously trained and disciplined in the domestic circle or the sanctuary of the church, is exposed to the slightest contamination of denominational

doctrines by the instructions or discipline of the school; on the other hand, every lesson of pure morality, religion or ethics, communicated in either of the former, is strengthened and confirmed by the pervading instruction and influence of the latter.'"

We rejoice whenever the Bible is read by *choice*, whether in the school or the family, but we are not in favor of *compelling any one to read it or to pay* for its being read contrary to the convictions of his own conscience. This has been our uniform and unvarying opinion on this subject for many years, and our conviction as to the correctness of our opinions in the light of our history, and of our organic laws, and of Christianity, grows stronger and stronger from all that we see and hear on the subject. We do not believe in any religion that *requires* the compulsory force of civil statutes to promote it. Christianity does not come to us with any such idea. It is wholly a religion of choice, not of constraint.

We conclude with two remarks from the able report of the Superintendent, which may suggest to our readers something as to the difficulty and importance of the work devolving upon us as the educators of this State. Never was a greater work committed to philanthropists, statesmen and Christians than that of shaping the destinies of the youth of this side of the great American continent:

"I believe this to be the only city in the Union that provides a school exclusively for the Chinese learning our language; and there is none other, having in its midst a heathen temple, established and used for the worship of idols, whose worshippers may also enjoy the blessings of the Common Schools.

"Here in an anomalous social existence a thousand embarrassments are to be met in its progress that do not exist elsewhere. But while progress is necessary, we should remember that 'to innovate' is not to improve, and to change is not always 'to reform.' Firmness and caution are necessary in every act."

CHEAP LITERATURE.—"The Family Herald" is cited as an instance of the success of cheap publications. Its proprietor, Mr. Bigg, of England, lately died, leaving an estate of \$350,000, made by that publication. The most of this he left to the Printers' Alms-Houses. He died himself content in the old dingy rooms on the Strand, where he made his money.

SOME SUGGESTIONS ABOUT RATIONALISM.

II.

No effect can be greater than its cause. Upon every phenomenon are centered numerous agencies. We can perceive that these agencies are dependent upon each other as connected with their results, and we never doubt that they are each dependent also upon some anterior cause. A single link of the chain when it is broken, lets fall whatever is suspended by it. This is just as true whether the chain be composed of ten or ten thousand links. Yet a single link does not make the chain. A child's hand may be the immediate apparent agent in producing the conflagration of a city, but such a result cannot be independent of the power in the atmosphere to sustain combustion. If it is said that the tree and fruit are greater than the seed, it must be remembered that the seed is not the cause of them. Under given circumstances, the seed becomes the channel through which certain forces operate to produce the tree. We may discover what we shall call the elements of matter, and ascertain their proportions as found in vegetation. We may perchance go so far that no new experimenter shall be able to analyse our *elements*. Yet we cannot make the seed or the tree; we cannot cause the growth, nor perceive what is the cause of the growth of anything. The cause is so great as to be incomprehensible, though the result is under our control and for our service.

Gravitation — we can see what it does, but we cannot tell what it is. The effects of laws we see, but what the laws are, we cannot perceive. When we have defined law to be that power or line of operation, whereby under given circumstances, certain results do uniformly follow, we have still given no description of law, but merely that of the effect of it. Ordinary phenomena, as they are the effects of, so they are dependent upon and inferior to laws, and laws themselves are dependent upon an anterior cause. Whether there be an infinite regression of cause or a limit, we can conceive of it only as greater and still more comprehensive or extensive in its power, and in its relations, as it recedes from our contact and from our apprehension; and in searching for a cause our apprehension will forever terminate upon an effect.

At effects that have direct relation to our condition of being, are the limits at which we should pause. A flaming sword or a burning bush could not more distinctly instruct man to pause and to learn that finite

reason cannot comprehend the infinite. Beyond this limit, conception, consciousness, logic and facts flounder as if in a despairing conflict, without a plank, upon an ocean of doubt. As we make this limitation to our inquiries, philosophy will console us with the intimation that our interests in our present condition of being will not have been found antagonistic to those of a future state, if there should be such a state.

L.

PREJUDICE AGAINST COMMERCE.

TRADE is ordained of God. Still there is a considerable prejudice against it. The Turks are strongly prejudiced against shop-keeping and tavern-keeping. The Greeks keep their hotels, and the Armenians and Jews do their customs, collecting and bank-shaving. Many honest and hard-working people in Christian countries entertain also a kind of prejudice against merchants and traders, as if they were getting their living by their arts, rather than by their work, and not only living without work, but living off other people. It is considered a hardship to have to work to raise or manufacture articles of trade, and then that some body else should make a living better than ours merely by selling our articles. But in the long run, it is found best there should be a division of labor and of trades, and that things should be in these matters very much as they are. Such affairs are like water, if just let alone they will regulate themselves, and find their true level.

This prejudice against trade is not confined to the ignorant. Plato taught that in a well regulated commonwealth the citizens should not engage in commerce, nor the State aim at obtaining maritime power. He contended that commerce corrupts the purity of the morals of the citizen, and that the sea-service would accustom them to find so many pretexts for wrong-doing, that all military discipline would be destroyed, and every manly habit. He asserted that it would have been better for the Athenians to have continued to send annually the sons of seven of their principal citizens to be devoured by the Minotaur, than to have changed their ancient manners and have become a maritime power. Aristotle adopted the same ideas. Plato says that the capital of the perfect republic which he delineated should be situated at least ten miles from the sea. (De Legibus, lib. iv.)—*Dr. Scott's "Trade and Letters."*

TEN Athletes cannot strip a naked man.—*Greek proverb.*

"DR. SCOTT ON RELIGIOUS LAWS" AND "OBJECTIONABLE VIEWS."

INASMUCH as many of our readers, and we regret it is so, are not readers of the *Philadelphia Presbyterian*, we publish the following from that paper. The communication explains itself. Our *Tractate* referred to, was published nearly a year ago. The headings are the *Presbyterian's*:—

SAN FRANCISCO, Dec. 19th, 1859.

Messrs. Editors.—The Atlantic mails, though due for several days, have not arrived; but from a private letter by the overland mail, I am in receipt of your editorial of the twenty-second October last, with the above heading. I have not seen any of the papers nor articles you allude to, nor do you state what my views are that are so "objectionable;" nor do you show why they are "objectionable." The inference, however, from your editorial, as a whole, is that the views you refer to are those set forth in the papers you name; and if so, my published works contradict them in the fullest possible manner. I *suppose* you and the other writers to whom you allude (although it is not so stated, nor are any of my published works on the subject published as "*letters*," one of which you say the *Sunday Dispatch* has published), intend to speak of the views that I have ventured to advance in my *Tractate*, on "The Bible and Politics; or an Humble Plea for Perfect Religious Freedom, and against all Sectarianism in our Public Schools."

For about one year my views on these subjects have been studiously misrepresented; but it is a vain thing to try to correct misrepresentations, especially such as are made by those who do not wish to be corrected. As yet, however, I may be permitted to say I have not seen *a syllable of argument* from the Constitution, or from our organic laws, nor from the Word of God, that militates in the slightest manner against my views. I firmly believe my views to be according to the Constitution of the United States, the Confession of Faith, and the Word of Jehovah. These are my standards. The New Testament and the early fathers of the Church, in fact the whole Church for three hundred years understood Christ's kingdom to be wholly a spiritual one, and as having no alliance with Cæsar. And I believe *Christ's kingdom still is not of this world*, and that the only weapons to be used for converting men are spiritual—the truth in love, and not legislative statutes. But inasmuch as you have thought it your duty to state that I hold "objectionable views," which are contrary to the entire Presbyterian Church, will you have the kindness to publish the following

summary or epitome of what my views really are on the subjects indicated. This epitome I take from my *Tractate*, with an additional sentence from my *Expositor*.

1. In the "Advertisement" of the Tractate, and as the text of the whole work, I say: "I understand the compulsory use of the Bible in our schools to mean teaching religion by stress of law, and this, in our country, I consider fanatical, unconstitutional, unjust and tyrannical. While I believe with all my heart in the Word of God, *I am opposed to any statute to compel me or my child to read, or hear the Bible read any where, or that shall compel my neighbor, or his child, to hear, or read the Bible anywhere contrary to his wishes, and the honest convictions of his own conscience.*

"It is to explain and defend my views on this subject in the light of Christianity, and of our organic laws, that these pages are published.

"The only point in controversy here as between my numerous reviewers and myself, is whether the use of our Bible shall be compelled by law in the public schools, when the teachers or parents, one or both, are conscientiously opposed to it. I say, under our laws and the Gospel, *no.* We say, let everybody, man, woman and child, read the Bible, but let there be no legislation to compel any one to read the Bible, recite the Creed, or go to Church. Nor is it within our comprehension to see how the legislature can *introduce, or exclude, or do any thing in regard to the use of the Bible in the public schools, and not have the same right to do the same thing in regard to the Bible in our families and churches.* * * * The true view, the constitutional and scriptural view of this question is, simply to have no law — no legislation on the subject. Let every one read the Bible that wishes to do so, but do not compel any one under pains and penalties to read the Bible who does not chose to do it.

"To take the taxes of citizens of other denominations, and of citizens who do not believe in any religion, or at least not in ours, to establish schools, and then by legislative acts cause our Bible, which is 'the religion of Protestants,' according to Chillingworth and the whole Protestant world, to be used in those schools, contrary to the remonstrances of those citizen tax-payers, is just what I protest against, and declare it to be wholly antagonistic to any resolution, act, or deliverance of the Presbyterian Church, and wholly against its institutions and spirit. Thus far in the history of our Church there is not a syllable on the subject of the Protestant Bible by law in our national schools.

* * * I do not believe that any Church or sect has the right in the

United States to employ the civil or secular power, in any way, or to any extent, or by any means, to oppress or do violence to the conscience of a single individual citizen of any other creed or church, or of no religion at all. I, therefore, plead in these humble pages, as I think the Bible and the Constitution authorize me to do, for *equal protection* to the religious conscience of every human being, and that no support be given directly nor indirectly to any sect or Church by the State, and that our public schools be kept wholly free from all religious dogmas and sectarianism, and that the religious instruction of children, *like that of adults*, be left entirely to individuals, to associated voluntary efforts, to the various Churches and their schools, and to the parents, and to home influences.

“As a Presbyterian and a citizen, I do not believe it constitutional or right to tax my fellow citizens who are Israelites, Buddhists, Mohammedans, or Roman Catholics, or who do not believe in any religion, to support a school in which my religion is to be taught—just as I should consider it oppression to be compelled to pay taxes to support a State school in which *their* religion was to be taught. I am in favor of the Bible as it is used in the national schools of Ireland and in Prussia. I am opposed only to the *compulsory use* of it by law against the wishes of parents and teachers.”

This, and much more of the same sort from my published works will suffice to show that the charge against me that I am “opposed to the Bible,” is wholly and in every part false. There is not a syllable of truth in such a representation of my views. And as I began my *Tractate* so I closed it, by defining what I wished to be understood as holding on this subject. From the concluding pages you will find the following:

“Our conclusion, then, is simply this: According to our laws, and according to our understanding of the Gospel, we are not to use any means for compelling our neighbors to read or hear the Bible read, that are not proper to get them to hear the Gospel preached. We are not to employ any more or any other kind of compulsion or coercion, in order to make adults and children read or hear the Word of God than we may use to induce them to believe in Christ. And, hence, we are opposed to any law that may compel the teachers or school directors to use the Bible, contrary to their own or to the conscientious convictions of any of the parents of the children in the school.”

2. *As to the Lord's Day*, in our Synod a few weeks since, I voted for *all* the resolutions of the last General Assembly on the observance of the Christian Sabbath. I do not like, however, this meddling of ecclesiastical bodies with the legislature. I prefer to have no union whatever of Church and State. "Let it be distinctly understood that I do myself believe in the Divine authority of the Lord's Day as the Christian Sabbath, and earnestly desire to see it kept as a day of holy rest and for Divine worship, but I wish to see it so kept from *an enlightened conscience, and out of regard for God's laws, and not because of mere legislative decrees.* * * * It is, no doubt, proper to have some laws concerning the Lord's Day as a civil institution — a police or municipal law; but great care should be taken in the making of such laws, lest they do more harm than good. And the people, as citizens, and their legislators, are entirely competent to attend to the making of such laws, *without the assistance of preachers, and Synods and Churches.*"

"I am persuaded that the failing to discriminate, in times past, by the friends of an orderly and quiet day of rest between the *religious* and *civil* relations of the Lord's Day, has been the cause of much confusion, and of some bitterness of feeling on the subject. If I am not greatly mistaken, those who are most zealous for Sunday laws are beginning to see that, under our Constitution, no laws can be made for the observance of the day in a religious sense; that is, that the magistracy can do nothing but protect citizens from outrages and nuisances in worshipping God, leaving them free to worship God or not, as they may be prompted by conscience and a sense of duty. As a police regulation, or mere municipal law, and having regard to the sanitary and economical well-being of society, I think there is no doubt but the legislature has the right, and that it is their duty to make laws that will promote the observance of a day of rest, and in doing this, protect those who worship God from unreasonable annoyances. But beyond this, I do not see that the Gospel requires any protection, nor that the Constitution gives any power to the legislature. It is very certain that efforts for the better observance of the Lord's Day must be free from ultraisms in sentiment, and from extravagance in plan, or they cannot succeed in an age so liberal and enlightened as ours. It is only such efforts that can prevail against 'the rowdyism and immorality of ruffles and rags.' This is the ground taken in the last Annual Report of the New York Sabbath Committee, a very able and temperate document."

3. *As to Chaplains*, I hold that the whole course of the government

thus far has been a well-intentioned, benevolent one, but a *failure*. "I do not see that our government has any right to require or to pay for the performance of a single religious rite or act. No article or clause of our organic laws requires the election or appointment of chaplains. All sorts of ministers have and may officiate by rotation in Congress. Is there any thing in the Constitution and laws of the United States to prevent the opening of the morning sessions of Congress by an Imaun reading a chapter from the Koran, or a high priest of Deism reading a chapter from the writings of Thomas Paine? There is absolutely nothing in the Constitution forbidding this, if a majority of the members of Congress (which may the God of our fathers in mercy forbid) should ever wish to have it so."

The working of the chaplaincy in our army and navy has proved an utter failure in every respect, except to exalt the smallest of the sects into a *quasi* government established Church. The sons of Methodists, Baptists, Congregationalists and Presbyterians are made Episcopalians in our naval and military schools by having to use the Episcopal Liturgy; and then chaplains are appointed *for them* from the same small denomination, while the rank and file of the men in both the army and the navy are largely Roman Catholics, or from other churches, and probably not one in ten Episcopalians. Is it according to our Constitution thus to prefer and favor Episcopacy, and to provide chaplains for the officers of our army and navy, and not for the men?

These and similar ones are the views which I have put forth in my *Tractate* from beginning to end, and which I have held and advanced with more or less earnestness all my life. When I was a chaplain in the army I was a voluntary one, and received no money from the government, directly or indirectly. (But I was liberally provided for.) I do not wish to see any creed or denomination *protected or supported* more than any and every other. I believe Christianity and Protestantism quite able to maintain themselves without legislative decrees in *their favor*. Christianity is most powerful when left to take care of herself in an open, fair field. She went weeping from the cross to the conquest of the world, armed neither with legislative statutes nor with the sword, and all her real victories are the conquests of love. She conquered the Roman Empire without drawing a sword, or having an edict in her favor. It is not by armies or secular power, but by the Spirit of God working through the truth, the world is to be converted. Now are these the views that are so "objectionable?" Am I to be virtually excommunicated for the right of private judgment, and for

holding, with the Confession of Faith, that “God alone is Lord of the conscience, and hath left it free from the doctrine and commandments of men?” If my views are worth speaking of to the public, let it be shown that they are contrary to *the Constitution of the United States, to our Confession of Faith, to the fathers of the earliest and purest ages of the Church, to the doctrines of the great reformers, logically carried out and applied to the Church in the face of the American Revolution as our protest against the prevailing theory of Church and State in Europe; and more than all, let it be shown clearly that my views are contrary to the blessed Word of the living God. Until this is done I must be excused for holding to them.*

☞ And now I ask it as simple justice, that all those papers that have thought it their duty to publish what they seem to have supposed were my views, but which my published works show to be mere caricatures or misrepresentations, to publish this epitome of what I do really hold.

Yours very respectfully in toil for Christ’s crown and kingdom, and the independence of His holy universal Church,

W. A. SCOTT.

RULING ELDERS.

A MEETING of Ruling Elders of the Presbyterian Churches of Charleston, S. C. was recently held in that city for calling a Convention of all the Elders within the bounds of the Charleston Presbytery. A committee of correspondence was appointed to make suitable arrangements for the Convention and invite the co-operation of all the Churches. A minister is to be invited to open the Convention with a sermon on the nature, duties, qualifications and responsibilities of Ruling Elders. This is well. Pastors need, as fellow-laborers in their work, Ruling Elders—that are able, intelligent and willing to co-operate with them. The leader of an army requires the aid and counsel of his marshals; the head of the Government needs his Cabinet, and Pastors should be surrounded and strengthened by Elders and Deacons—men full of faith and of the Holy Ghost, and valiant in the truth. We rejoice at the tendency in our times to magnify the office of Ruling Elders, or rather to get back to the office as it was in earlier times.

MINISTER'S WOOING.

WE remarked, speaking lately of "Dred," that in our opinion, there was manifested a growing opposition to the cardinal doctrines of the Gospel, in Mrs. Stowe's writings — not that Mrs. Stowe has not many pious sentiments beautifully and truthfully expressed, but like a broken mirror which reflects but a portion of the features of the countenance correctly, while some are distorted, and others lost altogether — so our authoress, while she can feelingly and powerfully portray the emotions of the soul, drawn out in reference to some of the doctrines of revealed truths, seems to have strangely confused notions in regard to others, while some she entirely ignores. There is a peculiar naiveness also in the quiet manner with which her wisdom settles the truth or falsehood of doctrinal questions, a refreshing simplicity in the way she sets aside with a female tenderness for their blunders, the mental labors of the theologians of olden time, "those who in their old one-horse chaise rode to each others' parishes to settle some nice point of celestial jurisprudence," men like the Edwards, the Bellamys, and Dwights and Beechers, which reminds us of the self-complacent manner in which some female practitioner of the homœopathic art, with her infinitesimal medicine-chest, with its infinitesimal phials of infinitesimal pills, and logic more infinitesimal than all, puts to naught the deductions of medical science from Hippocrates to the present day.

The readiness with which Mrs. Stowe rushes into the field of theological controversy seems hardly consistent with feminine modesty, nor with the docility inculcated on the female sex in the sacred writings. Few women have equal advantages with Mrs. Stowe for acquiring information, after the scriptural method. She has at the head of her household, a professor in one of our oldest Theological Seminaries, an acknowledged and venerated master in Israel, and yet we think there is little evidence in her writings, that in matters of doctrinal teaching she has obeyed the apostolical injunction and asked her husband at home.

If there can be anything amusing in the lucubrations of the philosophers of the Atlantic Monthly School, it is the air of wisdom which they put on when they discuss the truths of revealed religion. Daniel Webster "confesses his faith" and says: "When the mind is reasonably convinced that the Bible is the Word of God, the only remaining duty is to receive its doctrines with full confidence of their truth, and practice them with a pure heart," and "I hold it my duty to believe, not what I can comprehend and account for, but what my Maker teaches me." Said Napoleon, "when God speaks, man must believe, that is sound common sense." The Lockes and Newtons of the world have felt it to be "their strength to sit still" and listen when God speaks. But our philosophers must apply the test of their reason, not only to the evidence of the truth of Revelation itself, but to the doctrines taught; therefore, we see them going forth with chain and compass, to survey the plain of God's truth, noting with curious eye, whether the metes and bounds accord with the deductions entered in the field book of their Reason, or launching forth upon the great deep of God's providence with a lead-line of the latest philosophical adjustment, they pronounce with marvelous felicity of diction, and with the most sonorous, cadences the marks and deeps of the divine mysteries. Notwithstanding this readiness of utterance, however, there is a conviction

left on the mind, that such persons will strike soundings in the shallows of their own understandings, before they reach the great profound of God's judgments.

It is a singular fact, that at this present time, when there is an increasing disposition on the part of Unitarians to retrace their steps, and again adopt the orthodox faith in regard to the divinity of the Son, there should be those found who begin to detract from the glory of the Father, and to speak of Him "who sitteth on the great white throne, before whose face the heavens and earth fled away, and there was no place found for them," as a subtle emanation arising from the second person of the Trinity. Whatever power there is language, its whole store is exhausted by the sacred writers in the attempt to image forth the glory of the Father, and if words ever can represent ideas, there is awful mystery in the person of God and His attributes as manifested in the Scriptures. God's personality will not be denied by Mrs. Stowe, while still the tendency of her writings may be to weaken in the mind of her reader faith in His distinct attributes.

That Mrs. Stowe can write truthfully and well, respecting the person and office of the Lord Jesus Christ, we are ready at all times to acknowledge, but we have seen, with deep sorrow, that other doctrines of revealed truth are treated by her with derision, or so represented as to appear in the highest degree inconsistent with God's wisdom and mercy. It is true she represents these harsh doctrines as the dogmas of New England theology; yet, we believe them to be the verities of revealed truth, though in some cases distorted by the erroneous statements which she makes of them. That the matter may be before us, we make the following extracts from her late work (p. 334):—

"The views of human existence which resulted from this course of training were gloomy enough to oppress any heart which did not rise above them by triumphant faith or sink below them by brutish insensibility; for they included every moral problem of natural or revealed religion, divested of all those softening poetries and tender draperies which forms, ceremonies, and rituals had thrown around them in other parts and ages of Christendom. The human race, without exception, coming into existence 'under God's wrath and curse,' with a nature so fatally disordered, that, although perfect free agents, men were infallibly certain to do nothing to Divine acceptance until regenerated by the supernatural aid of God's Spirit—this aid being given only to a certain decreed number of the human race, the rest, with enough free agency to make them responsible, but without this indispensable assistance exposed to the malignant assaults of evil spirits versed in every art of temptation, were sure to fall hopelessly into perdition. The standard of what constituted a true regeneration, as presented in such treatises as Edwards on the Affections, and others of the times, made this change to be something so high, disinterested, and superhuman, so removed from all natural and common habits and feelings, that the most earnest and devoted, whose whole life had been a constant travail of endeavor, a tissue of almost unearthly disinterestedness, often lived and died with only a glimmering hope of its attainment.

"According to any views then entertained of the evidences of a true regeneration, the number of the whole human race who could be supposed as yet to have received this grace was so small, that, as to any numerical valuation, it must have been expressed as an infinitesimal. Dr. Hopkins in many places distinctly recognizes the fact, that the greater part of the human race, up to his time, had been

eternally lost — and boldly assumes the ground, that this amount of sin and suffering, being the best and most necessary means of the greatest final amount of happiness, was not merely permitted, but distinctly chosen, decreed, and provided for, as essential in the schemes of Infinite Benevolence. He held that this decree not only *permitted* each individual act of sin, but also took measures to make it certain, though, by an exercise of infinite skill, it accomplished this result without violating human free agency.

"The preaching of those times was animated by an unflinching consistency which never shrank from carrying an idea to its remotest logical verge. The sufferings of the lost were not kept from view, but proclaimed with a terrible power. Dr. Hopkins boldly asserts, that 'all the use which God will have for them is to suffer; this is all the end they can answer; therefore all their faculties, and their whole capacities, will be employed and used for this end. . . . The body can by omnipotence be made capable of suffering the greatest imaginable pain, without producing dissolution, or abating the least degree of life or sensibility. . . . One way in which God will show his power in punishing the wicked will be in strengthening and upholding their bodies and souls in torments which otherwise would be intolerable.'

"The sermons preached by President Edwards on this subject are so terrific in their refined poetry of torture, that very few persons of quick sensibility could read them through without agony; and it is related, that, when, in those calm and tender tones which never rose to passionate enunciation, he read these discourses, the house was often filled with shrieks and wailings, and that a brother minister once laid hold of his skirts, exclaiming, in an involuntary agony, 'Oh! Mr. Edwards! Mr. Edwards! is God not a God of mercy?'"

Now we hold that the religion of New England, referred to in the chapter from which we have taken the above, contains in the elements which constitute its life and power, not the deductions of Hopkinsian metaphysics, nor the mere dogmas of theology, but the eternal verities of revealed religion, embracing man's natural depravity, the enmity to God in the heart of man, God's displeasure with the works of the unregenerate, the necessity of repentance to salvation, and the final doom of the impenitent, and we believe that these doctrines can no more be lost sight of in a system of religious truth, based on the revelations of the Holy Scriptures, than could the lofty mountains of Switzerland with all the ruggedness of their rocks, the brilliancy of their glaciers, the dazzling purity of their eternal snows be omitted in a description of Alpine scenery. As well might an artist spread on canvass a view of the bay of Naples, and paint its blue waters, the sunny sky above, the smiling city, the verdant groves and vine-clad hills which surround it and leave out Vesuvius, with its pillar of fire and cloud of smoke, as to frame a system of doctrines from the Bible, in which the mercy of God in Jesus Christ shall appear, and not as well his sovereignty and justice. Oh, it was not that Hopkins speculated, and Edwards wrote, and Whitfield preached, "which caused the tolling bell in green hollows and lowly dells to be a sound which shook the soul and searched the heart with fearful questions" throughout New England, but this and other similar declarations of Holy Writ — "Without holiness no man shall see the Lord," "And as the tree falleth so it shall lie." God out of Christ is a consuming

fire, which stirred also the spirit of every one to enquire — as from the bell with iron tongue the sound boomed on and on, till the years of the life of the deceased were tolled out — am I prepared, if called the next to die? Am I reconciled to God through Christ Jesus, and are the “evidences” of that reconciliation revealed in my heart and seen in my life?

It was not that the shrewd practical New England mind, trying all teaching by the Divine Word, and singularly independent of priestly dictation, was so befogged and confused by Edwards’ writings on the evidences of regeneration, that it did not discover what God had revealed, and was therefore whelmed in doubt and terror on this subject, but it was rather the line run by God’s own hand, marking out with fearful distinctness the separation of the righteous and the wicked, that caused hearts to throb with anguish over the eternal loss of souls dear to them on earth. “What his spiritual state?” was to them no cant phrase, but a question of awful meaning, which they settled by a consideration of the law and the testimony, the walk and the conversation, and their stern logic held them to the conclusion, without much regard to human reason, or human sympathies, for they believed that a Revelation was a Revelation throughout. What if Hopkins did recognize the fact, “that according to the views then entertained of the evidences of a true regeneration, a greater part of the human race, up to his time, had been lost,” did not Christ himself say, “Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and *many* there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and *few* there be that find it?”

Is it not then, illogical in the extreme, to ascribe to mere human teachings, a power to harrow up the soul with fearful thoughts respecting the whole number of the saved, when the testimony of Jesus Christ himself is not less emphatic on the subject? So if in the preaching of the times, “the sufferings of the lost were not kept from view, but proclaimed with terrible power,” it was not this “that cast fearful shadows over the cradle and the grave,” and caused the heart to bleed with anguish in view of some friend dying without hope, but rather the truth declared in Holy Writ, that the “Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.”

Admitting, for argument’s sake, that the fathers of New England theology, had strained and extravagant views of certain features of the divine government; that they, possibly in their preaching, dealt too much on the terrors of the law, and that the system of disinterested benevolence, which a small portion of them held in its conclusions might involve the absurdity of a soul’s being willing to be eternally miserable, still we hold that their religion, even as misrepresented in the Minister’s Wooing, derived its very pith and marrow from the teachings of God’s Word. These extravagances of doctrine were but the warts and excrescences which affected the exterior of the Body of Divinity, the elements of life and power within, were spiritual and divine. In the explanation of the doctrine of Election, theologians differ widely. Into this discussion, or into any consideration of God’s secret purposes, we do not propose to enter. We are content to say that the term *Election* occurs frequently in the Bible, especially in the New Testament,

and it is a revealed truth, that God has an *elect* people on earth. The word then is not a mere empty sound, but has a divine power and meaning given it by the inspiration of the Holy Ghost, and as such should never be held up to obloquy and reproach. Because we do not agree with others in our understanding of the word, it is no reason why we should treat it as having no meaning at all, and infer that God only placed it in His Book to trifle with our sense. We cannot, moreover, refrain from the expression of the opinion, that though Mrs. Stowe and others may make the word *election* a term of ridicule now, still at the time when God shall call His *elect* from the four quarters of the earth, they may view the matter in a different light and esteem it a high privilege to be counted among the number.

As we have seen above, preparation for the future world: an anxious consideration of the evidences of our acceptance with God; and the doom of the finally impenitent, by the fiat of God's sovereign justice, are truths *revealed*. These truths standing in this relation to God, are ultimate facts in Christianity, not to be reasoned away or ignored, when religion is considered, nor to be made a subject of banter or ridicule, it is not seemly thus to treat God's instructions. Mrs. Stowe's readers doubtless, are expected to feel more sympathy with the vigorous but homely demonstrations of Deacon Twitchell's daughter, against "election and decrees," than with the silly twaddle of the mother. And yet after all, the conduct of Cerinthy Ann is very consistent with the declaration of the apostle, "for the carnal heart is enmity against God, for it is not subject to the law of God, neither indeed can be." All men do not show their hostility by slamming down clothes baskets like Miss Twitchell. Some are less demonstrative in their denial of God's right to reign over them; some are content to show their hostility by hard speeches, but until by the operations of the Holy Spirit, that great change takes place in the heart called by Jesus Christ the new birth — until men are renewed in the temper of their minds, the Scriptures declare that they are alienated from God by wicked works, and opposed to the doctrines of God.

We are well aware that men have apostolical authority for calling these truths "things hard to be understood," but still they are truths taught in Scripture, and we are taught too, that unstable and unlearned men resist them, as they do the other Scriptures. Among our earliest recollections, we recollect the figure of a reverend man of God, of stern, earnest, ringing voice, and impressive gesture, who in a New England pulpit used to thunder forth to his congregation, these unpopular truths. We well remember the odium and opposition excited at the time, but in the days of the elder Beecher, these demonstrations were ascribed not to the error or unrighteousness of the doctrines, but to the opposition of the human heart to God. Mrs. Stowe tells us "a man cannot ravel out the stitches in which early days have knit him," but a woman can certainly forget the teachings of early days, as the book in hand will testify. But some may say, what do you gain if you succeed in shifting the odium of these doctrines from the ministry to the Bible — what is the difference whether your theology or your Bible is at fault? Simply this: if men can be persuaded that a call to the serious consideration of death and judgment, and eternity, arises from mistaken notions of theologians and their harsh and severe dogmatism, then they can set down in easy indifference with respect to their spiritual interests. But on the other hand, if God requires,

under the severest penalties, that we make the consideration of these truths paramount to every thing else; that the first business of life is to make our calling and election sure, and that the most earnest action of the soul is to be called forth in working out our own salvation, then indifference on the subject of religion becomes supreme folly, and those alone who seek first the kingdom of heaven and its righteousness, are truly wise.

But again, the Holy Spirit in the Scriptures clearly declares the existence of two classes of men, and but two—"they that are not with me, are against me"—says the Saviour. These two classes are known by their fruits, and by a definite distinction in moral character, and on these grounds are accepted or rejected by Him, who will render to every man according to his deeds. When the characteristics of the two classes are thus settled by the unerring discrimination of the Holy Spirit, the oracular enunciation of the sable Candace—"I am clear, there is considerable more of the elect than people think"—is the veriest nonsense, if nothing worse. We know nothing of the elect save from the evidences which they give to us by their lives and conversations. "By their fruits ye shall know them." God does not cause the salvation of men to depend alone on any secret purpose of His, but on their faith and repentance. To insinuate, therefore, that God saves some, be the number more or less, because He has elected them, while the marks of that election do not appear in heart or life, is to pervert the whole teaching of Scripture. Some theologians, we believe, hold that men are elected unto good works; some, that men are elected in view of foreseen good works. Mrs. Stowe has discovered an election without works at all. We have not a word to say against the exercise of the broadest charity in deciding in respect to the spiritual state of men, but we insist that such decision should be made by the evidences of personal religion, which are revealed in the Bible. The whole system of the Gospel is a revealed system, and its laws the acceptances of faith, not the deductions of reason. To thrust forward, therefore, an opinion of our own in a matter concerning which there is a "thus saith the Lord," is not only an outrage on sound philosophy, and therefore the part of folly, but is an insult on the divine wisdom, and in the highest degree profane.

But where shall we go for relief, when some great and overwhelming calamity comes upon us with a weight which crushes the very life out of our souls? Holy men of old have taught us by their example, "It is the Lord, let him do what seemeth him good." There is no consolation in the Word of God which does not rest in a reliance in God's sovereignty; in confidence that the act was done by his justice, wisdom and goodness, who doeth all things well; in the assurance that in all the infinite series of events, from the crucifixion of His Son, to the falling of a sparrow, no mistake is made by the Almighty, "though he giveth not account of any of his matters." But is this implicit trust in the abstract truth of God's sovereign power, wisdom and goodness, all the consolation the Gospel affords in time of distress? No; only the foundation for it all, the idea of the ancient—shall not the Judge of all the earth do right?—is merely the foundation on which we build. Firstly, let us be assured that no error has been committed by God in His dealings with us, then we are prepared to consider what next He will do with us. Lead us verily, along by the same path which prophets, apostles, martyrs, saints of all ages, have traveled; yea, which Jesus Christ himself hath trod, for

the great Captain of our Salvation was made perfect through sufferings. He passed through the gloom of thick darkness in the garden, and He endured the hidings of His Father's face on the cross. In the thickest gloom of the Christian's sorrow then Christ is there. In the hidings of the Father's face, Christ bore the same, that He may support us even while we are under the cloud; yea, as we pass through the fire, one like unto the son of man is with us. And is this all? No; verily, God chooses His people in the furnace of affliction. These tribulations "are a manifest token of the righteous judgment of God that ye may be counted worthy of the kingdom of God for which ye also suffer." They are the "endeigma" to us of the glory we shall be permitted to enjoy hereafter.

God, in His wisdom, prepares His people by the baptism of sorrow for His presence and glory. So marked is this, that some one has said that prosperity is the promise of the Old Testament — tribulation, the promise of the New. It is natural for humanity to regard these sore afflictions as mysterious; therefore, the apostle cautioned the early Christians not to consider their trials as *strange* things. The fathers were not under the cloud and under the sea for nought. Therefore we insist that it is the part of wisdom "to learn to suffer and to wait," rather than in the first smart from the heavy stroke of sorrow, to cry out against God's justice in governing the world. Is God unrighteous who taketh vengeance? God forbid, for how then shall God judge the world? It is better to have taught from the first that what we know not now, we shall know hereafter, than to have put those terrific words of blasphemy into the mouth of Mrs. Marvin, and left them on record, to rankle in the heart and blister on the brain, with no explanation or retraction, but rather confirmation — "there is a dreadful mistake somewhere."

The "mistake" we are probably to assume, is in Dr. Hopkins' theory. But what are Dr. Hopkins' theories, compared with the great facts of God's revealed truth? A puff of wind may destroy the one, but the others are as immutable as the foundations of heaven and earth. Beyond and behind the theory, stand forth the great adamantine truths of God's government. In the book before us, Dr. Hopkins' theories have to bear the odium of the unpopular doctrines of the Bible. The theories of men may be unsound and unphilosophical in the explanation of God's ways, but if those ways be revealed in Scriptures, they are the truth of God, and the winds may have the theories. Herein, we repeat, consists, in our opinion, the great evil of Mrs. Stowe's works; the theory is made responsible for effects which are due only to the teaching of the Word of God. Does God reveal in the Scriptures that "they who know not God, and that obey not the Gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord and the glory of His power?" Then it is that great fact which stirs the soul with anxiety for our own salvation and that of our friends, and leaves us in an agony respecting those who have died without hope — not men's theories about it, they have no power beyond what the body of truth which is in them gives. It is not philosophical speculations with regard to God's motives in punishing the wicked, *but does He do it?* which imparts terror to the thought of future perdition. Men may read Mrs. Stowe's book and say: well, these harsh doctrines are, after all, mere speculations; Dr. Hopkins' theory is all wrong, it is a mistaken idea that we are to tremble in fear of the wrath to come. We submit with deference, that the whole trouble in Mrs. Stowe's book arises from the idea

that we may attempt to explain what is unexplained by human reason, and to fathom the mysteries of the divine mind, which are to us unfathomable; from the desire to understand those matters of God, of which he gives no account, and to know now what shall be known hereafter. As seen from this earth, the tracks of the planets in the sky, are tangled, eccentric and confused, but when regarded from the centre of revolution, they all move with harmonious and accordant revolution, who shall dare say that when we see the great facts of God's judgments, as He sees them, and are permitted to regard them from the Divine centre, that then the admirable beauty and symmetry of God's moral government shall not appear as distinct and clear to our minds, as the harmony of the spheres to the astronomer?

Argue and speculate as we please about God's righteous government, we shall not unseat Him from His throne, though clouds and darkness are round about it, yet justice and judgment are its foundations. There are mysteries in revealed truth, and we rejoice that they are there; mysteries are the foot-prints of the Creator. We want no God to worship whom we can comprehend with our short sighted faculties. We feel bound to protest in this connection against the inconsistency and want of logical coherence of a system of religion which draws its principles in part from the Word of God, and part from human reason, which swings by one hinge on divine truth, by another on human speculations; which speaks in part with the language of Canaan, and part in the language of Ashdod, and which recognizes three classes of men in respect to moral character—saints, sinners, and a family by themselves. We believe the Royal Psalmist was not only very wise, but very logical, when he says, "I esteem all thy precepts concerning all things to be right." Very wise in submitting his understanding to the control of God's precepts, and very logical in accepting them as a whole. We are not disposed to accord the palm of superior wisdom to those who set down to pick and cull from among truths divinely inspired, and accept or reject them as suits their own fancy. Patch-work, as a matter of domestic economy, may be useful, as Mrs. Stowe teaches in her book, but a patch-work system of religion, we think, will be "a covering narrower than that a man can wrap himself in it." We hold then, that it is the part of sound logic as well as sound discretion in respect to our religious interests, to receive the Bible as God's truth, and submit to its instructions as of unimpeachable authority. To profess to believe in the divine authority of the Bible, and yet to pass through it "ready to halt" at every hard doctrine or deep mystery, is not only a profane trifling with divine things, but illogical blundering. If divine truth is binding on us at all, every jot and tittle is equally binding.

What would be thought of the logical acumen of a writer on physiology who should refuse to admit a description of the spleen in his system, because the use of that organ in the human body is still a mystery? Or of the surgeon who should therefore cut it out? Or of the naturalist who should paint a camel without a hump, because the latter might seem to him an unseemly protuberance on the back of the animal? There are writers, however, who cut and carve, and score among the doctrines of the Bible, not seeming to consider that the verities of God's Word are as fixed and positive as the facts of natural history, or the truths of mathematics. The doctrine of the divinity of Christ once admitted, says Napoleon, Christianity appears with the precision and clearness of Algebra. But

what mathematician would place any reliance on the results of any Algebraic calculation in which some of the symbols were omitted, and the powers of other symbols were altered at pleasure? So if we would resolve the grand problem of life satisfactorily, the truths of God's Word must all stand in their proper relation to us, and be allowed to exert the full power which the Divine mind has infused in them. If any apology is needed from us, for the earnest attention we have tried to give to the subjects of this article, it will be found in the closing verses of revealed truth. If the mind of the Spirit is so emphatic in condemning the adding to or taking away from the words of Revelation, our serious protest will be admitted against what appears to us, to sap their power and life.

It is not a part of our plan to attempt any critical analysis of the characters in the work under consideration. Yet we may say that with all the license allowed to anachronisms in works of fiction, it seems rather like straining a point to represent Dr. Hopkins as a suitor for maidenly favor in Newport, and if any of the admirers of the imaginary Doctor take it sorely that he was there disappointed in his wooing, they may be relieved by knowing that the real Doctor had a wife and six children when he was settled in that place. If any too, who have revered the name of Dr. Hopkins as one of the theological worthies of New England, have been grieved at his severe theology, it may afford them some relief to reflect that if Mrs. Stowe has made so great a departure from historical truth in the supposed facts of his life, there may have been some liberty taken with his opinions also, in "the Minister's Wooing."

SHIPAUG.

CHURCH INTELLIGENCE.

PRESBYTERIAN CHURCH OF STOCKTON.

EDITOR OF THE EXPOSITOR.—In the little history of the Presbyterian Church of Stockton, which was given at the time of the dedication of their new and beautiful house of worship, I noticed that no mention was made of the liberality of Capt. C. M. Weber, towards the Church. Captain Weber, with hearty cheerfulness, gave the ground lots—the valuable quarter of a block on which the church now stands, amid the lofty oaks which spread their sheltering branches over the new structure, as it formerly did over the old. The ground is now valuable—worth at least ten thousand dollars, I have no doubt. Indeed the lots were valuable when he gave them, and a man of his sagacity could easily foresee that in a little time they would greatly increase in value. A year or two subsequently he made another donation of two valuable lots to the Presbyterian Church, on consideration that a school-house were put upon one of the lots within a given time. The contract was complied with and the lots secured. The reason of the omission to mention the donation of the lots by Captain Weber was, I presume, that the writer of the brief history of the Presbyterian Church in Stockton, was not aware of the fact of the donation.

Yours, &c.,

JAMES WOODS.

February 4, 1860.

REV. JAMES WOODS.

THIS pioneer minister of our church left on the steamer of the 5th February, on a visit to his native State, Massachusetts, and as a commissioner from Benicia Presbytery to the next General Assembly. His wife and their two youngest children go with them. He left a host of true friends behind him. He expects to return in August. Mr. Woods was commissioned by our Board of Missions for this coast in 1849, but before sailing he traveled some months among the churches as an agent for the Board. On arriving in California, he proceeded to Stockton, where he landed the nineteenth March, 1850, and dedicated the Presbyterian Church in that city the first Sunday of May following. At our request, Mr. Woods furnished us the following reminiscences of early times on this coast:—

TO WILLIAM A. SCOTT, D. D.—*Dear Brother.* I send you a few reminiscences of facts connected with the early history of the Church in California. You can mould them into what form you may deem best. I have not exact dates at command. The Rev. Dr. Woodbridge, now of Benicia, arrived in California on the first steamer which ever rode into San Francisco harbor. The Rev. Mr. Willey, of the Howard Street Church, San Francisco, was on the same boat, as was also the Rev. Mr. Douglas, the first editor of the *Pacific*, and the Rev. O. C. Wheeler, who was the first pastor of the First Baptist Church, Washington street, San Francisco. They landed in February 1849. The Rev. T. Dwight Hunt came over from the Sandwich Islands some months previous, and was preaching as a kind of chaplain for the city when these ministers reached San Francisco. Mr. Hunt was a missionary at the Sandwich Islands, but upon the inflowing tide to California on the discovery of gold, he removed to San Francisco. This was in the fall of 1848. In 1849, Rev. Albert Williams, first pastor of the First Presbyterian Church of San Francisco, (now Rev. Dr. Anderson's), Rev. J. A. Benton, of the Congregational Church, who settled in Sacramento, Rev. Eli Corwin, who settled in San Jose, and Rev. Messrs. F. Mins, of the Episcopal Church, and Owen and Taylor of the Methodist Church, arrived in California. Rev. F. Bucl, of the Presbyterian Church, was sent to California as Agent of the American Bible Society. Other ministers may have been in the State before this, or come to it during this year, but I do not recollect any others that were wholly devoted to the preaching of the Gospel. I came to California round Cape Horn. And though I sailed from New York May 1849, we did not arrive in the waters of California till December, following, and then our ship was driven about by adverse winds, and lost amid fogs, so that we did not land till early in January 1850. I went immediately to Stockton, and preached my first sermon there in January 1850. On the 17th March, of the same year, I organized the Presbyterian Church of Stockton, consisting of twelve members, all males but one. A subscription for building a Presbyterian church there was begun soon after my arrival—in February—and the house was dedicated the first Sabbath of May 1850. It is the same house that is now giving place to the fine new brick one in process of construction. I remained in Stockton till April 1854, when on account of health, I was obliged to change to another climate.

The Rev. S. Woodbridge, now D. D., was installed Pastor of the Presbyterian Church, of Benicia, in February 1850. I preached the sermon at his installation, and the Rev. A. Williams gave the charge to the Pastor, and the Rev. W. G.

Canders the charge to the people. This was the first installation of a Protestant Pastor in California, and consequently I happen to enjoy the honor of preaching the first installation sermon ever preached in the State. In May or June 1850, I think, though of the month I am not certain, the Rev. Mr. Hunt was installed Pastor of the First Congregational Church, near the same time. The Rev. J. A. Benton, of Sacramento, preached the installation sermon, but I am not aware who took the other parts of the ceremony. Nor do I recollect whether Mr. Hunt was installed before or after the Rev. Albert Williams was installed Pastor of the First Presbyterian Church of San Francisco. At Mr. Williams' installation, Dr. Woodbridge preached the installation sermon, the Rev. Mr. Buel, I think, gave the charge to the people, and I gave the charge to the Pastor. During the year 1850, some other ministers of different denominations came to the State, and several came in 1851.

Yours, &c.,

Healdsburg, October 10, 1850.

JAMES WOODS.

 REV. A. SCOTT, of Union.

WE are rejoiced to learn that an "effectual door" is opening for the labors of this excellent young minister of our Church at Union, Humboldt Bay. His studious habits and well-trained mind will enable him, with God's blessing, to turn his thorough education to a good account among a people like those with whom his lot is cast. They are taking measures to build a house of worship and are trying to make their minister comfortable. We understand that the people of that region of country are in a prosperous condition.

 REV. W. E. BOARDMAN.

FROM various notices in the papers that have fallen under our eye, we should judge that the labors of this man of God are abundant and highly appreciated at Los Angeles. He is deservedly popular among all classes and with all denominations. We hope soon to be able to record that his congregation is organized, and that a house of worship is in the process of construction. The day is coming when the "City of the Angels" will be populous — it may be, more populous of men and women and children playing in its streets, than it has ever been of angels. Los Angeles will doubtless be one of the largest cities of Southern California. Now is the time to sow the seed. This is the day for laying broad and strong the true foundations — for founding schools and building churches.

 REV. L. HAMILTON, of San José.

WE are happy to learn that this minister has recovered from a temporary illness, and that his congregations are large, and his prospects of usefulness constantly brightening. *San Jose* is destined to be a large town. It is in the heart of one of the most lovely and fertile valleys in the State, and will be at no distant day connected with San Francisco by a railroad.

PRESBYTERIANS IN BOSTON.—The last mail brings us the pleasing intelligence that the Presbyterians of Boston have purchased the elegant church edifice lately occupied by the Rev. Mr. Coolidge, and that their pastor, Rev. Mr. Magill, is greatly encouraged. The Rev. Dr. Spring of New York, was to preach the opening sermon. This house originally cost about \$80,000. There is also in it a fine organ.

CHOCTAW MISSION.—Our readers may be aware that this important mission was repudiated by the American Board, and cut off, because of its connection with slavery; and they will now no doubt rejoice that it has been taken under the care of our own Board of Missions and placed on the same footing as our other missions in the Indian country.

OUR CHINESE.—The Rev. A. W. Loomis is encouraged with the prospects of his important charge here. There are in the State at present about 45,000 Chinese. An article which we had prepared on this subject is crowded out of this number.

LIBERAL DONATION.—The Presbyterian Church on Lafayette Square, New Orleans, now Rev. Dr. Palmer's, (formerly Rev. Dr. Scott's) has made this year the noble contribution of nearly *five thousand* dollars to the Board of Domestic Missions.

WHAT OUR FRIENDS SAY.

It is well known that it is a first principle with us not to believe that a thing is right because it is popular. If there is any one thing against which we have desired to utter a warning, it is against the popular fallacy that a numerical majority is right, and that the *vox populi* is the *vox Dei*. Mrs. Grundy's opinion is wrong at least nine times out of ten. We have in fact, if the honest truth must be confessed, but little respect for her. Our motto is the distinctive one of at least two of the heroes of our own native State, namely: "Be sure you are right and then go ahead." This was the natural, moral, political and religious philosophy of the hero-sage of the Hermitage and of the Alamo. Our Creed is the right, the inalienable right of private judgment, accountability only to the Omnipotent Father of our spirits for our opinions, freedom of thought and of opinion, liberty of speech and of printing, free and full and thorough discussion, and independence on all subjects; still we confess that we desire the approbation of our brethren, and of all good people, and it is necessary to have their aid in carrying on a great work. While then we are consistent in admitting that the popularity of a measure does not always prove that it is right; still we are profoundly thankful for the courtesy and kindness that have been extended to us by our neighbors of the secular press, and by our cotemporaries in the East. Without an exception, as far as we know, they have given us a hearty welcome and said more complimentary things of us, than we honestly think, we are deserving of. Being persuaded that we are right, we should go on with all our might as far and as long as we could, whether they had smiled or frowned upon us; but it is a great comfort that they *smile*, and that we have words of cheer from all sides. It would take much more of our space than we can spare to publish even a tithe of the kind things that have been said of us. From the mass received we select the following, and we publish them for the encouragement of any of our friends who may be doubting like Thomas. We select from notices received since our last number was issued.

In the *Morning Call*, of this city, we find the following:—

"A RELIEF.—It is a great relief to find a religious publication of the present day, the pages of which are free from sectarian bigotry. Such a periodical is Dr. Scott's

Pacific Expositor. Liberal in its opinions, perspicuous in its discourse, and varied in its matter, the *Expositor* should find favor with every denomination."

The *Banner of Peace*, an excellent and able paper devoted to the interests of the Cumberland Presbyterians, and published in Nashville, Tennessee, says:—

"We have received the *Pacific Expositor* from far-off California, edited by Rev. W. A. Scott, D. D. Any thing which bears the pen-marks of Dr. Scott will introduce it before the reading public. The *Expositor* is the exponent of the doctrines and views of the Old School Presbyterian Church, and will be a valuable auxiliary in the reformation of the moral sentiment of California. Much of its matter is from the pen of the editor. Dr. Scott has a national reputation as a writer and pulpit orator. The *Expositor* will always be a most welcome visitor to our sanctum."

From Oregon, we have received the following letter from a minister:—"Dear Sir, the last number of the *Expositor* has come to hand. We are heartily pleased with it. It is all, and even more than it ever promised to be. May God bless and prosper you in this great and good work. We wonder how you can stand so much labor. I wish I could send you a hundred subscribers. It is just the work for our feeble scattered Churches in Oregon."

LITERARY RECORD.

SPARKS FROM A LOCOMOTIVE, OR LIFE AND LIBERTY IN EUROPE. By the author of "Belle Brittan's Letters." New York: Derby & Jackson, and for sale by Bancroft & Co. San Francisco.

THIS is a neat volume of 305 pages, and is worth an hour's reading. It will do very well to look at while one goes over the bay and is stuck on the bar for an hour, or to Sacramento. It is a good specimen of editorial gossiping. It "does up" all Europe in a few weeks, without seeing any thing disagreeable in Paris. The author's idea is that France is the world, Paris is Paradise, and the *hotel de Louvre* of Paris, is the *ne plus ultra* of the abode of the Celestials themselves in the Paradise of the seventh heavens. May all traveling editors have as good a time!

THE MINISTER'S WOOING. By HARRIET BEECHER STOWE. New York: Derby & Jackson.

THE ADVENTURES OF VERDANT GREEN. By CUTHBERT BEDE. New York: Rudd & Carleton.

BOTH of these works are for sale by Bancroft & Co. of this city. All we have to say at present about the "Minister's Wooing" is to refer our readers to our able correspondent, *Shipaug*, at our 409th page. "Verdant Green" is a clever book that may be read with profit and pleasure. It has had a large circulation in England. We advise you to read it.

THE FRIEND, of Honolulu. We are indebted to the editor, the Rev. Samuel C. Damon, Seaman's Chaplain, Honolulu, for the xvi vol. of this monthly journal. We shall attempt to reciprocate the kind remembrances of our brother of the Islands. We rejoice in the success of *The Friend*. May this be a happy year to him.

THE ST. LOUIS PRESBYTERIAN has changed editors and publishers. Its publishers are now Messrs. E. Abbott & Co., St. Louis, Mo., and its editor Rev. J. H. Vancourt, whom we have had the happiness to know as a co-Presbyter in years gone by. He is a sound Presbyterian, a good churchman, well acquainted with the polity and doctrines of our Church, an able writer, and a man of excellent spirit. If we ever differ from him in our views, we shall always expect fairness, high Christian courtesy and gentlemanly bearing in his columns.

Since the foregoing was written, another mail has arrived bringing us the *St. Louis Presbyterian* in its new and improved dress. We find in it the following notice, which we insert in our columns, because we are thankful for such expressions of confidence and fraternal regards, and because we wish to assure our brother that we too have "a most vivid" recollection of him as our fellow Presbyter, and shall cherish his memory in our heart of hearts in our far-off home towards the going down of the sun, as long as life shall last. May his years of usefulness in the Church be many, and may his editorial days be eminently prosperous, is the fervent prayer of one who looked upon him in "auld lang syne" as his Ulysses. The notice is as follows:—

"THE PACIFIC EXPOSITOR. By W. A. Scott, D. D. We have received the December number. Dr. Scott is an earnest, energetic and efficient man. The reception of this number has revived in a most vivid manner our former endearing recollections of the man, when we were associated in the same Presbytery. Transferred to the shores of the Pacific, he has now a much wider field for his activity and energy. He seems determined to instruct and enlighten the people in every possible way, and to lay the foundation of the Church deep and sure. We are pleased to see that he has associates worthy of himself. They are doing a good and great work."

The *St. Louis Presbyterian* is a fine large weekly paper, published at \$2.00 a year, if paid in advance—if payment is delayed six months, \$2.50, and at the end of the year, \$3.00.

COLONEL BENTON.—We have always had great respect for "Old Bullion." We do not believe in "Shams and lies and Dry-as-dusts," but in honest-hard-working-flesh-and-blood sort of heroes. Colonel Benton was one of the happy mortals who found his vocation, and right well did he do his work. His name is among the few that the most distant generations of Americans will not willingly let die. Glad are we, therefore, that the Legislature of Missouri has passed a bill appropriating \$2,500 (it should have been ten times as much), to erect a monument over the remains of THOMAS H. BENTON.

HALL'S JOURNAL OF HEALTH for January did not come to us as usual in exchange, but our friend Still supplied us. It is a very interesting number, every article is worth reading. The Doctor, in resuming the *publication* department, says: "We expect, as long as we have strength to wink an eye or wag a finger, to make our issues with some regularity and promptitude, and in a style of typographical correctness and mechanical finish which shall be to our pet as creditable as it is new." Terms, one dollar a year; by Dr. W. W. Hall, 42 Irving Place, New York.

THE PACIFIC MEDICAL AND SURGICAL JOURNAL, edited by Drs. McCormick and Wooster, for January was received too late for our last number. It is a neatly printed and ably conducted medical work. The present is the xxvth Number of the volume. Terms, five dollars per annum, or three dollars for six months, in advance. Published at the corner of Pine and Kearny streets, San Francisco. We wish it success. Though we confess that we are forty years old, yet we do not believe that we are either a fool or a physician. Our rule is to keep well and moving as long as we can, but when our "imperious will" gives way, and we find ourself sick, then we send for our medical friends. We do not believe in every man being his own doctor, nor his own preacher.

SAN FRANCISCO MEDICAL PRESS, EDITED BY E. S. COOPER, M. D., Professor of Anatomy and Surgery in the Medical Department of the University of the Pacific.

WE have received from the editor the first number of this work. It is a neat octavo of sixty-four pages, and is to be issued quarterly, at \$2.00 per annum, in advance, or 75 cents for a single number. Dr. Cooper is the editor and proprietor, and his office is in his Infirmary, Mission street, near Third. Dr. Cooper, in his salutatory tells us that his object in establishing this Quarterly is "to encourage unanimity of feeling and concurrence of action among medical men of this city and State," "to inquire into and remove as far as possible sources of discord;" "to vindicate the rights of all honorable medical men when unjustly assailed," and "to offer a medium for the publication of the numerous interesting and often anomalous cases, healed by practitioners on this coast," &c.

ANNUAL REPORT OF THE STATE SUPERINTENDENT OF PUBLIC INSTRUCTION. — We are indebted to the Hon. A. J. Moulder, Superintendent, for a copy of the *Ninth Annual Report of the state of our Public Schools and of Public Instruction*. Mr. Moulder is a fine scholar, an enthusiastic educator, and his reports are always able and interesting. We have not had time to examine the measures he proposes, but shall do so, God willing, at an early day. The educational institutions of our country demand the serious attention of every patriot, philanthropist and Christian. This is the day for seed-sowing, and this the hour for laying broad and deep foundations on this glorious coast.

OUR EXCHANGES. — We have not received a single paper or periodical in exchange from any city, town, hamlet or State east of the Hudson. We have sent the *Expositor*, with the request to exchange, to a number of the religious papers of New England and of Boston, but not one has been sent to us. Well, we must try to live without them. We are happy to say that all the exchanges west and south of the Hudson that we have solicited, have been sent to us promptly. The last number of the *Presbyterian Magazine*, the *Presbyterian*, of Philadelphia, *Banner and Advocate*, *Herald*, of Louisville, *Scottish Presbyterian*, *Central Presbyterian* and *The True Witness*, of New Orleans, have been particularly interesting and valuable.

OUR PERIODICALS. — So anxious are we to have the religious literature of our Church among the people of this coast, weekly and monthly, that we have volunteered to act as agent in behalf of any newspaper or periodical of our Church.

We wish of course to have the *Expositor* obtain a wide circulation, but we also desire the public, and especially the families of our own denomination to be well read in the living, *flowing* literature of our own Church. It is only in this way we expect to find intelligent, active, united churches. Let us have a fair support for the *Expositor*, and let us have the newspapers and magazines of our Church from the other side of the mountains also.

MACAULEY is dead! And so are Thomas DeQuincey and Washington Irving! Some of Irving's writings are among the earliest of our recollections, and Macauley's are fresh still — DeQuincey was never much to our taste. But in the removal from earth of Macauley and Irving, so soon after the loss of Prescott, we feel as if our family had been bereaved. It is vain that titles have been given to the brilliant essayist and historian. The world will insist on knowing him by his real name, and not by his titles. Whoever hears, or knows, or cares anything about Francis Lord Verulam, while all the civilized world at least revere the name of Lord Bacon!

STOCKTON FEMALE SEMINARY.—We are happy to learn that Dr. Collins' Institution at Stockton is receiving a generous patronage. Though at present small boys are admitted, it is intended to be devoted to the education of girls, as soon as its present necessities are provided for. The building is a fine one, admirably suited for such a school, and Dr. Collins and his accomplished wife are well qualified for conducting an Academy. Let us have the future wives and mothers of California well educated, and we shall have a great and truly powerful State.

REV. DR. BURROWES.—We are happy to find in the last *Presbyterian Magazine*, (Rev. Dr. Van Rensselaer's) an able letter from the Rev. Dr. Burrowes of this city, on Denominational Education, and defending the action of the Synod of the Pacific in resolving to establish an Institution of learning under its care. And here by the way, we are happy to say that the Synod's School, under the care of Rev. Dr. Burrowes, has made a prosperous beginning. He has about *thirty* pupils already.

THE COMMANDMENT WITH PROMISE, is the title of a sermon preached in the First Presbyterian Church of Brooklyn, New York, on last Thanksgiving day, by Rev. Henry I. Van Dyke, pastor, and published by Geo. W. Wood, New York. This is a very neat pamphlet, and exceedingly well written. If all the discourses of last Thanksgiving had been as eloquent, scriptural, conservative and able as Mr. Van Dyke's, an amount of sound learning and elevated piety would have been presented to the public that must have produced a profound and salutary effect. We regard Mr. Van Dyke as one of the most promising men of the day. May God eminently bless his life and labors, and give him great comfort in his ministry.

NEW QUARTERLY.—The Rev. Dr. Kerr is about commencing the publication of a new Quarterly Review, at Pittsburgh, Penn., to be devoted to the interests of the United Presbyterian Church. We have no doubt it will be well conducted.

THE
PACIFIC EXPOSITOR.

NO. X.—APRIL, 1860.—VOL. I.

OUR EXPOSITOR.

YES, shall we not, kind reader, say, OUR? We frankly invite you at least to a union and copartnership with us.

Our motto is, *let there be light*; away with all bigotry and cant; let Bible truth be poured as a flood all over the land—let there be bold, thorough and manly discussion; and let every family have a religious weekly paper, and a religious monthly magazine. The multiplying of newspapers and magazines will at least increase the number of readers of religious writings, and this must have a good effect on the public mind. The religious monthly cannot properly be considered in any way as a rival or antagonist of the religious weekly, or daily newspaper. It has its own sphere, and for ourselves it is the style that we feel called upon to undertake. And every section of our country, and every part of our Zion should have its newspapers, schools and magazines. While we shall as we trust we have hitherto done, most scrupulously avoid all personal abuse, and be ready to do full justice to all men, we are determined to make the EXPOSITOR more and more, if possible, a reflector of the Word of God, and of such truths drawn therefrom as the times seem to call for. We believe in the inalienable right of private judgment, the freedom of speech and of printing, in full and thorough discussion, and we are resolved, God helping, to maintain our own independence of mind, and the royal Supremacy of Jesus Christ, as Head

over all things to His Church, which is His body. But we do not believe that a public teacher, or even an editor, is justly chargeable with any want of courtesy, or catholicity and public spirit, because in all honesty he earnestly sets forth the doctrines and opinions which he himself believes with all his heart. It is no part of a gentleman, much less does it belong to a Christian, to cover up the most intense sectarianism under a neutral flag, or a sham profession of liberality. The most tolerant of contrary opinions are those who have the most confidence in their own, and the most accurate knowledge of human nature, and the deepest experience of their own hearts.

Now, will each of our friends help us a little in extending the circulation of the EXPOSITOR? No one denies the value of a religious monthly as the ally of the pulpit and of the Sabbath-school, and the advocate of a thorough system of education. We are not able to employ traveling agents. In this State the expenses are too great. We believe that it may be said that the cost of traveling agents for newspapers and magazines on this coast is about *one* dollar out of every *three*, and for monthlies perhaps *two* out of every *five*. That is to say, it costs *one* dollar to collect *three*, or *two* to collect *five*. Now if we could have a little aid from each of our friends we could save all this expense. No great enterprise can be carried on without the aid of friends, and it is little by little this work is to be done. God has so blest us that we shall be able to complete the present volume without being one dollar in debt, although from present appearances, *quite a number of our subscribers seem not likely to remember that our terms were strictly in advance till the year has closed; still we shall complete our first volume without being in debt.* But we desire to extend our circulation, and to be able to distribute many copies gratuitously among the poor, and to the sailor, and to the soldier and the traveler.

The Editor is also sole proprietor of the EXPOSITOR, but not one dollar received for it is appropriated to his private use. Its circulation will be extended gratuitously through the mines and elsewhere, as the door opens, just as fast and as far and as widely as its receipts will allow. We are doing what we can, and God helping us, shall continue to toil with all our might to promote right principles, independent thought, and free discussion, and especially the knowledge of God's Word and of the way of Salvation through Christ. Will you, then, kind reader, whoever you are, if you think well of our EXPOSITOR, assist us? We cannot send an agent to ask your aid. Will you not subscribe yourself, and then get another subscriber to join you? If so, *five dollars will*

pay for you both one year, if the remittance is made in advance. Only two dollars and a half for such a magazine as the EXPOSITOR, in California, is really below cost. Address all letters of every kind to the Editor, REV. DR. SCOTT, San Francisco, California.

OBJECT OF THE APOSTLE'S PRAYER.

AN EVENING DISCOURSE IN CALVARY CHURCH, BY THE EDITOR.

THAT ye might be filled with the knowledge of his will in his wisdom and spiritual understanding: That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.—Col. i; 9, 10.

CONTENTS:

Objects prayed for, namely: an increase of knowledge in order to an increase of holiness, and of fruitfulness in every good work — Apostle's prayer was composed of thanksgiving as well as of petitions — Spiritual knowledge desirable — It does not puff up — "Filled" with God's revealed, but not with his secret will — How to study the Bible — Knowledge of God different from human inventions — "Worthy of the Lord" explained — Christian's life is a walking — It is an imitation of the life of Christ — It is a walking forward — a continual progress — Summary of a godly pastor's prayer — Should strive for a knowledge of the whole Gospel — "Unto all pleasing" explained — Solemn views of eternity desired — Good works described — Bible teaching as to the true place of good works in human redemption — True piety a living beauty, "a joy forever" — Different kinds of fruitfulness — British opium and Testaments — Fruitfulness in ceremonies and superstitions not fruitfulness in every good work — Christianity beautifully consistent and harmonious with itself — The best test of its truth is its experience and practice — It is pre-eminently addressed to us as ignorant and needy creatures — Our unworthiness and short-comings altogether our own fault.

THE EXCITING motive — *for this cause* — as stated in the previous verse, was their faith in Christ and their love to God and affectionate regards for him as a servant of Christ. Accordingly the apostle's great desire for them was that they might attain to a more distinct, clear, operative or practical knowledge of the mind of God in Christ, and be more fully conformed to it. And this increase in the knowledge of God's will, was all the more desirable, because that they knowing it more fully, would not be so easily led away by the false glosses and colorings of those teachers that were so busily engaged in opposing the doctrines of the apostle. In giving thanks therefore for the Grace of God displayed in the Colossians, our apostle adds his prayers for their progress in the knowledge of Jesus Christ. The fanatical teachers among them were

trying to persuade them that Christianity was to be made more complete by adding Judaism and philosophy to it. On the other hand, Paul asserts that Christianity was a perfect system, was sufficient of itself and could not be improved, and that instead of adding to it, or mixing with it any other system, they should strive only for a more perfect knowledge of it. His prayer, therefore, was that they might be filled with divine knowledge — that is, the knowledge of God, of his precepts, and especially of the glorious way of salvation through Christ.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

This verse continues and amplifies the preceding. The apostle says that he did not cease to pray for them that they might be filled with the knowledge of his will in all wisdom and spiritual understanding — increasing in the knowledge of God, and be strengthened with all might, according to his glorious power, and be partakers of the inheritance of the saints in light. The great object prayed for here is an increase of holiness — that their manner of life might be worthy of the Lord unto all pleasing; and then, we are told in what this increase of holiness should consist, namely: in doing such things as were pleasing to God — according to his will — and in doing them abundantly — *being fruitful in every good work* — and by growing in the saving knowledge of God. And in the following verses, he proceeds to show that in this way they were to be strengthened with all might, and be patient and joyful even in suffering, giving thanks to God, who hath made them meet for the inheritance of the saints by delivering them from the power of darkness, and translating them into the kingdom of his dear Son. There is a beautiful gradation here in the terms used for expressing the subject matter, in which the apostle prayed for their advancement. The knowledge, will and wisdom of God are put in opposition to the ignorance, false wisdom and philosophy of the Judaizing and fanatical teachers that were disturbing the Colossian Church.

The walking of the *tenth* verse is derived from an effect of the knowledge of the will of God. The participles of this verse are not without their force in its interpretation: *bearing fruit, increasing and strengthened*, all depend on the verb, *that ye may be filled*. *Walk* indicates the end and tendency, and the meaning is, that their life and conduct might be worthy of the religion they professed. And the way to maintain such a *walk* is pointed out in the following clause, namely: by perseverance in good works, by firmness and patience under trials and a sincere adherence to Christ as the only Mediator.

In verses 9-11, we have the apostle's prayer in two parts: what he prayed for, and what he gives thanks for in behalf of the Colossians. He prays that they might have knowledge, holiness and strength under suffering; and he praises God that they are made meet for the inheritance of the saints in light — by being delivered from the power of darkness and translated into the kingdom of his dear Son.

I. We are taught here that knowledge is desirable — that it is our duty to desire and seek after higher degrees of knowledge, especially of divine things — and the object for which we are to grow in knowledge is not that we may be “puffed up,” and feed our pride, or make our superior attainments a substitute for inward grace: but, that we may be able thereby the better to serve God *unto all pleasing, being fruitful in every good work. Filled with the knowledge of his will, and increasing in the knowledge of God*, are expressive of the *kind* of knowledge we should seek after, and declarative of our duty. The knowledge to be sought is the knowledge of God *as revealed* — of His will as revealed in the Scriptures. This knowledge is the highest attainment of man on earth. It makes him happy here, and fits him for the service of God in heaven. It is our duty and highest interest then to use the best means in our power to increase our knowledge of spiritual things. We are not to be content with a hasty or partial knowledge of it, but to be *filled* or replenished with the truth as it is in the Scriptures. We should not be as a vessel which has merely a few drops at the bottom, but as one filled up to the brim with the heavenly doctrine. This fulness of knowledge in the will of God is to be acquired chiefly by frequent meditation upon the Scriptures, and by comparing one part with another; by using the proper means to arrive at a right interpretation of the *written* Word of God. We are to be filled not with the secret will or eternal purposes of the Creator. They belong to Him. His REVEALED will is for us and our children and the stranger that is within our gates. In our Sabbath-schools, Bible-classes and by the public exposition of the Scriptures, we are furnished with most valuable helps for understanding the Bible. Every family and Bible-class should be supplied with a Dictionary of Bible antiquities, and with a geography or atlas of the Holy Land. In reading the Word of God, we should strive to throw ourselves as much as possible into the times, scenery, circumstances and nationality of the writers of its respective books. By so doing, we shall obtain a vividness and freshness of impression that cannot be otherwise reached. The knowledge of God is not to be confounded with

the inventions, traditions and doctrines of men. The will worship, disputes and subtle philosophies and superstitions of false teachers are not to be substituted for the will of God. The word KNOWLEDGE here seems to mean true, great and ample knowledge — the knowledge of the Divine Being, of his attributes and works, and of the scheme of sovereign mercy as revealed by Moses and the prophets, by Christ and His Apostles. The apostle's prayer, then, for the Colossians was that they might be *filled* with, and even *increase* in this knowledge, that they might *walk worthy of the Lord*.

II. *Worthy of the Lord*, signifies becoming conduct as professors of the true religion. In the knowledge and conduct of a child there is a fitness becoming childhood, and when his whole demeanor is proportionate to his age and circumstances, we say, he is an accomplished child. And the same remark is applicable to all ages and circumstances. *Worthy* is not used here in the sense of deserving or meriting. For our goodness extendeth not to God. No man can redeem his own soul. We cannot purchase any thing from God; nor claim his favor as a *quid pro quo* for any thing we can either do or suffer. Works of supererogation are therefore impossible. No creature, saint, angel or Pope has a surplus of grace that can be transferred and made available for another. *Worthy* is used by the apostle then in the sense of *fitness* — *meetness* — such conduct as was becoming converted Colossians. But how were they to manifest this *worthy walking*? By an intelligent, firm purpose of heart to obey all God's commandments. They were to take pains to know what the Divine commandments required, and then strive diligently, and perseveringly to do them. The Christian's life then is a walking worthy of the Lord. That is, as Burkitt expresses it, a "worthiness of meetness — as when we walk as it is meet and fit for persons professing godliness to walk — when we walk 'as becometh the Gospel of Jesus,' in obedience to his precepts, and in imitation of his pattern. In the expressions — "walk worthy of the vocation wherewith we are called" — and "bring forth fruits worthy of repentance" — the word "worthy" is used in the same sense as here, and means — what is meet.

To walk worthy of the Lord is a summary of Christian character. It is to have the same mind that was in Christ Jesus, to believe what He believed, and imitate His obedience, and to be like Him in charity, zeal, humility, love, fortitude, patience in suffering and in prayer for the salvation of men and the glory of our Heavenly Father.

III. *The Christian's life is a walk.* — It is a steady progress toward a heavenly country. There is but one way leading to that country — “the king's highway of holiness.” — And the wisdom and spiritual knowledge which we acquire from the revealed will of God and the illumination of His Spirit, are to enable us to find this way of holiness, and to distinguish it from all by-paths. It is plainly implied in the apostle's prayer, that he did not consider the Colossians as having attained the perfection of character that was within their reach. He prays earnestly in the ninth verse that they might have the benefits of a more perfect knowledge of the Truth of God; and in the tenth verse, that they might *increase* in personal holiness; and in verses 11, 12, 13, that they might be faithful unto the end and be received into the kingdom of glory. And this is still the sum of every godly pastor's prayers — the desired end of all his efforts and toil. The apostle did not pray that the Colossians might come to a knowledge of the Gospel. This they already had. He prayed that they might be *filled* with it. That is, might understand a greater number of its subjects and have higher degrees of perfection in the knowledge of such parts of it as they had already received. Some men have a greater versatility of talent and a wider horizon than others: some men limit their researches and efforts to a few subjects, and spend their strength in attempting to get accurate and profound views of them. But it is evidently the best way to take a wide view and be as accurate as possible in every part of it. The apostle's prayer doubtless means that he desired the Colossians to have a wider scope, and a more comprehensive view, and clearer impressions of the WHOLE GOSPEL. As walking worthy of the Lord was a something very different from a walking as the men of the world do, so he desired that they might go on to higher degrees of Christian knowledge and character, and be made to differ from themselves by surpassing themselves. It was consistent with the laws of the human mind, the desires of the human heart, the nature of Divine truth itself, and with the province of the Spirit of God to teach them more fully the whole truth as it in Jesus. As the bright shining of the sun in the firmament fills the whole world with light and heat; so would he have them to be illuminated by the Sun of Righteousness, that they might know and rejoice in the whole revealed Will of God for their salvation.

IV. *Worthy of the Lord unto all pleasing*, directs us to the end of Christian duty. It is not that they may please themselves, or their fellow men; but the Lord Christ. It is still true, that it is “better to

obey God than man" — His will is the supreme authority. The scope and end of every thought, purpose and motive should be to please God. "And though we cannot," says Bishop Wilson, "do this as we would wish, on account of the remains of indwelling sin, daily temptations and infirmities, and the frailty of the flesh, yet this will be our main intention and primary purpose. Like a traveler, our steps will be directed, and our face turned steadily this way, though we may not always so much as we might, keep our minds fixed directly on our journey's end." Though we are frail and full of shortcomings, we must strive to maintain a regular, uniform supreme regard to all the will of God. "We walk unto all well pleasing, when we walk in all things according to the will of God — being fruitful in every good work. Good words will not do without good works. We must abound in good works, and in every good work: not in some only, which are more easy, and suitable and safe, but in all, and in every instance."—*Henry*.

O my brethren, if we only had eternity more in view — our eye more steadily fixed on the cross and on the judgment seat of Christ — if we did only realize more fully the worth of souls, and the real meaning of Heaven and Hell, we should certainly live more piously than we do.

V. *Being fruitful in every good work.* Good works are works of piety and repentance — devotion to God, justice to our fellow men and sobriety to ourselves. Our highest duties are love to God and to our neighbor. Fruitfulness in such works means their abundance — an abundance according to our means — self-denial, charity, prayer and zeal for God, as He has blessed us. Read here *Isaiah* v: 1-7, and *Luke* xiii: 1-9 and *Gal.* v: 22-26. While the Bible teaches us as clearly as it can be expressed, that we are justified by faith in Christ alone; the Bible also teaches us just as clearly and as positively, that all who believe in Jesus, must be careful to maintain good works. The error so dangerous among men, is not the having of good works, but the substitution of them for the righteousness and atonement of Christ. Good works are never represented as the procuring cause of the grace of God, nor as the means by which we may obtain the forgiveness of sin. They are the fruits of forgiveness. They are evidences of true penitence. The godly are as "trees of righteousness, the planting of the Lord, that He may be glorified." Read 1st *Ps.* 1-3; *John* xv: 1-8; *Math.* vii: 15-20 and v: 13-16.

True religion then, my brethren, is a thing of life, motion and beauty — "a joy forever" — now, and in the world to come. It is a

plant springing from "an incorruptible seed," the Word of God, as Peter declares. In his Epistle to the Philippians, our apostle prays — "Being filled with the fruits of righteousness, which are by Jesus Christ, to the praise and glory of God." Good works then are good fruits — *the fruits of righteousness* — fruits in their season, abundant, sound and ripe — *in every good work* that is agreeable to God and commanded by Him. It is important to distinguish the kind of fruits. For a man may be as fruitful in making poison, as in making bread; but it is not as agreeable to God to destroy life as to save it. There is a vast difference between publishing and circulating infidel and licentious works, and the publishing and circulating of the Word of God. There is a radical difference between the fruitfulness of Infidelity that sends a cargo of skepticism to the Chinese, and the missionary Boards that send them the Gospel. There is a tremendous difference between the fruitfulness of British cannon in forcing opium upon the Chinese Empire and the fruitfulness of the British Bible Society, that is now sending one million of Testaments, in the Chinese language, to the same country. A man may possibly get rich, though it is rarely so, by keeping a theatre or a brothel, or by the habitual violation of the Divine commandment concerning the Sabbath, but his fruitfulness in such ill-gotten gain, is very far from fruitfulness in every good work. The gains of ungodliness, however, are not always proportioned to the enormity of the offence; nor is the guilt of dishonesty to be estimated by the gains or the losses. The will of God is the only standard. And appearances at present are not always exponents of the future.

Again: men may be faithful in pompous ceremonies — in penances and genuflexions — in confessions to a priest — in counting beads — in bowings before altars, pictures and images — in flowers and cedars on Christmas and Easter — in eggs, and fish and fowl, during Lent — fruitful in vain superstitions and the traditions of men — making "the laws of God none effect" — fruitful in self-invented forms of worship, and not be fruitful in every good work. It is of vast importance, then, to know what the Bible says on all matters affecting our salvation. It is of great moment to distinguish between what God says and what the priest says — to know what God has really commanded and directed for His glory. We must remember that a man's sincerity in superstition will not save him. He may give his body to be burned for an error, and then be reprov'd and condemned at the day of judgment by the Lord in these words — "who required this at your hands?" — I required mercy, and not sacrifice — I required repentance and faith, and not

these pompous externals. A man's sincere belief that arsenic is not poison, will not save his life, if he take it upon his insane sincerity in the belief that it is bread.

VI. *Christianity is always consistent with itself.* It recognizes the right of private judgment and liberty of conscience, and then it gives us an infallible, all sufficient Rule — THE WORD OF GOD — to guide our judgment and enlighten our conscience. Thus in the text, the apostle prays that the Colossians might be filled with the knowledge of God's will, *that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.* There is here a mutual reciprocity between the knowledge of God's will and fruitfulness in good works. Action and reaction, cause and consequence are here beautifully illustrated. Thus, fruitfulness in good works — that is, in doing what God has surely commanded, tends greatly to strengthen the mind and quicken the conscience, and increase our knowledge; and on the other hand, an increase of knowledge contributes to our fruitfulness. The more we know of the perfections and will of God, the more good we can do, if grace sanctifies our attainments. And the best way to *grow in grace is to grow in the knowledge of our Lord Jesus Christ.* This action and reaction, cause and effect mutually operating in turn respectively upon one another, is not mere fancy. It is real, philosophical, spiritual. The sum loaned produces a net interest, which added to the amount, in its turn increases the interest — interest produces interest — knowledge leads to practice — and practice originates knowledge. A man must be taught before he can teach, and his teaching perfects what he has been taught. "*If a man will do the will of God,*" says our Saviour, "*he shall know of the doctrine, whether it be of God or not.*" An experience of religion is the best argument for its divinity. In this way, the unlearned who cannot argue, may have incontrovertible evidence of the truth of religion. It seems to be, as some one has suggested, the design of Providence that the more rude, uncultivated and contracted men's minds may be, the more their religious convictions and joys shall partake of a tangible character — of a palpable, a sort of flesh and blood character. We find this to be true of our people of color and of all who are unable to read, or are crude in their perceptions. Their religious experience has more of the palpable in it than we find in that of persons of a refined and disciplined mind. It is owing to a similar law of the human mind that Romish ceremonies make a greater impression on savage heathens than the more

spiritual Protestant mode of worship. And in the slave States we find our Methodist brethren who are fond of noise, shouting and loud praying, and our Baptist brethren, whose mode of baptism is an entire immersion in water of the body, are more popular than we are among the people of color. There is more in their mode of worship that strikes the senses. But what can be more beautiful, than the harmony of Christian doctrines and morals? What so sublime as our holy faith, and yet so simple — so brought down from abstractions and metaphysical technicalities — to man in his every day dress and his every day's sorrow and life-long experience and employment! The apostle is certainly correct in connecting the increase of knowledge and of goodness, for they always tend to mutually produce each other. If philosophy has come from heaven to dwell on earth to make men like the gods above, much more truthfully may we say, that the Gospel has come from heaven to earth to dwell among men, in order that they may be made meet for heaven. Religion takes man as he is and offers him peace for strife, pardon for guilt, and life everlasting instead of death. It finds him an enemy. It reconciles him to God. It finds him wretched; it makes him happy. It finds him polluted, and washes him clean. It finds him ignorant and depraved; it instructs and sanctifies him. It connects his duty and his bliss. It meets his every want as an individual, as a member of society and as a creature. It addresses itself to all his faculties, enlightening his understanding, correcting his judgment, renewing his will, purifying his affections and purging his conscience. It makes a man to be at peace with himself, his fellow men and his Creator. Its mysteries are not more sublime than its commands are pure and elevated. Christian practice is as clearly divine in its original, as Christian doctrines. Its principles and its morals are alike from heaven. "And the more fruitful we are in good works, the more we shall increase in the knowledge of God."—*Henry*.

By walking worthy of the Lord, we shall please him, for by so doing we shall be found fruitful in good works and shall increase in the knowledge of God. It is pleasing then to God for us to yield obedience to His will and perform good works. And God is also pleased with our desire to understand His works and word, as well as to obey His commandments. It is pleasing to God for us to contemplate His perfections as seen in the beauty, greatness and grandeur of the universe. All good men desire others to understand their true character. Hence they are pained at misrepresentations — grieved at the prejudice, passion or stupidity that causes them to be misunderstood, either as to their character

or sentiments. It is only when men are afraid that their principles or conduct will not bear the light of investigation, that they are displeased that others desire to comprehend them. But God being infinitely perfect in all His works and ways, is pleased at our humble and sincere desires to know His will and obey His commands. It is no valid objection then to Christianity that some of its professed disciples are rude and ignorant, and some of them false hearted. There are apostates from every creed. Every government has traitors. The Gospel is not an exception to this rule, for it considers men as free agents. But it is not to be judged from the imperfections of its professors. There is no vice — no wrong-doing — that is countenanced by Christianity, and there is no virtue it does not teach or sanction. But Christians on earth are neither saints or angels, nor are they perfect believers. How much knowledge and how much orthodoxy, and exactly how much piety may be sufficient to save the soul amid a super-imposed and circumjacent mass of ignorance and error, we have no means of knowing. It is not our duty to judge others, but to know our Lord's will ourselves and do it. The apostle earnestly prayed that the Colossians might *walk* — that is, be active and progressive in the divine life — and *walk worthily*, that is, according to the nature of their vows and obligations as professing Christians — *unto all-pleasing — fruitful in every good work* — regulating all their conduct according to the will of God — that their motives and actions might be such as were acceptable in His sight — and by growing in knowledge, increase in the virtues of patience and in the enjoyment of religion, until they should be made partakers of the inheritance of the saints in glory. And so my brethren, do we pray now, and thus shall we cease not to pray for your fulness in the wisdom and peace of God, through His Son, to whom be praise forever and ever. Amen.

A NEW CREATURE. — A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed, her true and beautiful answer was — “something I know is changed; it may be the world, it may be my heart; there is a great change somewhere, I am sure; for everything is different from what it once was.” A very apt commentary on that passage (2 Cor. v: 17), “Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.”

DANIEL: HIS SUCCESS AND THE SECRET OF IT.

BY REV. W. E. BOARDMAN, OF LOS ANGELES, CALIFORNIA.

DANIEL was taken captive while a boy, and carried away into the far-off country of Babylon, to live in a strange land, where his nation was held in contempt. The kingdom into which he was carried a poor, helpless captive, was the richest and most powerful and splendid that has ever existed in the world. Rome, under the Cæsars, was mighty; Greece, under Alexander and his successors, ruled the world; Media and Persia, under Cyrus, was universal and absolute in its sway; but Babylon, under Nebuchadnezzar, according to the image by which God himself illustrated the relative grandeur of these four empires, was the head of gold, of which the Median and Persian empire was the breast of silver; the Grecian, the body of brass; and the Roman, the legs and feet of iron and clay. Yet Daniel the captive boy, rose to be chief counselor, prime minister and chief justice in this great empire; and maintained his high position through a long life with only such services as tended to increase his influence and fame. Even the overthrow of the Chaldean rule by the Medes and Persians, under Cyrus, did not overthrow, but confirmed Daniel in power; for in the new order of things he was made president of three presidents who sat supreme under the king in his realm. .

And now that he has been dead full twenty-four hundred years, his fame remains as great as his power was while he was alive in the world. In all Christendom there is hardly a man, woman or child who is not familiar with his name; for what child is there old enough to admire the pictures of the Bible, or remember the first stories from a mother's lips, who has not heard of Daniel in the lion's den? History has given him a place on its pages singularly high. The elegant, and learned and liberal historian, Rollin, who himself is an honor to his native France, has awarded Daniel the divine honor of having spread out upon paper the outlines not only, but the minute details of history during the periods of world-wide changes of power under the four great successive empires already named. That is to say, Rollin has done the simple justice to Daniel of acknowledging that he wrote the history of the world's great men and great powers in advance, while yet the men and nations of whom he wrote were not in existence. Other, and earlier historians, even while forgetting to name Daniel at all, have in the facts

they have recorded, given the highest possible undesigned testimony to his legislative wisdom and administrative talent. They have written of the splendor the empire attained, and of the unsurpassed public improvements made during the reign of Nebuchadnezzar; and it must be borne in mind that all this was under the administration of Daniel.

Even the stage of our own time is made to herald the fame of the wisdom of Daniel as proverbial, when a Jew in court is made, by England's great dramatist, to say of a beardless advocate at the bar who comes to oppose his claim—"A Daniel come to judgment! Yea, a Daniel!" And when again this contemptuous irony is retorted upon the Jew, after this same beardless advocate has, by a smart catch, got the Jew on the hip—"A Daniel come to judgment! Yea, a Daniel! I thank thee, Jew, for teaching me that word."

Such was the success of this captive youth—such the power, influence and fame gained by him. *What is the secret of it?* The secret of success at court is that of securing and holding the favor of him who reigns in it. And the secret of success in the world is the favor of him who rules its affairs. And this is Daniel's secret. Early in life—how early we are not informed—he inscribed upon his life-long banner, the words—*God reigns*—and never struck his colors. Many men have held a different faith. They lean far toward the lying proclamation of Satan to our Lord, that all the kingdoms of this world and the glory of them, belong—not to God—to be given by him to whomsoever he will, but to the Devil; and that the quickest and surest mode of securing them is to bow down to wire-working corruption. And this is the secret of much of the short-lived success in the world which promises so fair and perishes so soon; and the secret of all the infamous things done on this side of the mountains or the other, in the old world or the new, to gain wealth and power.

Before Daniel had reached his sixteenth year—probably long before it—it had become the immovable creed of his life, that God rules, not Satan, in the kingdom of men. At sixteen he is introduced to us in the act of being put to the test in a manner to try the temper of his faith to the full. Like the guns of our military and naval service, he was proved before he was trusted, and like the damascene blades when bent under the hand of imperial power to the utmost, the rebound was instant and complete, leaving not a kink of imperial corruption to mar the rectitude of his unsurpassed integrity. He was a captive boy of the royal blood of Israel's kings. Stripped of all his possessions and property, helpless, and poor, in a strange land, where his race and his

religion were despised. In this condition a message is brought from the king, his conqueror, to him by Ashpenaz, his keeper. The king offers him the opportunity of standing trial for acceptance as one of the royal officers of the court and of the kingdom. Three years are given him to prepare himself for the examination before his royal highness. The best masters are allotted to him, and the best diet, even the kingly diet, is ordered for him. How his young heart must have leaped for joy. While all is dark and cheerless before him and around him, suddenly the brilliance of courtly prospects open before him with every facility for securing all his heart can wish for himself, and also for his captive people. His vision — his ardent youthful vision — runs eagerly forward to the possibilities of the future for himself and his nation; positions of honor and power in the court of the king magnify themselves, and take on hues such as only the eyes of youth can give them, and he sees himself in them; — the overthrown walls and demolished temple and palaces and mansions of his native city — the holy rise up anew in splendor unknown before — his people flock back in multitudes to their old homes and their old honors and wealth and comforts — the name of his God is once more exalted to honor amongst the nations, and of all this he sees himself the honored instrument in the opening vision before him. Of course, he instantly, eagerly, accepts the proposal. Yes, but not until modified by the creed of his life. He believes that God rules in the affairs of men, and he can do nothing to offend Him, even to gain the utmost wish of his heart for himself and his nation.

“The portion of the king’s meat” ordered for him, and of wine from the royal table, were first polluted by idolatrous rites as sacred to Belus, and instantly Daniel “*purposed in his heart*” not to defile himself with them, but begged of Ashpenaz rather for pulse (beans) and water to live upon; and his request, after much persuasion and a ten days’ experiment, was granted. His was no mere creed of the head; no traditional belief, or logical conviction alone, leaving heart and life uncontrolled, but a *faith*, settled and strong, commanding the reason and judgment, and enthroned in the heart to rule in the life. Tested at the outset himself, and again and again in his after career, he, in turn had ample opportunity and frequent occasions to test the truth of his creed, the rule of Jehovah; and his creed, like himself, came forth from the crucible of trial always like gold from the fire. True to God in the beginning and always, God kept him and taught him, and led him onward and upward while he lived.

The secret of his power to unfold to the king the dreams of his head upon his bed which had gone from the king past his power to remember, and of his ability to write the history of future kings and kingdoms to be verified to the letter through centuries of successive changes affecting the whole world, could, of course, be nothing less than the favor of wisdom divine; and his abilities of legislation and administration, streams of the same infinite fountain. GOD RULES! This was his creed. IMPLICIT OBEDIENCE to God—this was the line of his life, and UNPARALLELED SUCCESS WAS THE RESULT.

Written for the Expositor.

OLD HUNDRED.

Suggested by hearing it sung at the close of service, at Calvary Church, Jan. 22, 1860.

“BE Thou, Oh God! exalted high!”

BACK, back thou carriest me, to the stormy days
Of the old mountain Christians! O, 'twas not
Through high cathedrals, that thy bass was rolled;
But amid caverns of the eternal rocks,
Hid among cliffs, the pealing sound went up
To the great ear of God! Did he not hear
And send an answer back to listening hearts,
Stillling their agony, and stamping them
With faith sublime, and hope that could not die?

And the great band of martyrs sung that hymn
With strains fire could not quench! Down, down it rolled
Through the old, hoary ages! Mighty hosts,
Throng upon throng, the aged and the young,
The brave, the wise, the beautiful and good,
Have chanted it with faces beaming bright,
And swelling hearts, and eyes up-raised to God!

O, how our fathers loved thee! They were old,
And wore the crown of glory, silver hairs,
On brows all seamed with age. The faltering voice
Grew strong again, the dim eye lighted up
With God's own fire, as from thy hallowed strains,
They caught new inspiration; and the voice,
Quivering with age, sung with the tones of youth,
The song the great Reformer sung.

Oh! how sweet
Our mothers sung thee, o'er our cradle beds,
Or as we sat upon their knee at eve,

Gathered around the cottage fire !

The infant band
Have lisped it, as their only earthly song,
Then laid them on their mother's breast, and slept
Their little life away. Had they not gone
To sing it with the angels ?

Dying men,
Out on the sea, or lost amid the sands
Of the great desert, in the lonely hut
Beneath the palms, in heathen lands, have sung thee,
And by their bed the poor idolatrous one
Hath wondered at that sudden burst of joy.

And the "great company before the throne,"
Who sung thee here on earth, do they not chant
Beside the crystal river, in such strains
As angels use, each with his harp of gold,
BE THOU, OH GOD ! EXALTED HIGH !

G. T. S.

San Francisco, Feb. 1st, 1860.

LEGISLATORS PRAYING.—The Legislators of Pennsylvania hold a daily prayer-meeting, at half past eight o' clock, every morning, in one of the committee-rooms of the State House. The *Presbyterian* says, that at the first meeting about twenty of the Senators and members of the House were present, and at the second about forty, and at the third about seventy. We rejoice at this. There is no reason why Statesmen should not serve God. When our law-makers and magistrates are praying men, we shall hope for the prosperity of our country. And we rejoice, also, that these law-makers of Pennsylvania, attend to their prayers of their own free choice, and without taking the people's money to pay another for reading or saying their prayers for them. We are exceedingly pleased to know that a farmer goes to his field to work, and the mechanic to his shop, and the merchant to his store, and the banker to his desk, and the drayman to his horses, *after* having engaged in the social worship of God in his family; and just so, we are greatly pleased to know that we have legislators who voluntarily and for themselves, engage in social prayer before they engage in their public duties. May all our law-makers and rulers be God-fearing and pious men, but let their piety be voluntary and at their own expense.

THE CATECHISM AND THE COLLEGE OF CALIFORNIA.

THE Rev. Dr. Hopkins, at the dedication of the Chapel of Williams College, in discussing the subject of religious education in our colleges and advocating it in the strongest manner, says, "formerly the Westminster Catechism was studied in Yale College, and was transferred from that College to Williams College; for eight out of thirteen of the first Trustees of this College were graduates of Yale. At what time it was discontinued in Yale, I do not know, but here (Williams College) it has remained, and has always furnished, and does now a regular exercise for the Senior Class every Saturday afternoon." In speaking of Dr. Hopkins' Dedication sermon, the *Boston Recorder* says: "It is gratifying to know that while in some quarters the doctrines of the Assembly's Shorter Catechism are industriously disparaged, that manual is used with great satisfaction and success as a text book in Williams College." And now, and just here we take the liberty of making some suggestions to the friends of the *College of California*, amongst whom we class ourselves. 1st. We submit that the *Boston Recorder*, and Drs. Hopkins, Hitchcock and Lord, who are presidents of New England Colleges are authorities most worthy of consideration in fixing the platform and religious regimen of a "Christian College." And these, and in fact the whole weight of New England is in favor of a clearly defined, honestly expressed, and distinctively denominational character in our literary institutions. We beg their consideration to the article on *Sectarian Colleges*, by the Rev. Dr. Hitchcock, published in our December number, the meaning of which no trickery of interpretation can set aside. We then said, and we repeat it again—"We know not of a single College or High School of any fame in New England that is not denominational and sectarian. Can men then of New England birth, do in California what their fathers have never done in their native land—and what in fact has not been done anywhere?" And we here add, we do not know of a single instance of satisfactory results from founding a College upon the basis that has recently been so much talked of for the *College of California*. And unless we are misinformed and greatly mistaken, already it will be difficult to harmonize the platforms and speeches and doings of the agents of that institution here and at the East. The College of California dates its origin some ten years back, and owes its inception and history up to this moment mainly, if not wholly, to New School Presbyterians and Congregationalists—acting

sometimes ecclesiastically and sometimes otherwise, but always as *quasi* religionists, trying to build up a College here like unto Yale. And with all our heart, we wish them to succeed in building up an institution that shall even be better than Yale. It seems, however, that after having tried to establish this College for these many years on the original *quasi* ecclesiastical platform, that some of the *old* planks are knocked out, and new ones put in, that it may be broader, if not stronger. These gentlemen cannot then censure others for still wishing to do what they have been zealously trying to do for some ten years, but have failed to do. Surely then, after this, we shall hear no more of ‘sectarianism’ ‘bigotry’ and *odium denominational*, as stereotyped charges against the Catholics, Israelites, Methodists, Episcopalians, and Old School Presbyterians. If the friends of the College in Oakland have tried to establish an institution by or under ecclesiastical control, and have failed, surely they will let others *try* for ten years before they are condemned for adhering to the policy of their Churches. If it were necessary, we could prove most conclusively that we are a sincere friend to the College of California, and to all good institutions of learning, and we are determined so to be. The educational interest fostered by our Synod is not, and is never intended to be in any improper sense a rival or antagonist to Oakland. Very far from it. We are firmly persuaded that the one will help the other. But as we have said before, so we say again, and our opinion, humble as it may be, is formed after twenty years study of history and of educational institutions, and from no small degree of attention to schools and colleges, that the only way to build up in our country a State institution is the plan of the University of Virginia, and that all other institutions must be under the direction of some one denomination, but on a liberal basis—such as Dr. Hitchcock describes. And then other denominations not having an institution of their own will select which ever suits them best, and give it for the time their patronage. Nor is there any other way to have efficient schools or permanent peace.

It is a thing wholly impracticable, to expect that Congregationalists, Methodists, Episcopalians, Baptists and Presbyterians can live and work together with their strongly marked peculiarities for any considerable length of time in peace. The illustration of the Tract Society, Sunday School and Bible Society is not to the point. There is nothing in them apposite to the forming of the mind of youth by daily education. Nor is the illustration a happy one. For teachers are not automatons. Their *living* influence over their pupils is a fact in favor of the church to which

they belong whether they repeat its creed or not. And besides, there is not a perfect union even in these societies. Each one of these churches has besides its own Tracts, Books and Sunday-schools. And as a matter of fact we know that the Methodists (both branches), Episcopalians, Baptists and Old School Presbyterians have and will build up, just as the Catholics and Israelites do, institutions of their own. *Practically*, then, no matter what the charter is, or the professed platform may be, the main agents of the College of California will be as heretofore, New School Presbyterians and Congregationalists, and happy will it be, if Israel does not vex Judah, and a high wall is not run through the College dividing the two kingdoms, before another golden lustrum goes down over the sun-setting side of the continent. We ask then, in simple honesty, why is there so much trouble, or shrinking back from the straightforward acknowledgment of the fact, that the tall, commanding and noble figures on the foreground have been and still are, and ought to be, and will be, such men as shall represent the two denominations who have the honor of originating this College?

But *secondly* and lastly, to return to our text: Is the Assembly's Catechism in English or Latin, to be a part of the regular exercise of the classes in the College of California or not? Is this "Catholic" "Christian College," that is "to educate all the Protestant — (that is, Congregational and New School) ministers for the future of this coast," to profess and to hold any Creed and teach any Catechism? If so, which? If not, what is its christianity? What Confession of Faith does it adopt? Again, allow us to ask, are its exercises to be opened with or without prayer, with or without the reading of the Holy Scriptures, and if with the use of the Bible, is any note or comment to be allowed? If with prayer, is the chaplain to wear a gown and surplice? Is he to read the prayers of other men out of a book, or to pray as he himself may have ability and utterance? Or is the religion of a "Christain College," that is not to be sectarian nor denominational, but "truly Catholic," to be so elevated and spiritual that it will need no such helps as formulas, or Catechisms, or verbal prayers? We wait to hear and see.

Since the above was in type, we have read "the Organic Basis" of the College of California, as published in the *Alta*. If we had our remarks to write anew, we could now, if it were possible to do so, make our positions still stronger. We are surprised at "the organic basis," and still more at the defence made for it, especially by the College organ, and we wonder how gentlemen of so much intelligence, business

tact and knowledge of men, can expect to work such a piece of machinery without constant abrasions and friction even to ignition.

1. It seems to have been the work of years and of great difficulty to get this "organic basis" settled, and still more difficult is it to get its friends, agents, speech-makers, and article-writers and the newspapers to agree as to what it is. No two of them harmonize. Each one seems to think, and is quite free to say, all the others "misunderstand" or "misrepresent" it. Now we do not doubt the sincerity of its friends, but the idea or theory on which they are trying to operate is so much a "will-o'-the-wisp," that they are not themselves sure of its real existence, much less of its shape or color, nor whereunto it will grow, and hence their "misapprehensions," "misunderstandings" and "misrepresentations." Numerous long articles, editorial and contributed, in two or three daily papers have appeared, to say nothing of the hebdomadal, and the official papers that have been put forth in behalf of the scheme that is now represented by this "organic basis," and yet about all we can gather from them is, that they do not agree, or do not understand each other. After some ten years of meditation and experimenting, long enough to have taken Troy or built a new Carthage, the basis appears, but its advocates are not able to agree as to its interpretation.

2. We beg leave here respectfully to correct an error of the *Alta*, in saying in one of its able articles on the College of California, that "many of the Presbyterians of Boston have changed to Unitarians," and that therefore "an Old School Presbyterian College after Dr. Scott's own heart," would not be secure from becoming Unitarian as Harvard did, or from being "controlled by some Theodore Parker." This is a mistake of which the *Alta*, however, need not be much ashamed, (if we editors are ever guilty of such a thing), for it was an error that Thomas Jefferson retained all his life. He uniformly mistook Independents, Puritans or Congregationalists, for Presbyterians. The hard speeches that are so often quoted as Mr. Jefferson's sayings against the bigotry and fanaticism of the Presbyterians do not apply to them at all. He meant English Puritans and Congregationalists, and does not refer to Scotch or Irish, or American *Presbyterians*. In Mr. Jefferson's day and at the founding of Harvard the Churches of New England, and of Boston were Independent or Congregational. *Harvard never was a Presbyterian College*. It is only within a few years that there have been any of our Old School Presbyterians in Boston. The Puritan Churches have never been Presbyterian as to their government. If Harvard had been under the ecclesiastical control of the "Old School

Presbyterian Church after Dr. Scott's own heart," it would have been impossible for it ever to have departed from the faith of its pious founders. In earlier days, it is true, however, that there was not the same security for preserving the faith of public institutions that we have now under the more perfectly formed government of our Churches.

3. According to "the organic basis" and the rules of the society that aids this College, none but "*evangelical Churches*" are invited to co-operate with the Trustees. Now who is to sit in judgment, and decide what constitutes an evangelical church? Are other denominations to wait till the Trustees tell them they are evangelical, and may come in; or are we all to go, and then some of us, be turned away with the dictum, you are not *evangelical*? No Catholics, no Israelites, no Quakers, no Methodists, no Old School Presbyterians, no Baptists, no Episcopalians, are in this College, by the sanction of any of their Church courts or councils. Nor do we think they ever will be. After all, then, this Catholic College is so Catholic as still to belong practically to the two denominations that had the honor of commencing it first. And to them it should belong. And if they would own it, and put up their flag, and say we sink or swim, live or die with our banner to the breeze, we should have much more hope of their success. But if it be not presumptuous in us to think that we understand their basis, when, as we have seen, they are not agreed about it among themselves, we see nothing but trouble before them. The practical working of their scheme is just this: They wish to have Unitarian sons and money, Episcopalian sons and money, and Baptist money and sons, but it is not expected that the Professors or the President of the College will ever be selected from either of these denominations. When is a *Unitarian* Professor to be elected for this Catholic College?

4. But we are told that all this is wrong, because there is to be *no ecclesiasticism* in the direction of the College at all; and yet it begun with ecclesiastical action, and up to the present time, it has had all the resolutions of ecclesiastical bodies in its favor that could be obtained, and its agents are now or have been very recently collecting money under the recommendations of New School Presbyterian and Congregational ecclesiastical bodies; but from no others that we can hear of. And besides, if this "Christian College" is *outside* of any and of all our present evangelical denominations, we ask respectfully in whose communion is it? Is the College of California to be the nucleus of a *new church organization*? Is another Protestant sect or denomination to grow up among us having the *Shibboleths* that are to be taught at

Oakland? Before we can adopt them as our Creed, Confession and Catechism, we wish to know distinctly what they are. But again, we say, and we say it boldly, we wish our friends to succeed in establishing a first class institution. The more of such we have the better. But we do think, and we have often so told them, that our painful conviction was, that they are on a wrong basis. We must take the world as we find it, not as we would have it. We are not yet in Millennial days, even if Dr. Cumming's great Tribulation is at the door. We sincerely believe that the College of California, with its original basis boldly, but liberally carried out, would succeed much better than it can ever do on its present plan. We see no way for peace, and for thorough and efficient instruction but for every Church to have its own denominational College, and then let the State have its University as the head of all these Colleges, or otherwise, according as the plan of organizing it may be fixed. It is only thus, or upon a method substantially of this sort, that the educational wants of all classes and of all creeds can be met. Let every religious sect have its own educational institutions, and not be ashamed to own its faith, and let the great State of California have a University worthy of itself and of our age, and then we shall become a great people.

OUR COUNTRY'S GREATEST DANGER.

THE FOLLOWING interesting and affecting interview of the Rev. Dr. Hill, editor of the *Presbyterian Herald* of Louisville, Ky., with HENRY CLAY, when he saw his own death approaching, we regard as so important and appropriate that we crowd out other matter to make room for it. They are, we may say, the dying words of one of our greatest and boldest statesmen. When becoming chilled with the icy touch of death, his great heart still beat for his country, his whole country. The near view of the awful realities of a coming eternity did not cause him to forget the dangers that threatened our Union. The *St. Louis Presbyterian*, in publishing these remarks of Mr. CLAY, delivers an able homily, showing the danger of a dissolution of the Union, because of "the horrible doctrines taught in the North," and because of the "political, sectional, partizan prayers and preaching" of so many pulpits. The editor thinks the danger imminent, greater than ever before, and partly because the cry of "wolf," "wolf," has been so often raised before for mere party purposes, that the cry of actual danger will not be

heeded. He also reminds us that the separation of the Baptist and Methodist Churches into North and South, and the division of the New School Assembly at Detroit, were made substantially upon the question that now so deeply agitates the Union. He might have added the case of the American Tract Society, and of the American Board of Commissioners, which has ceased to be *American* and become a mere sectional thing; and the same is substantially true of the American Home Missionary Society. It is *sectional* in its men, resources and operations. But we shall detain our readers no longer from the narrative of Dr. Hill's interview with HENRY CLAY, on his dying bed, concerning

“THE GREATEST SOURCE OF DANGER TO THE COUNTRY.”

“A few weeks prior to the death of the Hon. HENRY CLAY, when he passed through our city, on his way to Washington, at the request of a Methodist minister from one of the Northern States, who had never seen the great statesman, we called with him to see him. He was quite feeble, and spoke of his death as a probable event within a few months. He stated that nothing but a deep and abiding conviction that the union of the States was in imminent peril could have induced him, in his state of health, to leave the quiet of his own home and go back to the Senate, the seat of so many of his struggles and great achievements. The opinion was expressed by one or both of us that the danger of disunion was greatly over-estimated, that if it ever came to the test it would be found that there were very few who would be mad enough to rush into disunion, either in the North or South. He shook his head ominously and replied, ‘Gentlemen, if I have studied anything it is the genius and spirit of the American people, both in the North and the South, and I tell you there is danger. There is a spirit rising up in both sections of this republic, which, if not speedily quelled, will bring about a severance of the union of these States, not in two, but into half a dozen little petty republics, or despotisms, as the case may be.’ It was replied that on several former occasions the North and the South had been arrayed against each other in bitter hostility, but that the hostility had died away and the parties restored to more than their former friendly relations. ‘Ah,’ said he, ‘that was before the rise of modern abolitionism. Fanaticism cannot be controlled, and especially religious fanaticism. The churches of the country then stood together, and in their great annual assemblies they drew the bonds of union and brotherhood together. Now most of them has been rent asunder, and they are acting as dividers rather than to bind the country.’ Said he,

‘Gentlemen, you are both of you ministers of the gospel, and I tell you that this sundering of the religious ties, which have hitherto bound our people together, I consider the greatest source of danger to our country. *If our religious men cannot live together in peace, what can be expected of us politicians, very few of whom profess to be governed by the great principles of love?* If all the churches divide on the subject of slavery there will be nothing left to bind our people together but trade and commerce.’ ‘That,’ said he, ‘is a very powerful bond, I admit, but when the people of these States become thoroughly alienated from each other, and get their passions aroused, they are not apt to stop to consider what is to their interest. It is against the interest of both parties, in every contest, to go to war, but nations constantly do it notwithstanding that fact. It is against the interest of men to fight duels, but they often do it when they know that ruin both to themselves and families, stares them full in the face.’ ‘So,’ said he, ‘men will fight, if they consider their rights trampled upon, even if you show them that ruin to themselves and families will be the probable result. Besides, in times of high party excitement, the violent men on both sides get the control of matters, and moderate men are thrown into the background and their counsels go unheeded.’

“Finding that the venerable statesman had exhausted his strength in talking, we arose to bid him adieu, as we supposed for the last time upon earth. He shook the hands of both of us and said, ‘*if you preachers will only keep the churches from running into excesses and fanaticism I think the politicians can control the masses.*’ ‘BUT,’ he added, ‘*yours is the hardest task, and if you do not perform it we will not be able to do our part. That I consider the greatest source of danger to our country.*’”

THE PREACHER'S BATH.

I WOULD recommend it to you, my brother, says the late Dr. Griffin, “to bathe your soul in Baxter’s *Saints’ Rest*, and to be much in prayer, and to make yourself deeply acquainted with the Scriptures. Let all your efforts be to fill your prayers with the weight and solemnity of divine truth. Under each head labor to get out that precise view of truth which you had in your most solemn hour on your knees.” It was one of Luther’s maxims that “to pray well was to study well.” And hundreds of successful preachers of the Word since his day have verified

it. Prayer is a part of every pious man's daily devotion; but who can think of a prayerless minister of the Gospel! How can he minister grace to the hearer, if the grace of God dwell not in his own heart? How can he guide them to the great Shepherd, if he know not his voice himself? The preacher who would preach the Gospel in the power and demonstration of the Spirit from heaven, must strive and struggle for the baptism of the Holy Ghost—he must have the baptism of fire in his study and in his pulpit. In his accumulating of materials, in his study of the Scriptures, in all his planning of sermons, and selecting of themes and meditations, and in his conceivings of every thought, and composing of every line, let him remember the All-seeing eye of God is upon him, and seek a frame of spirit and a wakefulness of mind to be gained only by often going to the eternal throne to plead in Jesus' name for light and strength. And when the thought is perplexed, the train becomes entangled and the text seems impenetrable, then let him bow his knee, imploring with all his heart, light from the fountain of all light and truth. The apostles preached the same doctrines that our Lord preached, but it was not said of any of them, *never man spoke like this man*. It was chiefly owing to the frame of his soul that his words fell with such irresistible power upon the ears of the people. It was owing to his integrity of character, the purity of his feelings, his love of truth, and deep sense of eternal realities, and the fervency of his benevolence and zeal for good that his sayings were so powerful. *Whitefield* studied and arranged his thoughts and expressions, and even his action and emphasis before going to the pulpit, with much care, and then after he had made this laborious preparation, he bathed his whole soul as completely as possible in heavenly influences. I am persuaded from a recent careful studying of the lives of Luther and Calvin, Knox and Owen, Flavel and Baxter, Edwards, Davies, Payson and Nevins, that the secret of their power in the pulpit is to be found in their piety, in their agony of prayer as well as of thought.

THE AMERICAN BOARD OF FOREIGN MISSIONS.

For a quarter of a century this Board has been, and justly so, the pride of Americans. When travelling in Africa and Asia, it was our great satisfaction to hear the missionaries of that Board every where spoken well of, and their learning, zeal, piety and conservative character held in high esteem by all classes, and especially by the agents,

travellers and merchants of European nations. We have always rejoiced in its prosperity, though for some years it has been with fear and trembling. As Pastor of one of the largest Presbyterian churches in our country (on Lafayette Square, New Orleans), we assisted in making an annual contribution to their Board. We could not neglect our own Board of Foreign Missions, but so great was our regard for the American Board that in addition to the annual contribution to the Presbyterian Board, a collection was also made for it. But alas! how have the great and the noble fallen! Since this Board of Commissioners for Foreign Missions has ceased to be *American*—is no longer national—but has become a mere *sectional thing*, representing ultra fanatical views, we no longer regard it as worthy of confidence. We cannot recognize any missionary society that is not on the foundation of Christ and his apostles. It seems to us that a Board of Missions now should be able to send forth its preachers to preach “Christ crucified,” just as Christ himself sent forth his apostles—to preach the same Gospel to both bond and free, North and South, East and West, without interfering with the social or political relations sustained by the civil institutions of the people, and to teach masters and servants, husbands and wives, rulers and subjects their duties just as the apostles did. This is the only ground the Church of Christ can stand on, and this is the position from which the Presbyterian Church sends out her missionaries to the whole Union, and may send them to all parts of the world.

TEACHING AND PREACHING.

REV. D. McCLURE is diligently laboring as a missionary of the New School Presbyterian Church, under the direction of the American Home Missionary Society in Contra Costa county. From Mr. McClure’s letter in the *Home Missionary*, we learn that he is about to establish a school for the purpose of relieving the society and of doing more efficient service in the cause of Christ. He says he sees no prospect of being supported without uniting the work of teaching with that of preaching. Contra Costa is one of our best counties, and the population is large, “and many educated families,” says Mr. McClure, “are located in our beautiful villages; but irreligion and *isms* of a dangerous character reign supreme.” We are prepared to sympathize with Mr. McClure. A conviction has been growing in our minds ever since we came to this coast, that the only way for Protestantism to succeed here is for the settled

ministers of our churches to establish schools in connection with their congregations, giving more or less personal attention to these schools and employing such assistance as might be necessary. Though rich as a State, and making the world rich, it is true, that but few of our pastors or stated supplies in the country are supported by the people. They must have a better support from some source. Teaching is more in harmony with their profession than any other — if indeed it is not an essential part of their work. Then it is in vain, altogether in vain to expect religion to flourish if our youth are neglected. We must take care of the children, especially of the little girls. As they are moulded so will be the next generation. But it is said it is impossible for our ministers to teach and preach both. One man cannot indeed do two men's work. In the way indicated however, we think one man may be both an efficient pastor, useful preacher and successful teacher. It certainly has been so in Great Britain and among our fathers for centuries. While, however, we suggest that all our settled ministers should have schools under their care, we wish, and have for years advocated a species of *itineracy* in our Church. We do not mean to frighten our Old School friends, as if we were about to turn Methodists. But we submit that it was Christ's plan to send out his disciples two by two through the towns and villages. We find also our fathers in the Middle, Southern and Western States in early times, following the same course. Presbyteries and Synods have and do still practice this method. Our Board of Missions is ready also to aid in such enterprises. And surely there is no State in the Union where such labor is more needed. Thousands and thousands more are in our valleys and mountains, many of whom were brought up to go to the house of God and to keep holy the Sabbath day, who now never hear a sermon from year to year. A large part of the population of this coast will never be reached but by an itinerant ministry. Such an itineraey as we suggest would not in way interfere with our settled ministers. Nor do we mean that men without education should be licensed to preach, nor are we in favor, unless in very extraordinary cases, of *lay preachers*, as they are called in the old country. On the contrary, if any change is to be made in the *curriculum* of the studies of our candidates, let it be extended rather than curtailed — extended both as to its *thoroughness* and the number and variety of the subjects to be studied. There never was an age since the foundation of the world when a ready, accurate, thorough and comprehensive education was more needful for the preachers of the Gospel than at the present time, and fully as much so, if not more so, for California. Our

idea then is this — let us have as many settled, well supported ministers as possible, and let our settled ministers and Presbyteries give increased attention to the education of youth, and as far as each minister and his session can, let there be a school attached to the congregation, and let our candidates be *thoroughly* educated before licensed; and then let as many of them as are fitted for the work, and whose hearts God may incline to it, be sent out to labor in the waste places of Zion under the direction of the Presbytery and with the aid of the Board of Domestic Missions. One or two years labor in such a field added to their thorough course in the theological seminary would be of unspeakable advantage to them — would give them a knowledge of men and things, and of the way to meet and govern men, and to use their own resources, and greatly increase their stock of common sense, which is a commodity of great value in the ministry. We hesitate not to say, that if it had pleased the Lord to give us a son who was graduated from the theological seminary, and he had a heart for the work, that our advice to him would be to complete his preparations for pastoral duties by laboring one or more years as an evangelist.

THE CHILD'S PRAYER.

THE following, which I think very beautiful, was written by a Mr. Hodges Read, for one of the Sabbath Schools, in Boston. **

Into her chamber went,
A little maid one day,
And by a chair she knelt,
And thus began to pray:
"Jesus, my eyes I close,
Thy form I cannot see;
If thou art near me, Lord,
I pray thee speak to me."

A still small voice she heard within her
soul,

"What is it, child? I hear thee — tell
me all."

"I pray thee, Lord," she said,
"That thou wilt condescend,
To tarry in my heart,
And ever be my friend.
The path of life is dark, —
I would not go astray;
Oh! let me have thy hand
To lead me in the way."

"Fear not, — I will not leave thee, child,
alone."

She thought she felt a soft hand press
her own.

"They tell me Lord, that all
The living pass away, —
The aged soon must die,
And even children may.
Oh! let my parents live,
Till I a woman grow,
For if they die, what can
A little orphan do?"

"Fear not, my child, — whatever ills
may come.

I'll not forsake thee, till I bring thee
home."

Her little prayer was said,
And from her chamber, now
She pass'd forth, with the light
Of Heaven upon her brow.

"Mother, I've seen the Lord —
His hand in mine I felt,
And O, I heard him say,
As by my chair I knelt,

"Fear not, my child, whatever ills may
come.

I'll not forsake thee, till I bring thee
home."

CALIFORNIA FOR INVESTMENTS.

“There is no object more worthy than to endow the world with sound and fruitful knowledge.” — *Lord Bacon.*

NOT UNFREQUENTLY when we are pleading with our Christian friends from the Old States, and even here among ourselves, to contribute for the establishment of institutions of learning on this coast on a liberal and permanent foundation, we are repulsed with the remark, “the mines will give out, and the whole country dry up, by the time you get your institutions started.” Now to this, let it be remembered, that there has been but little variation in the monthly shipment of treasure for, at least, five years. Does this favor the idea that the mines are being exhausted? The shipments each month, are so nearly the same, that the report might almost be stereotyped. We regard it, then, as a fact that may be relied upon, that in our day and generation, there will be no perceptible exhaustion of the mines of California, as a whole. Then we think it is equally a plain and in every aspect a reliable view of this coast to say, that its agricultural facilities are such, and its commercial position is such that it will be, and at no distant day, the home of an immense population. A daily overland mail and telegraph communication with the Eastern States, are near at hand. Communication by steam with India, China and Australia, and South America, is certain to be established in a few years. And even if we do not live to see it, still the day is at hand when a railroad will certainly connect San Francisco and St. Louis. Or even if we err in some of our anticipations, other things will reveal themselves in due time for the peopling and developing of this wondrous coast. We have an unshaken faith in Providence, that great moral and religious results are to be achieved on and by this side of the great American continent. This Pacific coast is to be the home of millions of millions of people, even if every mine in its mountains was exhausted to day. California could support a population of many millions by wine growing and sheep alone. The mines are now a mere accident in our history. Rather, it was God’s plan they should draw to these shores a vast population out of which great States should grow. And they have precipitated a mass of *peoples*, and still yield in abundance; but now we are beginning to feel the want of institutions of learning for children born on the soil, and this want will grow more and more pressing every hour. We must have

institutions among us adequate for the education of our children, or we must send them to the Eastern States or to Europe, or they will grow up in ignorance. Many cannot be sent away, and many *should not be sent out of the State, nor even from their own father's house for an education*, even if their was no want of means. The result inevitably will be that our sons and daughters, as a whole, will not be well educated, unless we provide institutions of a high order for them at home. But such institutions cannot be built up in a day, nor without toil, and perseverance, and liberal contributions. It is difficult to see how a man who has made money on this coast, could more properly invest a portion of it, than in founding or in assisting to establish a religious Press, Schools, Colleges, Universities and Theological Seminaries. Does not gratitude require him to invest, at least, a tenth of all he has made here in such a way as to make it a blessing to the generations that are to come after he has fallen on sleep in his grave? And if any one to whom Providence has given wealth in our older States, wishes to know where and how to invest the money or property God has entrusted to him, so as to make it a perpetual and an ever increasing blessing to mankind, we beg most respectfully to suggest, that in a new, rapidly growing country like this, and still in want of Christian institutions, he may find the richest field on the globe for such investments. Professorships and endowments here, will reach a point of great influence sooner than new ones in any other part of our country, or of the world. Let them, moreover, attend to such endowments in their own life time. It is dangerous to leave it to be done by executors. And let our friends be careful in making such investments, that their funds are so secured that they can never be perverted, or made to uphold and teach a faith they do not themselves hold, or wish to be propagated. We are responsible to God for our opinions and for their propagation, and for our property and its appropriation. The whole world does not offer to a Christian philanthropist any field more in need, or that promises a better yield than California, for the investment of money in founding literary and religious institutions.

THE RIGHT WAY TO WORK.

THE REV. W. C. POND, of the Congregational Church, Downieville, in this State, has written an interesting letter to the *Home Missionary*, in which he deprecates the Sabbath-breaking of his town, surveys the field

and reports his success for the past year, and then says that, notwithstanding the prohibitory laws of "a Legislature of California!" about liquor, gambling and the like, still "the movement in morals is backward and downward"—"a progress backwards." "And now at length, gambling creeps forth from its hiding places, and assured, begins to assume its old effrontery. Its votaries stare upon us all along the street; and in their whole bearing show, too plainly, that victims are not wanting for their hellish sports. And duelling, that once, rebuked by that murdered prince in our Israel, James King of William, seemed for years to hide its hideous head, comes forth again, and gentlemanly murderers shield themselves from justice behind a 'higher law'—this 'code of honor.'"

We do not censure in all the above, especially as to the "murdered prince in our Israel." For it might require a new version of the Bible to prove that Mr. Pond's ideas of what constitutes a prince in Israel are correct. We do however, rejoice to find him concluding his letter in a better strain. He gets a glimpse of the right way to "renovate and elevate, and purify California communities," when he tells us it is to be done by the "foolishness of preaching." Not indeed by foolish preaching; but by the simple, earnest preaching of Christ crucified, which the world esteems *foolishness*. And if all the ministers of the American Home Missionary Society and all others on this coast had at an earlier day kept themselves altogether to the ministry of God's Word, we believe the fruits of their labors would have been more satisfactory and more abundant. There is no other way to reform society but by the Gospel. We have no reliance upon anything else than God's Truth. Mr. Pond's letter concludes thus: "I would not be too apprehensive. I am not discouraged. Thank God, we need not walk by sight. God's promises never did fail yet; we know they never will. They influence the future of this golden State; and the efforts they prompt, will achieve the future, in God's appointed time. We look to you, brethren, hopefully. Come over and help us. For my part, though it sometimes seems as though we tried to breast a torrent with a straw, I mean to live and to die, God willing, at my post, and at my work in California. It is a privilege to labor in the day of small things. Who would now refuse to have been a *pilgrim on the rock of Plymouth*, or a *soldier at Valley Forge*? And though our work seem small, our hopes extravagant, our results discouraging, the end will yet be equal to all our highest aspirations, and an answer to our largest prayers."

CHURCH INTELLIGENCE.

DEATH OF DR. J. ADDISON ALEXANDER.

WE know not how to express our regret at the death of Professor Alexander of the Theological Seminary at Princeton. It was our privilege to be in one of the first classes taught by him on his return from Germany. We were then delighted with him as an instructor, and our regard for him increased with advancing years. We feel that we are much indebted to him for his assistance. His exegetical, critical, historical and oriental studies were always to our taste. We have been in the habit of looking upon him and Macauley as being the two richest and best furnished minds in Christendom. For strength of intellect, genius and solid learning, we know not where to find his superior, and think he has left but few equals. He was a great and a pious man. "*ABIIT AD PLURES*" — *he has gone over to the majority — he has joined the famous nations of the mighty dead.*—As when the sun sets to us he rises on the other hemisphere; so when a great man dies, he leaves us to rise and shine in the company of the blest immortals. But who is to fill his chair? We cannot name the man in the whole Church that can fill his place. Who is there that will be willing, or that the Assembly will be willing to have try to fill it? Let prayer be made without ceasing in our churches that the lot may fall on the right man. It is of the first importance to have the right sort of men in the schools of the prophets. Men of the learning and piety, unction and knowledge of the world and of the wants of the Church and of such pastoral experience as will fit them to give the proper direction to the intellect, and heart and feelings of the young men trained by them. We commend the next General Assembly and all our theological seminaries especially to the prayers of our churches. "Help Lord, for the godly man ceaseth."

OUR CHINESE.

WE say *our*, for the same Providence that divided the earth in the days of Peleg has brought some forty or fifty thousand of the children of Sinim to our coast. They are now more than our neighbors. They are heathen from a far-off land within our gates, and in our streets and in our mines and in our houses. They have their goods and wares, their shops and stores, temples and gods among us. As to the political, commercial or social aspects of the Chinese question, we have nothing at present to say, except that we earnestly entreat our fellow citizens not to *vex the heart of a stranger*, but to deal justly, kindly and truly with them, ever acting on our Lord's golden rule. The Bible abounds with injunctions to show kindness to strangers, widows and orphans. It is with the missionary bearing of this chapter of our history that we are particularly interested at present. And from our beloved missionary, the Rev. A. W. Loomis, and his Christian wife, the companion and fellow-helper of his labors, we learn that the prospects of doing good among the Chinese in California are highly encouraging. Mr. Loomis has been fortunate in securing the assistance of an intelligent Chinese teacher — a man

that Providence seems to have thrown in the way just at the right time. Mr. Loomis not being acquainted with the dialect of the Chinese here, has gone to work laboriously and is progressing satisfactorily in acquiring it. He informs us that none of the Chinese that are here "have come with the intention of becoming permanent residents—they are here without their families. Nearly all are active, able-bodied men; a large proportion are young men, and these who are young are likely to receive impressions which will be lasting—if they can be moulded aright they will exert a powerful influence upon their own country in the times to come. Many of these are picking up our language, and some are trying to learn to read and write. Every year thousands are coming, and thousands are returning. Many die here, and their bodies are gathered and carried home to be laid close by their father's sepulchers. Large numbers fail to gather gold as they expected, and though anxious to return, are too poor at present to do so. Many are aided to return by their own countrymen. During the last year 2,974 arrived from China; 2,930 returned; left for Victoria, 504. The women that are here were nearly all brought by bad men and for bad purposes. Of these some were stolen from their homes by pirates and sold to parties that have sent or brought them here; others were in the condition of servitude in their own land, for slavery exists to some extent in China, brought about in the same way as sometimes in Egypt, and amongst the Hebrews, by the poor selling themselves or their families for bread, either for a term of years, or forever. Some of the women thus brought here have escaped from their owners, and are living honestly as wives with men who have taken them. Perhaps asylums might be provided so that more could escape from their present wretchedness, and be taught also how to escape the wrath to come. The 'five Companies' keep no register of the arrivals of women, but they *guess* that there are three thousand in the country, perhaps six hundred of them in this city. Besides these females there are no slaves in this country. Every man here comes at his own charges or by the aid of friends, with the promise to refund with interest that which was advanced. The *cooley* trade is not carried on at all between this country and China, every man here is operating on his own account.

"If the immigrants would bring their families it would be better on many accounts—better for them, as thereby they would be less exposed to temptation. Young men would be more under parental restraints, and home influences. It would be better for us—better for the Mission; for where there are not homes, and schools for the children and youth, and where the population is shifting, efforts for their benefit are less hopeful than where we can have access to family circles and daily teach in the school room. Their present migratory character, however, is not without favorable features. A class enters this great college every year and a class leaves every year. It is impossible for people, however dull they may be, to reside ten, five or two years in a country like this, and not learn very many things which they did not know before. If we were all good Christians they would necessarily learn a great many good things, and go home with a good report of the Christian religion and of its benign influence upon the people. Think of forty-two thousand graduating from such a school every four or ten years. If even the few Christians here would do all in their power to teach them of Christ, and would themselves be an example to them of what Christian religion is, we might hope

for much good. Then let them come and go — as many as God sends — we will meet them with the *glad tidings*. And they will come — there is no room at home for them. The Chinese emperor has tried and is still trying his best to keep his subjects at home, and under his own paternal care, but he cannot keep them. They cannot be kept at home, and people from the western nations cannot be kept out of China, for God has decreed that men shall run to and fro, and that thereby knowledge shall be increased. But whether they are to come in larger or lesser numbers, our duty is with these now here; each one of them is a man, has a soul, now a living man, soon to be a dead man, his soul to go to its account — we can take care that our skirts are free from his blood. God has set them down at our doors, and we cannot escape responsibility in regard to them. Here is some of the work for California Christians — here some of the talents, and the word is occupy till I come.

“The process now going on is a way of giving the Gospel to China without great expense, providing large numbers of those who come here might be brought to Christ, and when they again return to their own land go to tell what has been done for their souls. As we see them now, they are idolatrous for the most part; some are very low, and appear about as bad as any Paul described in Romans i. But they may be washed and sanctified — made as good saints as any on earth or in heaven. Christian people, by their influence and example, may do much towards procuring for them better treatment at the hands of our citizens, and law-makers. At any rate, all ought to pray for them, to speak kindly to them, and in their example confirm what we tell them about our religion when we say, that it teaches to love our neighbors as ourselves.”

“Some people,” says our excellent missionary, “do not believe in missions. Then, they don’t believe in history; but we can’t help that, and are not much concerned about what people don’t believe. What is our duty, is the only consideration. We are to preach the Gospel still, though none at all should be converted — preach the Gospel, that’s *our* work — not to convert them, that’s *Christ’s* work; and for our comfort we may remember that he said, ‘all power is given unto me in heaven and on earth,’ and then added, GO YE AND PREACH THE GOSPEL; and believing his words, we would preach on till the end of the world, though not a soul was converted as we know of. But we do know of conversions. There are three men constantly at our meetings, and often take part in them, that are the fruits of missionary labor in Hongkong. The last *Foreign Missionary* contains two interesting accounts of happy death-beds of converts at Ningpo — one of a young person, the other of a woman that has suffered very much for her faith, and who has herself been an active laborer. Those who have traced the history of the Ningpo Mission, have a strange method of accounting for appearances if they do not see there the evidence of the power of the Gospel, and of God’s endorsement of the Church’s plan of missionary efforts. Each monthly report brings some encouraging account — the converted Chinese there, some of them, giving their time to helping in the work. The Annual Report for 1859, on pages 81, 82 and 83 give statements that are encouraging. But these are the reports of the missionaries *themselves*, we are told, and very likely exaggerated: we have no answer to make to people with that sort of incredulity and want of charity. We appeal to Christians who *know*, who have *felt* something of the power of the Gospel in *their own*

hearts, and who know that it is the power of God — we appeal to those who have a confidence in their Christian brethren who go as their agents, as the servants of the Church, to do the Church's work in foreign lands. But men tell us, 'we have been in China, and we never saw what these reports describe.' Very likely. We know many men that have spent weeks in Canton that didn't even know that there were any missionaries living there; their business and their associations did not bring them in contact with the missionaries. How many are there to-day in San Francisco that know much about the mission here — how few that stop here for a few days hear a lisp about a Chinese chapel? They meet plenty of Chinese in the streets, see that they look heathenish, see their temples, their idolatrous worship, and when some time in the East, they may pick up a paper with a letter from the missionary, they may say, 'well, I have been in San Francisco, but I did not see any of this — *this is all on paper*, you may depend.'

"There are Christian Chinamen in China — I hope there are two or three in San Francisco, but they do not wear broad phylacteries, they do not pray at the corners of the streets, nor sound a trumpet when they do alms. When they pray they enter into their closets — it is to be hoped."

We recommend these earnest, full hearted, eloquent remarks of our laborious brother to our readers, and his work to their daily prayers.

THE JAPANESE.

DURING the past month we have seen a new thing under the sun. For the first time, we presume, since the debarkation of Noah and his sons and domestic establishment, a national war vessel from the empire of Japan has been sent on a visit of ceremony and good will to an outside barbarian western nation, and our country and our city have the honor of receiving it. The Japanese steam corvette *Candimarruh*, forty days from Jedo, with 57 men, 10 guns, arrived within the Golden Gate 17th March. The Admiral and suite have received proper attentions from our authorities. They are accompanied by Lieut. Brook, U. S. N., and Mr. E. M. Kern, late of the *J. Fennimore Cooper*. This vessel we believe is Dutch built. And we understand that the words of command in navigating it are also Dutch. We are happy to have the honor of receiving the first visit of this kind ever made by Japan. It is greatly to be desired that a proper improvement should be made of it. It is understood that the U. S. steamer *Powhatan* is to follow immediately to this port with the Japanese Embassy en route via Panama for Washington city. This Embassy, we believe, consists of two Ambassadors, eighteen under officials and fifty attendants — in all seventy persons. The commercial and political bearing of this opening of civilities with the ancient empire of Japan we leave to other hands; but as a great Christian people, it is highly suggestive and important. We hope prayer will be made unceasingly throughout all the churches that Almighty God will so overrule and bless this Embassy as to make it result in permanent peace between the two countries, and the introduction of Christianity into that empire, so that it may be added to the possessions of Prince Messiah.

NEW ORLEANS.

WE take great pleasure in confessing to a very warm affection for our old home. We never see the name of the Crescent city in print but our heart swells with feeling, and if it is connected with Zion, it is with emotions not easily described

that we read of it. The *True Witness*, the Presbyterian paper of New Orleans, informs us of the recent dedication of a new and beautiful house of worship for the Third Presbyterian Church of that city. The sermon on the occasion was preached by the pastor, Rev. H. M. Smith. It was an able, well prepared and exceedingly appropriate discourse. We remember well the first beginnings of that congregation. We know something of their trials and discouragements, and also of their zeal, perseverance and liberality. They are a noble band of God's people. They have ever had our sympathies and our prayers, and now we give them our heart-felt congratulations. Their new house is an honor to them and the city. Its location is beautiful and most happily chosen — on Washington Square. Their pastor is a young man of much promise. O that he may be a man in all things after God's own heart, feeding the people with knowledge and with understanding — full of faith and of the Holy Ghost, and mighty in the Scriptures. And may the blessing of the God of our fathers rest on the dear people of his charge.

REV. S. S. HARMON has labored faithfully for several years at Sonora, and we rejoice to hear that the new church edifice for his congregation is soon to be completed. We remember our visits to Sonora with deep interest, and shall ever be happy to know that its inhabitants are blest, and that Mr. Harmon is encouraged in his able and faithful services among them.

REV. MATHEW MACFIE.—We have recently been favored with a short visit from this gentleman. Mr. Macfie is a missionary of the English Congregationalists to our neighboring city, Victoria, British Columbia. He is Scotch by birth, but brought up in England, and educated at Springfield College, near Birmingham. He has travelled also on the continent. He is an intelligent christian gentleman. We should judge that his talents, education and piety eminently fit him for the work committed to his hands. His visit was mainly to solicit aid from our citizens to build a church in Victoria, and we are happy to know that he did not return empty handed. We wish him abundant success.

REV. RICHARD J. EVANS passed through our city on his way to Puget Sound a few weeks since. Mr. Evans is an ordained minister of our Church from the Western Theological Seminary, and is sent by the Board of Missions to labor in Washington Territory. He will probably labor in Chambers Prairie or at Steilacoom. He was accompanied by his wife, an accomplished Christian lady, who will doubtless be an efficient helper in that great field.

THE POPE'S TROUBLES.—In England and in various cities of our own country, we observe meetings are held to express sympathy for the Pope in the crisis pending between him and the French Emperor. We shall not take the time nor the space now to extend our views on this question; but we cannot forbear saying, that we are surprised that any Catholics speaking the English language, should wish the Pope to remain the head of a temporal power. And as a Protestant, we should be sorry for Napoleon to carry out his present plan, for if the Pope becomes only and altogether Christ's Vicar, and the mere spiritual Head of the Church, his power over English-speaking Catholics will be increased ten fold; but for ourselves, as Bishop Andrews said of Calvin, we like not either Pope-king, or king-Pope.

OUR PERIODICALS ON THE AGITATIONS. — We are extremely gratified at the calm, dignified, high tone and conservatism and becoming manner in which the periodicals of our Church have conducted themselves in regard to the sectional political issues that have recently caused so much excitement both North and South. The secular press has bestowed high, but deserved praise upon them for their quiet and Christian course. We have not seen a partisan, violent or sectional word in any of them. They are law-abiding, Bible-loving and Constitution-upholding and Union-preserving journals. Fail not to read Mr. Clay's dying remarks on our four hundred and forty-seventh page.

THE BIBLE IN SCHOOLS. — It is exceedingly gratifying to see from our exchanges that right and liberal views are prevailing on this important question. The religious journals that were somewhat violent twelve months ago, are now quite temperate. Oppressive, illiberal, fanatical and unjust views in regard to any religious creed cannot permanently prevail where the press is free. The prevailing idea now is just what we have held — that some compromise must be agreed upon, or the whole system of our Public Schools will have to be abandoned. Our plan is that of Prussia or of Ireland. Even the *Presbyterian Banner* and the *New York Observer* are now in favor of using such a selection from the Protestant and Catholic versions as no one would object to.

PRESBYTERY OF CALIFORNIA held its spring sessions during the past month in Calvary Church. The opening sermon was preached by the retiring moderator, Rev. F. Buel. The Rev. A. Williams was elected moderator for the next term, and Rev. A. W. Loomis clerk. The meetings were harmonious and the reports of the churches highly encouraging. The Rev. Dr. Scott, as minister, and J. B. Roberts, as ruling elder, were appointed Delegates to the next General Assembly; and Rev. A. Williams and W. W. Caldwell their alternates.

REV. DR. WOODBRIDGE, OF BENICIA,

RECENTLY made a short visit to our city to attend a meeting of the Synod's Board of Regents. Dr. Woodbridge is one of the earliest ministers to this coast, and he seems to have a peculiar fixedness about him. We know that he has been urged in past years to go to Stockton and to Sacramento; but he has thought it his duty to remain where he first settled. His labors are unceasing and toilsome. He preaches on the Lord's day in Benicia, afternoon at Vallejo, some ten miles distant, and then again in the evening at Benicia. And we rejoice that his health continues good, and that his labors are blest. He is an exceedingly interesting preacher.

We learn from the *Alta* that Dr. Woodbridge was one of the passengers who came in the first steamship that arrived at San Francisco. Dr. Woodbridge not being able to attend the eleventh anniversary of the Association of the "First Steamship PIONEERS," wrote a letter to the secretary, from which we make the following extract, which is a beautiful and touching tribute to that hero band: —

"So imperceptible has been the flight of years, that I can hardly credit that eleven have elapsed since that eventful morning, when beneath a cloudless sky, and on a waveless sea, our ship, freighted with so many hearts and hopes, glided

within the portals of the Golden Gate, and was welcomed by the thunder of cannon from ship and shore, with the music of the naval bands, and the rapid and long continued succession of soul-inspiring cheers. Who can ever forget that welcome?

"The thought then occurred, 'which of the forms clustered on the decks contain the hero, statesman or scholar to whom these honors belong?' and my eye turned instinctively to the warrior, who already achieved his unblemished laurels in the bloody battles of Mexico. Alas! *he* has fallen: and the name of Persifer F. Smith only lives in the annals of his country, and the hearts of friends, who still linger upon his virtues. And with him have gone many a one who that day mingled in the triumph. The gallant Marshall lies beneath the surges of the ocean; brave Fitzgerald in the sunny cemetery of Los Angeles; daring Bigelow — pierced by the hand of violence — in the dust of Yerba Buena. How, too, have more than one of the beautiful women who shed effulgence around the gloom of our voyage, gone to the land of silence! We give a tear to the loved and honored dead. But we have also a shout of congratulation for those who have won the prize. There were statesmen with us who have secured the proudest civic chaplets with which our State could adorn them; there were jurists and men of science, who have obtained a world-wide fame; there were editors, whose pen moves the community as the wind does the waves, and by whose decision, more than by throned monarchs and long-drawn armies, turn the tide of political and popular impulse; there were merchants, whose broad ramifications of trade have built our cities and whitened the ocean with sails; there were miners, whose science and labor have created the currency that is the life-blood of the world. Why need I say more? To-night, look down the festive board, and they will be seen. These are the men who have been foremost in raising California to her present greatness. All honor to them!

"Sir, from the retirement of the little glen where I live, my heart has swelled in triumph when any name from this gallant band has been emblazoned by success. And now, once more, I hail the occasion, and wish you prosperity and many returns of the day.

Yours, truly,

"Benicia, Feb. 26, 1860.

S. WOODBRIDGE, JR."

EPISCOPALIANS. — Bishop Kip has dedicated several houses of worship in the interior of the State during the year. Quite a large number have been recently confirmed in the Churches of this city. Grace Church congregation is about to erect a new house of worship. Their pastor, Rev. Mr. Ewer, and wife, go East on the fifth, for an absence of one year. Bishop Kip and wife are to go on the 20th, also for a year's absence. It is understood, that the Bishop goes to Europe. We unintentionally omitted to observe at the proper time, the return of the Rev. Mr. Thrall, of Trinity Church, after an absence of several months, in renewed health and vigor.

ROMAN CATHOLICS in the United States have 47 Dioceses; 2,300 priests; 3,513 places of worship; 86,000 pupils in Parish Schools, and over 700 educational institutions. The Archbishop of San Francisco, in his late letter to the Pope says there are five millions of Catholics in the United States.

CONCERT OF PRAYER FOR COLLEGES.

"ACCORDING to the recommendation of the General Assembly of the Presbyterian Church, the last Thursday in February was observed by Calvary congregation as a season of special prayer for the outpouring of the Holy Spirit upon the rising generation, and especially the baptized youth of the church, the officers and students of colleges, academies and all institutions of learning in our own, and in foreign lands. A collection was also taken up for the Board of Education. The Rev. Dr. Burrowes delivered an interesting address on 'Education' as especially necessary for man's higher destiny. His remarks about the loss the church, and the cause of literature and truth had sustained in the recent death of the Alexanders and Prof. Hope, were exceedingly touching. He also dwelt on the necessity of high morality and piety in the teachers of youth, and showed that education, etymologically and practically considered, was the educating, drawing out and developing of the powers of the mind, and of the heart, so as to lead man to his chief end, which was the enjoyment of his maker in His word and works. The attendance was large and the exercises very interesting. The Rev. Dr. Scott presided."—*San Francisco Herald*.

The *Daily Times*, speaking of the same occasion, says: "*The first requisite of a teacher.*—The Rev. Dr. Burrowes delivered a calm, sensible, and timely address on the absolute necessity of considering the moral influence of a school-room, and the moral character of a teacher first of all things. Skill in teaching, tact in interesting youth, high intellectual attainments and lofty literary and scientific acquirements were certainly desirable in the teacher, but without a good personal character, without a sound morality pervading the school-room, as its atmosphere, all these were in vain. Better the child be left untaught than to imbibe immorality and irreligion with his learning. Illustrating and elaborating this thought, which all good people admit to be true, yet few remember practically, the reverend doctor closely interested his audience till his conclusion."

THE BAPTISTS are showing more zeal and power than they have ever manifested before on this coast. They are moving to increase the number of their ministers and to establish a Depository of Baptist books, for supplying this State. They will, doubtless, show themselves to be a distinct, denominational, working, powerful branch of the church here, as they have done in the older States. We congratulate them on their fair prospects.

The *Congregationalists and New School Presbyterians* are gradually increasing their strength, by a few additions from the East, to their ministry, and by the growth of their congregations. We are not aware of anything special among them at present, except their zeal to establish the College of California at Oakland.

DENOMINATIONAL BOOKS. — At the late meeting of the Baptist Convention in this city, measures were taken to establish a Depository of Baptist books in this city, for the special use of their churches, Sabbath Schools and ministers. This measure will, no doubt, contribute much to the growth of the Baptist denomination on this coast. The day has long since past when a church can be powerful without a literature, books, papers and periodicals of her own. We like the honesty of nailing their flag over their door. We wish them success.

GENEROUS AND JUST.

ON NEW YEAR'S day, some friends of the Rev. Dr. Bethune presented him with a purse of *fifteen hundred* dollars. These friends belonged to his old congregation in Brooklyn. He is now settled with another congregation in New York city.

THE Fifth Avenue Presbyterian Church of New York city of which the late Rev. Dr. Alexander was pastor, some years since insured his life for \$5,000, which, in addition to his savings, makes an aggregate of about \$12,000 for his widow and children. The members of his church, however, not satisfied with this amount, have determined to raise a fund of \$25,000 or \$30,000 for the support of the family, and are now perfecting a plan for that purpose.

This is all right, and it does us good to record it. The Gospel ministry is a work of peculiar toil and responsibility. And men like the late Dr. Alexander have not the time to attend to money-making. Money is a talent, and to take care of it, or to increase it is a profession and business. And such a business does not become a minister of Christ. His whole soul is to be occupied with the study of God's Word, and the care of immortal souls. And as for his own wants and the maintenance and education of his children, money is necessary, so let his people liberally provide for him. It is *just* that they who preach the Gospel should live of the Gospel, and as it is *just*, it is no charity. A pastor's salary is no more charity money than the lawyer's fees, or the clerk's hire.

UNITARIAN CHURCH.—We learn from the *Daily Times*, that the Rev. J. Buckingham is to go East on the fifth instant. We presume Mr. Buckingham returns to his old home in Boston. We wish him a prosperous voyage, according to the will of God. The Rev. Starr King is expected to arrive here in May next to take charge of the Unitarian Society. Mr. King brings with him a high reputation as a lecturer and orator.

METHODISTS.—Of the Methodists *North*, we know but little. Their Organ is not sent us in exchange, though we regularly send them the Expositor. We are content. We are able to spare light, and we shed it freely. The Methodists *South*, judging from the *Pacific Methodist*, which is a dignified, gentlemanly religious paper, are prosperous throughout the State and Oregon. The Pacific Methodist College is going ahead, and will soon be a fact. We wish it success.

PAYING THEIR DEBTS.—The Congregational and Baptist Churches of this city are both heavily in debt, but are now making efforts to free themselves from such embarrassments. We sincerely hope they will be successful, and that speedily.

CUMBERLAND PRESBYTERIANS are just fifty years old. Their fiftieth anniversary was celebrated the fourth of last February. They have 927 ministers; 293 licentiates; 196 candidates; 1188 churches, and 82,158 communicants.

THEOLOGICAL STUDENTS.—In the Old School Presbyterian Church there are this year, 457 young men studying for the ministry.

LITERARY RECORD.

NEW BOOKS. — We have received the following new works from the well-filled shelves of Messrs. *Gilchrist*, 127 and *H. H. Bancroft & Co.*, 151 Montgomery street. They are in the Appletons' usual excellent style:—

SEVEN YEARS, AND OTHER TALES, by JULIA KAVANAGH. This volume is three in one. Its author has appeared successfully before the public in "*Adcle*," "*Natalie*," &c. "*Seven Years*" is French all over, and considering it is written by a woman, it is quite clever. But we are not sure that a woman ever was called to write any thing but letters and poetry. We declare on the faith of the square, and as a royal arch, that we have as much respect and regard for women as it is lawful to have, but we do not believe that the Scriptures teach that their vocation is to write books. Their business in the world is a much higher and more important one. It is described in *Titus ii: 4, 5*; *1 Tim. v: 14*.

HISTORY OF THE FOUR GEORGES. By SMUCKER;

RESTATEMENTS OF CHRISTIAN DOCTRINE. By REV. DR. BELLOWES, of All Souls' Church: New York — is a volume of over four hundred pages, as heavy as *twenty-five* sermons can well be. The author is hard to please in doctrines, and is laboriously struggling to catch a glimpse of the "*Church of the future*"; but it does not satisfy himself — nor does his *Broad Church* meet our wishes. This volume is an extended elaboration of the programme he has several times thrown out to windward before.

EVENINGS AT THE MICROSCOPE. By GOSSE. It has long been a disputed point among natural philosophers and the students of natural theology, whether the microscope or the telescope furnished the best evidences of the existence and perfections of the Creator. We do not now stop to settle this controversy. We prefer to enjoy both. And surely both are wonderful instances of man's skill, and both furnish us with astonishing proofs of the Creator's power and goodness. The microscope is like a mighty genii in Oriental fable, that unlocks a world of treasures before unknown. Without it our eyes are holden so that we do not see the glories that are around us. This volume is confined to researches among the minuter organs and forms of animal life. It contains many illustrations and is rendered still more ready for use by an index. It is to us a very interesting volume.

CHAMBERS' ENCYCLOPÆDIA.—We have received the 7, 8 and 9th numbers of this great work. It is a Dictionary of universal knowledge for the people. The last subject reached is the *Auto da Fe*. We have already given our opinion in favor of this work.

The above works are all well printed, and published by Appleton & Co., New York, and for sale by Messrs. *Gilchrist*, 127 Montgomery and *Bancroft & Co.*, 151 Montgomery street.

PRINCE CHARLIE, The Young Chevalier. By M. JONES: Appleton. San Francisco: *Gilchrist*, 127 Montgomery street.

JAMES EDWARD STUART and his son Charles Edward (Prince Charlie), and his brother Henry, who became Cardinal York. The father and two sons, the last of

the Stuarts, sleep under the dome of St. Peter's, Rome. A magnificent monument was erected over their ashes by the house of Hanover, who supplanted and succeeded them on the throne of Great Britain. The Cardinal York, the last of the Stuarts, on dying, bequeathed to George IV, then Prince of Wales, the crown jewels of his grandfather, James II. This legacy properly belonged to George, Prince of Wales, for on the death of Henry Stuart, George the Third was king by inheritance from the Stuarts, as he already was by inheritance from the house of Hanover. In this charming volume we have a brief history of James Edward's attempt to recover the crown of his ancestors in 1715. The young Chevalier (Charles Edward), was the son of James Edward, and led the almost successful attempt of 1745. This was the end of civil war in England. There are eight illustrations in this interesting work that speak as pictures only can speak.

LOSS AND GAIN; or Margaret's Home. By ALICE B. HAVEN. New York: Appleton & Co., and for sale by Gilchrist.

WE are pleased with this volume. It is not on stilts, nor is the heroine above the angels, but an humble girl, striving, amidst poverty, toil and trial, to do right and find favor with God. The written, life-like pictures of the book are the dying Christian mother, the cruelty of the step-mother, the temptations of Margaret, her victory over revenge and her deep affection for her sister and father. The volume closes with Margaret's marriage with Mr. Churchill. It belongs to the Episcopalian school of religious books.

EDITH VAUGHAN'S VICTORY; or how to conquer. By HELEN WALL PIERSON. New York: Appleton & Co., and for sale by J. G. Gilchrist.

THIS is an Episcopalian novel by the author of "Sophie Krantz," and seems to be quite cleverly gotten up. Since the appearance of "Cœlebs," by Hannah Moore, there has been a deluge of religious novels. We do not say they are as censurable as the pious frauds of former ages, nor do we say that not one of them has done good service to the cause of truth; but we do say, that it had been better if many of them had never been published. Edith Vaughan is a readable story, and will do good when read.

MARY STAUNTON; or the Pupils of Marvel Hall. By the author of "Portraits of my married friends." New York: Appleton & Co., and Gilchrist of Mont'ry st

WHOEVER begins to read this volume will be apt to continue reading to the last page, and then wish it was longer. All the religion that appears in the volume is of the Roman Catholic and Episcopalian type. We could wish that every mistress of a fashionable Boarding School was compelled to read it through.

GREAT FACTS: a popular history and description of the most remarkable inventions during the present century by F. C. BAKEWELL. New York: Appleton & Co., and for sale by Gilchrist.

THE title describes the nature of the book. It contains illustrations, and seems to have been prepared with care.

NEW NIGHT-CAPS TOLD TO CHARLEY, is a very good child's book. New York: Appleton & Co., and for sale by J. G. Gilchrist.

PHYSIOLOGY OF COMMON LIFE. By LEWES. New York: Appleton & Co., and for sale by Gilchrist.

THIS work is to be in two volumes. This is the first. It is after the French style of physiological investigation. We should think it a learned and valuable work. We shall notice it more at length, when the second volume appears.

BIBLE STORIES IN BIBLE LANGUAGE. New York: Appleton & Co., and for sale by Bancroft & Co.

THIS is a beautifully printed volume containing about sixty Bible stories in Bible language. The stories are happily selected, and as far as we have read, no liberties have been taken with the sacred text, nor are any marginal readings or notes added. There are ten illustrations in the volume. Its great excellence is that the stories are told without "morals" or "notes," and in exact Bible language. We should think this an admirable book for our schools.

GREELEY'S OVERLAND JOURNEY TO CALIFORNIA. New York: Saxton, Barker & Co. San Francisco, Bancroft & Co.

IT is the common lot of prophets to be stoned, and of reformers to be crucified; and yet as far as we know the prophet reformer of *The Tribune* has neither been stoned nor crucified. He has, however, been often scourged, yet always no doubt for his good, and especially after the manner of the rich patriarch of Uz, with "most villainous, pestilent boils." Mr. Greeley is a close observer, and tells the people many things they ought to know, and which if they do not know, it is hardly his fault, for he has both the *cacoethes scribendi publicandi*, and the potential sinews, as well as the desire. If "money makes the mare go," as our old copy used to say, much more does it when politics are concerned, make the press. And in this instance, we are glad he has had the *cacoethes* to write and to publish, for his use of oil, lampblack and metal types will do California great good. If he does pronounce the Fall of Yosemite a great "humbug," he says, however, he "knows of no single wonder of nature on earth which can claim a superiority over the Yosemite valley." Mr. Greeley writes strongly about Kansas, the Government, the Mormons, and steamship fevers, and barely escapes with his life from making his grave under the gulf stream. He does not however tell us all these things in this volume. He has always seemed to us rather superficial for a philosopher, though he aspires to have the fame of one in ages to come, and rather *fussy* for a good traveller. He writes English with ease, and is no doubt a benevolently disposed gentleman, who would consider the country saved, if he were elected the next President, or could even nominate the next incumbent of the White House. It is not expected that we could always say *amen* to brother Greeley's preaching; but we have a clear conscience in responding to his concluding remarks. "Men and brethren! Let us resolve to have a railroad to the Pacific—to have it now. It will add more to the strength and wealth of our country than would the acquisition of a dozen Cubas. It will prove a bond of union not easily broken, and a new spring to our national industry, prosperity and wealth. It will call new manufactures into existence, and increase the demand for the products of those already existing." So mote it be. And until it can be, let us have a daily overland mail and a telegraph. Then we shall *feel* that we are in living sympathy with our brethren and our *old* Homes.

COMMENTARY ON SOLOMON'S SONG.—This work is by Rev. Geo. Burrowes, D. D., formerly Professor of ancient languages, and president of Lafayette College, Easton, Penn., and now Principal of the Classical School in this city. It is a neat and dignified volume of 527 pages, from the press of W. S. Martien & Co., Philadelphia, and is for sale by Messrs. Gilchrist and Bancroft & Co. and Allen & Spier of this city. We observe also with pleasure that a new edition has been called for in the East, and is now in the press. The conception, plan and execution of this work are evidences of ability, purity of taste, ripe scholarship and piety that are found combined so happily in but few authors of our day. We have a Preface, a learned introduction, summary, and translation, and then an analysis and commentary. The Introduction alone entitles the author to a place among our first class theological writers. It is a well written, learned and exhaustive essay that should be published in all our literary and religious journals. We have said before, and take pleasure now in repeating it, that this volume of Dr. Burrowes has already received, and most justly so, the highest commendations from some of the ablest and best judges of such works in Europe and America. We present the following as a specimen of the testimonials to which we refer: "It is little to say that it is the best Commentary on 'The Song;' it is one of the best Commentaries on an Old Testament book which it has ever been my happiness to peruse. For I have seldom found one which so delightfully combines scholarship and sound judgment with the devotional spirit, or one in which the results of much reading are so gracefully interwoven with the author's independent thinking. The book is especially valuable as a specimen of a kind of Commentary much wanted in the present day—bringing out as it does, the poetical charms of the inspired writer, and so commending the study to men of literary tastes. Almost the very day that I received your volume, a gentleman consulted me about a friend of his who had been sceptical, but who had now got the length of believing in the Bible as a divine Revelation generally, but who still stumbled at The Song of Solomon. I advised him to go at once and get your book, which he said he would. I do not know if I shall ever hear the result, but I suspect there are not a few to whom, in the same way, your work will be a word in season."—Rev. James Hamilton, D. D., Regent's Square, London, Author of *Life in Earnest*, &c.

More testimonials of like nature are crowded out, but shall appear in our next.

LADIES' RELIEF AND PROTECTION SOCIETY.—We rejoice that this noble institution has received *five thousand* dollars from the Legislature. This, with a like amount raised by subscription in the city will enable the Society to build a Home, which is greatly needed. Among our charitable institutions, and we have many, no one is better managed than this one, nor is there any one more deserving a liberal support.

THE TWO EXCEPTIONS.—Our neighbor of the *California Home Journal*, an able and dignified weekly publication, in which there is nothing to offend the taste of a refined family, says: "Two religious publications, the *Pacific Expositor* and the *Pacific Methodist*, have brought much scandal upon the true faith by refusing to admit bigotry and fanaticism into their columns. They have been justly denounced by their contemporaries of the church, for this departure from a time-honored custom."

"THE HIGHER LIFE," by Rev. Mr. Boardman, of Los Angeles, has been already recommended by us, and offered for sale for some months in our book stores. This work is highly appreciated in Great Britain. We are permitted to make an extract from a letter of a distinguished authoress, Miss Marsh, to the author. Miss Marsh is bringing out an English edition of Mr. Boardman's volume, dedicated to her aged father, who is a clergyman:—

KENT, ENGLAND, October 27, 1859.

REV. AND DEAR SIR: Will you allow me to express my deep and earnest thankfulness to God and to you, for your clear, beautiful and invaluable statement of the fulness of the Christian's privileges in your admirable book "The Higher Christian Life." Seldom, if ever, have I found a human channel so filled with living water for me. And the thing which I have so longed to say to others — *that all life and strength and holiness and joy are folded up in this one word Jesus* — you have said so powerfully and beautifully, that I long for it to be known and prized throughout my country. * * * * In consequence of this desire gaining strength, after earnest prayer for guidance, I am about to publish an English edition (now in the press), with a preface expressing my own deep obligation to you, under God.

Believe me dear sir, your obliged friend in the Lord Jesus,

KATHERINE MARSH.

SOUTHERN PRESBYTERIAN REVIEW failed to reach us from January last till this January. We have been happy to be an agent for this work from the beginning. The January number for 1860 is very able. We particularly desire the October number of last year.

THE PRINCETON REVIEW for January is an able number. The article on the *Primeval period of History*, is probably the last article contributed by the late Dr. J. A. Alexander.

PRESBYTERIAN MAGAZINE, by Dr. Van Rensselaer, is always full of interesting matter. We should be happy to receive orders for a hundred copies with the subscription in advance for each of these standard periodicals.

SCOTTISH PRESBYTERIAN, of Louisville, Ky.—We are glad to receive the 1, 2, 3 and 5th numbers of this monthly. Will Mr. Gordon send us the fourth number? It is an ably edited Magazine.

THE BAPTIST CIRCULAR has appeared again in an improved condition. It informs us that after July next, it is to be issued from this city, twice a month, and by the Rev. Mr. Cheney. A loud call is made for an increase of subscribers. It is an intensely Baptist affair, but we do not complain of that. It shows its colors, and is respectful and dignified in its bearing towards other denominations. Our Baptist brethren are right in having an organ. No denomination does itself justice without one. Nor can the truth be advanced without the aid of the press, and in a new country it is especially needed.

EDITOR'S EASY CHAIR.—We have often heard of this piece of furniture, supposed to belong to an editor's sanctum, but we have never seen it. For a number of years we helped to conduct a religious weekly paper before coming to this State, but neither then nor now have we found the *easy chair*. We believe it to be a myth. It is true, however, a large subscription list and prompt payments make the chair quite comfortable; but even with a full treasury, there is so fearful a responsibility for the use of printers' ink, that we are ready every day to ask *who is sufficient?* And does any body but their wives and starving children pray for editors?

THE
PACIFIC EXPOSITOR.

NO. XI.—MAY, 1860.—VOL. I.

THE WAY SINNERS ARE SAVED.

A DISCOURSE DELIVERED IN CALVARY CHURCH, MARCH, 1860, BY
THE EDITOR.

IN whom we have redemption through His blood, even the forgiveness of sins.
Colossians i: 14.

CONTENTS :

The doctrine of the text — Redemption is possible only by ransom — This ransom is the blood of Christ — Sin cannot go unpunished — The Divine nature and government forbid that sin should be connived at — The Rectitude, as well as the Supremacy of God's government calls for the punishment of sin — There is an eternal distinction between right and wrong — The Bible makes a palpable difference between the righteous and the wicked — History of Divine Providence shows that sin has not been overlooked — God's covenant with His creatures demand its punishment — He must be as faithful in keeping His threatenings as His promises — No expedient but that described by the apostle — The Scripture Remedy for sin — God's Dear Son our surety — Justice demands the integrity and honor of God's law — It is satisfied in what Christ has done — God's proceedings with our race through representative men — Facts to prove this — World full of imputation — Vices of parents on their children — Peter's denial — Never a transfer of personal qualities or acts — Who could make an atonement? — An angel, or super-angelic creature cannot, and why? — The only redemption for sinners is forgiveness of sins through the blood of Christ.

IN WHOM is emphatic. Our redemption is not of ourselves. We are not self-redeemed. We have not purchased it by our merits, nor gained it by our powers, nor inherited it by birthright. Christ is our Redeemer,

and salvation is His free gift. The additional clause in the parallel passage of Ephesians, *according to the riches of His grace*, only makes the expression that this redemption is wholly gratuitous stronger, and asserts in the most emphatic manner, that it is a most extraordinary exhibition of sovereign mercy. It is free grace, and free grace abounding — free grace in abundance — riches of grace — as seen in the provision made and in the accepting of us poor sinners without any merit of our own.

The word *redemption* means deliverance in general, but when used to express the work of Christ for us sinners, it always means deliverance by ransom.

Through His blood then is emphatic. Our redemption is not by power, nor by truth, but by blood. The price paid for our ransom was the blood of Christ when He died a sacrificial death. The words *in whom* are explained by the words *through His blood*, that is, by means of His blood.

The forgiveness of sins explains the nature of the redemption which is through His blood. The prominent idea here is that forgiveness is the immediate and great end of expiation. The whole benefits of redemption are, however, manifestly included in the forgiveness of sin. That there is a way in which sinners such as we are may be saved, and that their redemption is by the blood of Christ is the great doctrine taught in this text.

We understand REDEMPTION to be the deliverance of the penitent and believing sinner from the guilt, pollution, curse and dominion of sin through Christ in such a way as to do no violence to Infinite Holiness and Justice. How to be saved is the greatest question any human being can consider. And it is a question no reflecting person can, or would desire to avoid. It is one that our consciousness of existence, love of being, and desire for happiness, mingled with a sense of sin, forces upon every one of us. The doctrine here and of the whole Bible is, that there is no way for us to be saved but through Christ. "*In whom we have redemption, even the forgiveness of sins.*" *In whom*, then it is not of ourselves.

I. *Redemption is possible only through the blood of Christ, because sin cannot be left unpunished.* Sin cannot be treated with impunity by a holy God. The judgments of God may be delayed. Sentence against evil works may not be executed immediately; but sin cannot be let go without retribution. "The soul that sinneth, it shall die"—must

die its own death, or die by an accepted surety and substitute. Sin must be punished or atoned for by an able accepted Mediator. We know of no exception to this in the universe of God. Speaking with reverence it may not be too much to say, that it is impossible even for omnipotence to regard sin with impunity. For this would involve a moral contradiction — would be incompatible with the nature, government, providence and covenant of God with His creatures. 1st. It is reasonable to suppose, and the Bible declares it is so, that sin cannot dwell in the presence of God. It is the abominable thing that He HATES. He is ANGRY with the wicked. He is a consuming fire toward all the workers of iniquity. The perfections of the Supreme Being, the laws, exercises and attributes of all holy beings are set against sin. The abyss of all plagues is the curse of the Almighty. 2d. It is equally incompatible with the Divine Government for sin to pass without reproof and punishment. God is the Supreme Lawgiver. He is as Supreme in ruling as in creating the world. His will is the law, and his glory the end of all things. The whole universe is dependent on Him for its existence and its well-being. All His works prove that He is a Being of law and justice. He must be obeyed. His commandments must be observed. But sin is rebellion against Him. It is an attempt to throw off all allegiance to Him. It is a revolt against Heaven. “It is a want of conformity unto, or a transgression of the law of God.” And if sin could be treated with indifference, or neglect, or be suffered to go unpunished, it would destroy the dependence of the creature on the Creator. But this is plainly impossible. It is an atheistical absurdity to think of a creature setting up absolute independence of its Creator. The necessary relation, therefore, of creatures to the Almighty Creator proves His right to their obedience, and compels Him to punish their disobedience. He is bound in good faith to all holy beings, and as the Supreme Ruler of the universe to exact obedience to His laws, and to punish disobedience. 3d. The *Righteousness*, as well as the *Supremacy* of the Divine Government, then, requires the punishment of sin. God is absolutely holy, perfect, just and good. The judge of all the earth doeth righteously. He sitteth on a throne judging rightly. He deals with all His creatures according to their real character, and upon the principles of Eternal Rectitude. As a righteous Governor, then, He must make a difference between evil-doers and the obedient — between those that serve Him, and those that serve Him not. He cannot, therefore, allow sin to go unpunished. If any sin is allowed to escape, God would be either a weak, inefficient or wicked Ruler, and the happiness

of every virtuous being in the universe would be in jeopardy. If sin is regarded with impunity there is an end to all Government. There would then be no distinction between right and wrong. But we know there is a distinction. The sentiment of mankind as well as Revelation acknowledges this distinction. History, the Holy Scriptures, observation, and experience teach that sin as such is punished, at least in part, even in this world. This partial punishment of sin in the present world is proof, 1st: that sin deserves and must receive punishment; and 2d, that as its punishment is not complete in this life, so there must be a hereafter, where full justice will be executed upon the incorrigibly wicked. If transgressors are not punished, then ingratitude, rebellion and enmity are as acceptable to God as the virtues of saints — then a principle is allowed that defies divine wrath, and threatens destruction to the throne of God, and hurls desolation and wretchedness through the universe. The Scriptures of God teach us, on the contrary, that there is a radical difference between the righteous and the wicked — that the godly are happy; *but that the ungodly are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish. The wrath of God is revealed from heaven against the unrighteousness of men. The Lord will rain upon sinners fire and brimstone, and a horrible tempest, because he is the righteous Lord who loveth righteousness.* As a judge, therefore, with whom there is no iniquity, He will determine the final state of all men, according to the deeds done in the body, by recompensing to some eternal happiness, and to others eternal tribulation. “For the hour is coming in the which all that are in the graves shall hear the voice of the Son of Man and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.” And they that are on His left hand, who are of the resurrection unto damnation “shall go away into everlasting punishment; but the righteous into eternal life.”

4th. The history of Divine Providence is but little else than an illustrated series of the Divine displeasure against sin. The expulsion of fallen angels from heaven and of fallen man from Eden, and the curse on man, and on the ground for man's sake; the deluge, the destruction of the cities of the plain, and the dealings of Jehovah with His ancient people for their transgressions, and above all, the sufferings of His own Son — His agony and death on the cross — all these facts prove that sin is so heinous in the sight of God, that it has been, now is and must be

punished. It was not overlooked in the highest intelligences of heaven. It was not let go unpunished in man in his primeval state when the fragrance of the Almighty's hand was still upon him, and he was fresh *in the image and after the likeness of God*. The old world did not sin with impunity. God's own chosen people, the seed of Abraham, were not permitted to go on in sin without punishment. God's own children are now often smitten for their forgetfulness of Him and ingratitude. He chastens them as a father chastiseth his own son whom he loveth. And His own well beloved Son, who knew no sin, when he became a sin-offering for us, was *bruised and wounded*, and died on the cross as a victim to Divine Justice. And in all this, we have the strongest possible demonstration that sin cannot go unpunished. The soul that sinneth, it shall die.

5th. *The Creator's covenant with His creatures requires the punishment of sin.* We may illustrate the Creator's covenant with the creatures of His universe by the case of Adam. Obedience on his part would have secured life, but disobedience was to be recompensed with death. If man had kept the law of God, which he was then able to do, he would have been confirmed in a state of holiness, as angels and saints and the inhabitants of planets that have never sinned, are now; but he did not keep the law of God. By sin the covenant was broken, the forfeiture was justly incurred, and man fell under a dispensation of wrath. And under the Gospel dispensation the principle is the same as to the bearing of the covenant of God with us His creatures. Thus, upon repentance towards God and faith in Christ, and obedience to the requests of the Gospel, we have the promise of eternal life as the gift of God. But except we repent we must perish. Except we believe on the Son of God, we can not be saved. *He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.* There is then a double necessity that sin be punished: one arising from the nature of God and the rectitude of his government, and the other from His covenant with His creatures. Every law — physical, mental and moral — in the universe calls for the punishment of transgression. The Divine veracity is pledged to all the laws and creatures in existence, both for the fulfilment of His *promises* and of His *threatenings*. Nor can it be supposed for one moment that there will be *more faithfulness* in the fulfillment of the one than of the other. If Adam had kept the law of God perfectly, for example, would he not have had a right to claim eternal life, and would not the righteous Judge have been faithful in bestowing it upon him according to His promise? And, if we, being truly penitent for

our sins, believe on the Lord Jesus Christ, have we not a claim—a claim authorized by sovereign grace upon the faithfulness of God to fulfill His promise *graciously* made to us in the Gospel of His Son? And is it not equally right and equally certain, that the faithfulness of God to His law, and to His justice, and to the rights, happiness and character of the pious and good, requires that His *threatenings* against the impenitent, unbelieving and wicked shall all be fulfilled? Is there any more reason to cavil at the fulfilment of the Divine record which tells us that “he that believeth not shall be damned,” than there is to argue against the other part of the same Divine testimony, that “he that believeth and is baptized shall be saved?” Certainly not. The guarantee of the Creator and Supreme Governor for the execution of the one is just as strong—the very same—that it is for the execution of the other. The Divine character is equally committed to the fulfilment of both His promises and threatenings. And accordingly the whole Bible recognizes a distinction between the righteous and the wicked. The Bible is plain and full as to the division of mankind into two classes. According to it there are but two classes, the godly and the ungodly—the saved and the lost—Heaven and Hell. There is then no way by the mere exercise of a sovereign prerogative to let sin go unpunished. The law knows nothing of forgiveness. There is no mercy for transgressors in all its enactments. Its proclamation still is: “The soul that sinneth, it shall die.”—“The wages of sin is death.”—“Without the shedding of blood, there is no remission of sin.” Is there then any hope for sinners? Is there no expedient by which God may be just and yet the justifier of them that believe? Blessed be God, there is such an expedient. It has pleased Him to accept a surety in our place, to accept as our surety Him who had a right to take our place, and on account of His sufferings and death, sin may be pardoned consistently with His holiness, and with the rectitude of His government, and with the happiness of his creatures. The wages of sin still is death, but THE GIFT of God is eternal life through Jesus Christ. His blood is shed, and it cleanseth us from all sin.

II. The Divine remedy for sin is redemption from it by the blood of Christ. *In whom we have redemption through His blood, even the forgiveness of sin.* According to the Scriptures, the Son of God rendered such an obedience as fulfilled the precepts, and such suffering as met the penalty of the Divine law, and by thus satisfying its claims, removed every obstacle or obstruction on the part of God to the exercise of mercy, and also to secure eternal life to as many as believe in Him.

In whom we have redemption, through His blood, clearly asserts the doctrine of substitution. The guilt of believing sinners being transferred to an *able*, a *voluntary*, an *accepted* surety, their responsibility attaches to Him, and they are released. By the atonement of Christ, the righteousness of God is displayed in the punishment, and His grace in the pardon of sin. 1st. Justice requires that the law be maintained, and that in order to this, its violations must be punished. *Provided*, therefore, this end is gained, that every "transgression and disobedience receive a just recompense of reward," justice has no further demand. The reason why, in all ordinary cases, her stroke lights on the person of the offender, is, that in all such cases, there is no other way of punishing the offence. There is no one who has a right to assume the offender's place — no one who has a right to lay down his life in his stead. There is no accepted, able and voluntary surety to take the offender's place in law. Now Justice quarrels with the sinner on account of his sins, and the moment his *guilt* is separated from his person, that moment he is released from obligations to punishment. If sin, then, which is the cause of sentence against us is arrested, separated from us, and punished to the satisfaction of Divine Justice, *then* we are free. And this is precisely what takes place with those that believe in Christ, who are justified by his righteousness. The same homage is yielded; the same rights asserted, the same testimony against sin exhibited, the same vengeance executed in the obedience and suffering of a surety who had the right and power to assume the principal's place, as in the obedience and suffering of the principal himself. It is thus that expiation of sin by an *accepted*, *able* and *voluntary* surety is agreeable to the nature of Divine Justice, and furnishes a proper and sufficient ground for the forgiveness of sin, and yet in perfect harmony with the holiness and happiness of the universe.

2d. Observation gives a strong confirmation of this doctrine. The principle of substitution in the discharge of obligations by the intervention of a surety, is interwoven with the very texture of the human mind, and with all the operations of human society. On the one hand, the wisdom and integrity of an agent, are for the advantage of the principals; and on the other hand, they must reap the fruits of his folly and of his faults. The names may be changed. The terms substitution, imputation, expiation and forgiveness, may be exchanged for others; but we know of none that are so proper; and yet the facts and principles which they represent must remain. It is impossible for us to deny the thing that is meant by the imputation of sin. And this will be

still clearer from our next remark, which is, 3d. That the Divine proceedings in the history of our race are an ample confirmation of this doctrine of substitution. It has pleased God to deal with and manifest himself to our race always by the agency of representative men. The fall of our first parent, who, as our surety, head and representative, transgressed the covenant of his God, *brought death into the world and all our woe*. Paul expressly declares in another epistle, that *in Adam all die; for in him all have sinned. So in Christ all shall be made alive*. And in the history of the Hebrews, their rulers are regarded as the heads and representatives of the people. For David's sin the people were slaughtered as sheep, and for Josiah's piety, they were preserved long after they had become wicked. And in baptism, parents and godparents stand as *surety* for their children. *God has revealed himself as a jealous God visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Him, and showing mercy unto thousands of them that love Him, and keep His commandments*. And is it not a well known matter of fact that the vices of parents are entailed in the feebleness, the deformity and moral defects of their offspring for generations, while the virtues of the godly are a heritage to their children's children? The lessons of our streets and hospitals are proofs of the imputation of sin. The vials of Divine wrath are poured out even to this day upon the posterity of those that betrayed and shed the innocent blood. He has given blood to drink to the children of those who shed the blood of his saints. A retributive providence tracks out sin, and strikes home its judgments on its trail all over the world. Even now while I am speaking, thousands of Adam's children incapable of moral action, idiots and infants, together with multitudes of the brute creation, are withering in agony and sinking in death, the victims of Adam's curse, though not by any personal agency partakers in his crime. The world is full of the *imputation of sin*. The principle of substitution and representation runs through the whole course of the divine dispensations to us. Moral and personal qualities and acts are not transferable, but they may be imputed. Imputation lies in transferring to a surety, not the qualities and acts themselves, but their legal connection and consequences. The transfer is one of *obligation and right*, not of personal qualities. The transfer of personal qualities and acts themselves would destroy the vicariousness of the atonement. The believer's personal demerit forever remains his own, while the consequences of his guilt—obligations to punishment are borne by his glorious substitute. This point may be more clearly apprehended by an

illustration. It will be forever true that Peter denied his Master, whether he ever was a Pope or not. That act was Peter's and never can be any body else's. But it is just as true that Jesus made atonement for the guilt of that act—that is, He took the obligations of Peter to punishment incurred by this sin. It will therefore be forever true that Peter repented, was forgiven and is a sinner saved by grace—saved through the blood of Christ, according to the riches of His grace. The Gospel then does not lead to licentiousness. It proves our faith by our works. The principle of substitution is so familiar in the various departments of human society that it is overlooked. It is not objected to on any other subject than this of salvation. But all cavils must be silenced. The Word of God speaks plainly and with supreme authority. *In whom we have redemption through His blood, even the forgiveness of sins. The Lord Jesus, His own self bore our sins in His own body on the tree. Jehovah laid upon Him the iniquity of us all: made Him to be SIN for us, who knew no sin; that we might be made the righteousness of God IN HIM.*

But fourthly. The finding that a vicarious atonement is consistent with the divine government, establishes only one essential point, while another essential point remains to be settled. True, a vicarious atonement may avail for the pardon of our sins, but *where* is this atonement? **WHO** can make it? Is there any one that has a right to make it? Has any of the creatures of God the right and power to lay down his life for us? May any of them be accepted as our surety? Is there any man that can give a price for the redemption of his brother? **NONE.** The obedience and suffering of no mere creature can atone for sin. Ablutions, penances, pilgrimages, and a thousand other superstitions have been tried, but in vain. Wealth has been poured out at shrines and altars, and the body has been tortured with all manner of cruelties for the relief of the soul. Even man's first-born has been given for his transgression; but, still no remedy was found. "Lebanon is not sufficient to burn, nor the beasts thereof for a burnt sacrifice." The sacrifice which God can accept is not made by men, nor angels, nor angel-man, nor by a super-angelic creature. No man, no creature has the ability to suffer for his brother creature. Every man, up to his whole capacity, is bound to obey for himself. An atonement for man could not be made by angels, for the curse was against man. The suffering and obedience required must then be in *human*, not in *angelic nature*. An atonement could not be made for us by an angel-man, nor by a super angelic creature, however high and exalted: because, no combination

of *created* natures nor delegation of powers to a mere creature, though the highest of all creation; for it is impossible for any creature to sustain the wrath or magnify the law and vindicate the government of God. Whither then shall we turn our imploring eyes? Lo, the voice of the Deliverer comes from the bosom of everlasting love. *I come — I that speak in righteousness, mighty to save — Jehovah's Son — God with us. God manifest in the flesh. God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life.*

And now, since the evil of sin has been demonstrated; the threatening of God executed on human nature; His truth and holiness preserved; His justice vindicated, and His government over the universe maintained in harmony, and with perfect justice to all creatures,—what shall hinder the deliverance of those that accept of the glorious provision of mercy offered in the Gospel? Why may not the blood of Christ cleanse us from all sin? Jehovah is well pleased for his righteousness' sake. He hath set forth His Dear Son *to be a propitiation through faith in His blood, that He might be just and the justifier of all that believe in Jesus.* Nor do we know of any instance of the forgiveness of sin, except through the blood of Christ. There is no reasonable hope of pardon except as revealed in the Bible. The works of creation display order, grandeur and magnificence, but not a trace of forgiveness for sin. Reason whispers of the impossibility that the Creator ever could forgive sin. Man's own bosom speaks of guilt, and conscience fills him with a fearful looking for of judgment. The angels know nothing of forgiveness. They remember the doom of their companions *who kept not their first estate*, and are now in chains of darkness waiting the judgment of the great day of Almighty wrath. O where is the solution of this great problem? How can a man be just with his Maker? Is the remedy found in the depths below, or in the heights above? Is the prescription written on any page of creation's book, or engraven in the light of Reason on the tablets of any heart? No, unhappy skeptic, no. Without the blessed Bible, which you would take from me and from my children — which you would wrest from the pillow of despair and from the chamber of the dying — you must pass your own life in fearful apprehension of the wrath to come, and at last take your leap into darkness, and meet the retributions of eternity without a preparation for its terrible realities. Blessed be God, all Hell has not been able to destroy our Bible. Nor can Devils, nor Popes, nor Synods ever succeed in destroying it. The Gospel has descended upon us. It hath driven away

those ghostly forms of horror, which stalk around us in reason's and in nature's gloom, and hath revealed to us life and immortality. Jesus, God's Dear Son, takes away the sin of the world. Millions of our fallen race have found redemption in Him. All the spirits of just men made perfect, and all believers now upon earth, have washed their robes in the blood of the Lamb. When you come, therefore, my brethren, on the Lord's day to this house of prayer and praise, remember to whom you are indebted for redemption. You come leading your little ones to the altar of God, but it is not to see their elder brother sacrificed, or the blood of bulls or of goats shed. For God hath provided a lamb for the sacrifice. The offering is made. Accept then of Christ as YOUR ATONING REDEEMER. BEHOLD! THE LAMB OF GOD WHO TAKETH AWAY THE SIN OF THE WORLD.

SUNDAY LAWS.

WE rejoice that the annual excitement about religious law-making is over for this year. The whole matter of a Sunday law was indefinitely postponed in our Assembly. Mr. Drake's famous Sunday bill failed also in the Missouri Legislature, and in various other efforts and judicial decisions recently made, we see a prospect for some repose. The leading articles that we have met with, advocating a Sunday law, are altogether wrong, and are built on fallacies from beginning to end. The doctrines of the "New York Sabbath Committee" are, in our humble opinion, mainly correct. Whatever the Sunday laws may be that are adopted, they must, under our Constitution, be wholly on the ground of public morals, and as mere municipal or police regulations. But we confess our strong disapprobation of this periodical excitement about a Sunday Law. *First*, because it is made by *semi*-ecclesiastical authority. The different Protestant ecclesiastical bodies, (we mean the majority of them at least), at their autumnal meetings pass resolutions in favor of petitioning and urging the Legislature to make laws to protect the Sabbath. Then the faithful go to work and the subject is fairly opened for agitation for six months. Now this is unwise and injurious to the cause of religion, to say the least of it. Nor are we by any means sure that such ecclesiastical zeal has not o'er leapt itself and fallen on "t'other side." It may be that if our church courts had confined themselves, as they ought to have done, wholly to matters spiritual, that citizens and legislators would have been able to have done all they have desired

and even more. But we regret this periodical excitement, *secondly*, because it is an indirect proof that our religious teachers are not willing to rely wholly upon the simple power of truth. It is certainly high time that we should cease from making *forced* appeals to the moral sensibilities of our people. We cannot make men virtuous or pious by legislative decrees. The family, the school and the pulpit are the places to make a sound public sentiment. *Thirdly*. This annual *pronunciamiento* about Sunday Laws misleads the public abroad. The articles and resolutions and speeches put forth every year for the purpose of enforcing Sunday Laws, cannot fail to make the impression abroad that we are all heathens, and have no Sabbath. But this is not true. Nor is it even thought of by any that we are in danger of having laws made that will compel Christians to violate the Lord's day. No one is robbing us of our liberty to keep the Sabbath. And *fourthly*. We are thoroughly persuaded that the only efficient way to secure the keeping of the Lord's day in a Christian manner is for all those who regard it as a holy day, to observe it as such. In the first ages of the Church, before there were any statutes for promoting Christianity, the keeping of the Lord's day was so distinct a test of being a Christian, that when the Pagan officers charged with punishing a man for being a Christian, wished to know whether he was a Christian or not, they asked him, if he kept the Lord's day holy; and if he were a follower of Christ, his answer uniformly was: "I am a Christian — I must keep it holy." It was not then considered too dear a sacrifice for Christ's sake, to suffer pecuniary loss or refuse an office, because it could not be held without violating Christian precepts. Nor has the time past when they that will live godly in Christ Jesus shall suffer persecution.

"PUT CHRIST IN YOUR WILL."

WE have recently observed two or three short articles having the above heading, that seemed to be going the round of the religious papers generally, and it was our purpose to have read them, but it so happened that we did not, and now we cannot lay our hand upon any of them. We do not therefore know what was in any of these articles, nor whether they were the same or different articles with the same headings. But so it is — the words "Put Christ in your will," have seemed to be constantly before our eyes as we have been thinking of the necessity of founding and building up religious institutions on this coast. A new

State is not like an old one. In the old, the right kind of institutions have already been reared upon broad and deep foundations, or rubbish has accumulated which must be removed in order that a new beginning may be made. But in a new State like ours, every thing has to be done. Houses of worship, hospitals and asylums and school edifices have to be built. And as religious institutions with us must depend altogether upon voluntary support, it is no wonder we should be anxious to have their claims ever before the public. Nor is it impossible that among enlightened and pious people in a new State, we should find some backwardness in making liberal contributions to public and religious institutions. For they have their own wants, social and physical, as well as spiritual to provide for. They have to build houses to live in, and make roads and erect mills. Moreover, in our State, owing to various causes, scarcely any one until recently, has felt that this was to be his home, and consequently there was but little disposition to appropriate money to build churches and colleges. And not only so, but owing to the heavy expenses of living and the great outlay to get here, many of the people of this State have not yet accumulated money that they can spare. While we are making Europe and the Eastern States rich, we are poor — *very poor*. There are thousands and thousands of people on this coast that will never hear the Gospel from the living preacher, nor read the message of eternal love from the printed page, unless it is sent to them at the cost of those who love their souls. It is plain then that *Christ should be in our daily expenditures*. Freely we have received, freely should we give, as the Lord has blest us. Again, it is often a great misfortune that rich men are not the almoners of their own bounty while living. They would then have the satisfaction of seeing their money spent in the way they really designed it to be spent. Many large estates left by will to benevolent and religious institutions have been altogether lost, or misdirected. And besides, there is a great spiritual improvement to be had from the right use and appropriation of money. There is that scattereth and yet increaseth. And again, there is more love for Christ manifested in gifts for His sake while we are *living* than when we are *dying*, and can no longer enjoy our money or worldly possessions, nor take them with us. It is right, no doubt to make a will, and leave our worldly affairs so settled up and explained as to give as little trouble as possible to our friends and executors. And it is right to provide for the comfort and education of our children; but it is just and right, and just as much *our duty to make Christ one of our heirs*. Dear reader, have you ever made a will? If so, was Christ in

it? Remember the price He paid for your salvation was His own precious blood. What then have you done to found literary and religious institutions that may be monumental preachers of Jesus to the end of the world? Have you so disposed of the property and money that God enabled you to get, that you can die in peace and render an account of your stewardship at the judgment seat with joy? Never was there since the beginning of the world, a better opportunity, nor a wider and more effectual door open for securing an immortality of influence and the blessing of generations yet to be born, than is now afforded to the man that shall embalm his name through all coming ages on this coast by endowing *the UNIVERSITY OF SAN FRANCISCO*. We envy the man who has the means and the heart to do it.

"THEY ARE ALL GONE."

STRANGE indeed does it seem that any Christian should doubt the recognition of friends in another world. This sentiment is so obviously interwoven throughout with the texture of the Scriptures, and is so identified with the deepest yearnings of the human heart, that I never feel disposed to debate it with the skeptical. I would say to them in the spirit of Cicero when speaking of the immortality of the soul, "If I am wrong in this belief, I err willingly, and will renounce so pleasing an error only with life itself." This heathen sage must have felt that the recognition of friends beyond the grave is inseparable from our future existence, when he spoke with such rapture of meeting again there the good man with whom he had been here intimate. Thus thought Plato when he represents Socrates as looking forward with delight to a meeting in the future state with Orpheus, Musæus and Homer, and the good men who had died like himself, by an unjust sentence. I pity the Christian who cannot enter into the feelings of Richard Baxter when he said that one of the attractions of heaven to him was the prospect of again enjoying there the society and friendship of John Hampden. There is no more tender joy than that which springs up ever fresh and living from cherishing the remembrance of friends, gone before us to heaven and there awaiting a reunion with us at the feet of Jesus. Bunyan struck the truth when he makes the shining ones say to the pilgrims as they are going up from the river to the city — "There you shall enjoy your friends again that have gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you."

There are some lines of Henry Vaughan on this subject that have exquisite touches. Living as he did two hundred years ago, and showing in his writings the quaint conceits of his day, he will never be popular. He belongs to the school of George Herbert and Frances Quarles; and to those who can overlook their peculiarities for the sake of truth and deep-toned piety adorned with real gems of poetry, Vaughan is not inferior to either of those minstrels of the sanctuary. To some spirits he is more genial and delightful. Cowley's conceits were never to my mind: we are more than repaid for delving among the outlandish peculiarities of such writers as Vaughan when here is found so much that is better to the pious soul than thousands of gold and silver. Those who have stolen away to their room in the evening twilight to shed in silence the tear of affection for friends in heaven, whose wakeful hours of night and hours of solitude by day have been illumined by these recollections shedding down on their gloom a light richer than that of stars seen at noon, will read and re-read his verses, "They are all gone." Their great fault is in having too many beautiful allusions crowded together for the space.

"They are all gone into the world of light,
And I alone sit lingering here!
Their very memory is fair and bright,
And my sad thoughts doth clear.

"It glows and glitters in my cloudy breast,
Like stars upon some gloomy grove;
Or those faint beams in which this hill is drest
After the sun's remove.

"I see them walking in an air of glory,
Whose light doth trample on my days;
My days which are at best but dark and dreary,
Mere glimmering and decays."

We are not to expect any new revelation in this world; but he who does, as in these lines, invest an old truth with fresh beauty, so as to strike us with a force almost as great as though new, does that for our enjoyment which can hardly be surpassed by a new revelation. The memory of these friends in heaven, is like the sun bursting forth in a cloudless sky, and drives away the gloom of care from the darkened spirit. How sweetly does the grove with the starlight glittering and glowing through its gloom, the distant hill over which the evening twilight lingers, shadow forth the influences shed down on the lonely spirit by remembrances of friends in heaven. They are indeed stars so far above the horizon, so near Jesus, the pole-star of our affections, that they never, during life, sink from our view; their memory is a twilight that lingers

above the distant hills, till the day break and the shadows flee away. And then, so far does that light in which their spirits are now walking in glory, transcend the light of day here so sweet to our eyes, that it may be said to trample on it — be as superior to it, as this light of day is superior to the ground on which we tread. In comparison with their light and glory, our day may be called dull and gloomy, — hoary with the decay and decrepitude of age, a mere feeble glimmer of twilight fading away.

Well might he say of this, “O holy hope!” The apostle linking it with Jesus, calls it “That blessed hope.” And he adds, “High humility!” because those who had been here so humbled, are there exalted to such glory.

“O holy hope! and high humility!
 High as the heavens above!
 These are your walks, and you have shewed them me
 To kindle my cold love.

“Dear, beauteous death; the jewel of the just!
 Shining nowhere but in the dark;
 What mysteries do lie beyond thy dust
 Could man outlook that mark!”

Hardly can any thing be found more beautiful than the following: once read, it can never be forgotten.

“He that hath found some fledged bird’s nest, may know
 At first sight if the bird has flown;
 But what fair dell or grove he sings in now,
 That is to him unknown.

“And yet, as angels in some brighter dreams,
 Call to the soul when man doth sleep,
 So some strange thoughts transcend our wonted themes
 And into glory peep.”

The apostle speaks of “the glory that shall be revealed in us”; and the prophet says “the righteous shall shine as the stars, and as the brightness of the firmament forever.” Now that glory is obscured; but the splendor of its bursting forth and of its radiance is illustrated in these lines:

“If a star were confined into a tomb,
 Her captive flames must needs burn there;
 But when the hand that locked her up gives room,
 She’ll shine through all the sphere.”

In view of the foregoing, the heart naturally breathes the following prayer:

“O Father of created life, and all
 Created glorious under thee!
 Resume thy spirit from this world of thrall
 Into true liberty.

"Either disperse these mists, which blot and fill
 My perspective still as they pass;
 Or else remove me hence unto that hill
 Where I shall need no glass."

Kindred with the foregoing, are Milton's verses "On the death of a fair infant dying of a cough." Though written in his seventeenth year, they are full of his genius. Among beauties too numerous to quote here, we merely notice these lines:

"Wert thou some star which from the ruined roof
 Of shaked Olympus by mischance did fall;
 Which careful Jove in nature's true behoof
 Took up, and in fit place did reinstall?

• • • • •
 Then thou, the Mother of so sweet a child,
 Her false imagined loss cease to lament,
 And wisely learn to curb thy sorrows wild;
 Think what a present thou to God hast sent."

Again, when speaking of the death of his friend, he says in words which none but Milton could command: —

"So sinks the day-star in his ocean bed,
 And yet anon repairs his drooping head,
 And tricks his beams, and with new-spangled ore
 Flames in the forehead of the morning sky."

Jesus is "the root and the offspring of David, and the bright morning star"; and "when He appears we shall be like Him"; for He "shall change our vile body, that it may be fashioned like unto His glorious body." Into that likeness our friends now in glory, have been already changed. And who is willing to believe that when we have joined that glorified host, we shall forever wander through a living wilderness of spirits of the just made perfect and never recognize any whom we had loved on earth and had yearned to meet in heaven.

"They are all gone"; gone to be with Jesus. Why then wish them back and separated from Him whom their soul loveth? "They are all gone." Why shall we not rejoice that they have passed through the conflict yet awaiting us, and are at rest with Jesus? "They are all gone." Earth has then nothing to bind me here, and I can without a struggle lie down and die. "They are all gone." Not lost, but gone before; and clustered around the Beloved, are awaiting me on the mountain of myrrh and hill of frankincense, till the day break and the shadows flee away.

G. B.

"Houses of Worship," are bridges thrown across

The dark and terrible abyss of death,—
 That leads from earth to heaven."—*Longfellow's Golden Legend.*

A GOOD SUGGESTION. — A legal gentleman in making a remittance to the *North Carolina Presbyterian*, published at Fayetteville in that State, suggests that every person in that State who is already a subscriber to that paper, shall subscribe and *pay in advance*, for at least one more copy to be mailed to some relation or friend in another State. This is an excellent suggestion, and we hope it will be imitated by the subscribers of the *Expositor*. Three important objects would be gained, if our subscribers were to adopt this suggestion of the North Carolina lawyer, namely: 1st. The doubling of our subscription list would make our finances altogether comfortable. 2d. It would enable us to reduce our terms so that we could extend our circulation among those who do not feel able to pay three dollars, and it would also enable us to increase our gratuitous circulation among our sailors, soldiers, travellers and such as dwell almost alone in our mountains, and in our valleys. And 3d. The sending of a California religious monthly abroad through the other States, would be received as a token of kind remembrance that would be a blessing to both parties, and tend to cement the kind feelings that should ever be cherished between friends and between our old and new States. If all our California lawyers would only take as much State pride in circulating the *Expositor* as their North Carolina brother has in trying to get his religious weekly paper into every family in his State, and then sent to their friends in every other State as a token of affection from "old Carolina," we should at once become at least a fifth estate on this coast. And why should not our lawyers patronize a religious monthly? *The Expositor* will do them good and only good all the days of their lives.

CALIFORNIA INSANE ASYLUM.—We are indebted to the Hon. A. F. Sawyer of the Legislature for a copy of the Seventh Annual Report of this Institution for 1859, from which we learn that the total expenditures during the past year have been about one hundred thousand dollars. Considerable improvement in the cells and out buildings have been made, and the institution seems to be well managed. The report is from December 1st 1858 to December 1st 1859, and during that time 549 cases have been under treatment, of whom 6 eloped; 124 discharged; 49 died. Single males 151, to 9 females; married males 50, females 32; males unknown 32, females 2. There is only *one* who is a native of the State. The largest number are from Ireland, 57; France next, 25; Germany 24, England 11; New York 20, &c. The whole number of foreigners is 164, and natives of American States 110. The

causes of insanity—masturbation 31, dissipation 29, religion 15, &c., and unknown 134. The number of insane people in proportion to our population is large, but it is easily explained. — Bad liquors, absence from domestic society, solitary vice, unceasing work, disregard of the day of rest, undue excitement and grievous disappointments. This climate is too exciting and too dry to allow the same use of liquors that might be indulged, in a damp climate with comparative impunity. And besides, the seasons are not well defined, so that a man works all the year without letting up. He never goes into winter quarters, nor does he find the *dolce far niente* of summer — the sweet repose of doing nothing in summer heat. With proper care it is a climate preëminently salubrious, but it is not favorable to hard drinking.

MARINERS' CHURCH. — Some weeks ago we received a copy of the Manual of the Mariners' Church of San Francisco. This is a neatly printed pamphlet, containing the Articles of Faith, Covenant and Rules of Government and other miscellaneous matters. From this Manual we learn that this new denomination consists of seventeen members. We say *new denomination*, for such it purports to be. It is not a society or congregation in connection with any of our known churches or denominations; but altogether a new, separate and independent organization. Now we do not call in question for a moment the motives of the persons constituting this new church nor their benevolent labors for seamen. We wish them success; but we are not satisfied as to the correctness of their proceedings. 1. We think it unwise and unsafe for any and every half dozen of persons, however pious, to set themselves up to constitute a new Church. We should prefer to reduce the number of Confessions of Faith and manuals of church polity rather than to increase them. This is not a society or congregation in communion with the Congregational, or Baptist, or Methodist, or Episcopalian or Presbyterian Church; but a new Church with its own distinct Confession of Faith and polity. And this Confession and polity may be altered by a *two-third vote every two weeks!* The Articles of Faith and Rules of Government may possibly prove of use, but they are indefinite. They are intended to please and comprehend "true Christians of all denominations," and yet the articles are scarcely such as will satisfy any of them. They are not such as Episcopalians, Baptists, Presbyterians or Methodists usually adopt. The whole affair, as we understand it, is *Congregational* without avowing its name, and we are frank to say, we should have a great

deal more confidence in it, if the name had been avowed and a connection professed with the Congregational Church which we know, and in whose orthodoxy and piety we have confidence. 2. But there is another and a much higher view to be taken of this subject. We are on principle opposed to this dividing of mankind into classes, and cutting them into segments in the administration of God's Word and Sacraments. Let the rich and the poor, the learned and the unlearned, the circumcised and the uncircumcised, those that go down to the sea in ships and those that dig in the mountains, all worship God as men in His sanctuary. There is not one Gospel for the sailor and another for the merchant prince who owns the ship in which he sails. We have precisely the same Gospel for both. We think it then altogether unscriptural as well as unphilosophical to have manuals, hymns and prayers exclusively for seamen. Let them be treated as men, and not as seamen. They are excluded from their fellow men quite enough when at sea. Let them when they are on shore worship God at least in sight of their fellow creatures of other and different callings. It has always been unpleasant to our ears to hear hymns sung that seem to have been made to order for seamen, as if they were of another creation from ourselves. We believe the Church of God as a unit is perfectly adapted to all classes of men, and that the same Gospel is able to save all sorts of men, without making it into homœopathic pills to be taken by each class apart. We pray for the sailor and soldier as we do for all classes and conditions of men, and we are always happy to preach to them at the same time that we are preaching to the masters or owners of ships, and to those in civil or military authority. Our Gospel is to EVERY CREATURE and to ALL NATIONS just as we find them.

THE WAY THEY DO AT BOSTON.—We learn from our exchanges that “the preparations for the erection of the magnificent building for *Prof. Agassiz's Museum* of Comparative Zoology, have been begun. Ground has been broken, and the structure will soon be reared. The corporation of Harvard College has made a grant of five acres for the site of the building. The legislature has made a donation of \$100,000; private subscriptions to the amount of \$70,000 have been secured, and Mr. Wm. Gray has given \$50,000. This is the way they do things in Boston; so that it is not strange her institutions of learning flourish and attract students from all quarters. Her rich men have acquired the habit of giving, and they are not alarmed at the prospect of future calls.”

SAN FRANCISCO ORPHAN ASYLUM.

THIS Institution is located on a lot of ground withing the corporate limits of the city, 412 feet by 618 feet in size. This ground was donated by the city of San Francisco and preëmptionists to the Society in 1853, and when the Commissioners of the Funded Debt afterwards in the same year, offered the land for sale at public auction according to law, it was purchased by the Trustees for the Society. The building is stone, quarried on and near the Asylum, and cost \$28,752.00, most of which was received by donations. Only about \$2,000 of the debt contracted for the building remain unpaid, which is at a low rate of interest. This Institution is supported mainly by subscriptions and donations from the citizens of San Francisco. The Legislature last year made an appropriation to it of \$5,000. There are about forty orphans in the Asylum at present. The different Protestant Churches have recently contributed about *two thousand* dollars to the Institution. These contributions will probably be annually made.

NAMES OF OFFICERS. — Mrs. Waller President, Mrs. Macondray Vice President, Mrs. Pardee Treasurer, Mrs. Gillespie Secretary. Managers, Mrs. Vandewater, Leffingwell, Haight, Dean, Dodge, Rankin, Coghill, Merrill, Gerberding and Downer.

The *ninth* Anniversary was held in Calvary Presbyterian Church in February last. The exercises were highly interesting. In the reports of the Society we see much to commend. The good that it is doing will only be known when the records of the heart are revealed at the last day. It is peculiarly gratifying to us to know that Calvary Church is among the most liberal contributors to the aid of orphans and widows. And whenever in time to come this Society calls for help, we hope they will meet with a prompt and liberal response. May the Almighty Father of the fatherless bless all orphans and their friends. We append from the Anniversary exercises

THE ORPHAN'S PRAYER.

When shall the child of sorrow find
A place for calm repose?
Thou father of the fatherless
Pity the orphan's woes!

What friend have I in heaven or earth,
What friend to trust but thee?
My father's dead — my mother's dead;
My God! "remember me."

Thy gracious promise now fulfill,
And bid my trouble cease;
In thee the fatherless shall find
Pure mercy, grace, and peace.

I've not a secret care or pain
But He that secret knows;
Thou Father of the fatherless
Pity the orphan's woes.

WHEN IS IT TO BE DONE?—One gentleman of Chicago, Ill. whom God hath blessed with the means and heart to do it, has endowed a Theological Seminary, and with the aid of a few others, it has already commenced operations with a full corps of professors, four of the most suitable men for the work that could be found. And now the same gentleman has assumed the responsibility of meeting the expenses of a weekly religious paper published in Chicago, and edited by one of the Professors, the Rev. Dr. Rice. Liberal endowments have been recently obtained for various literary and theological institutions in the Middle and Western and Southern States by Methodists, Baptists, Episcopalians and Presbyterians. An Elder in Petersburg, Virginia, we see by the last mail, has contributed five thousand dollars towards the endowment of Hampden Sydney College. This is all right. But when shall we be able to record the same kind of liberality in founding our institutions on this coast? When shall we have our McCormick or our Judge Perkins?

THE ETERNAL CITY—ROME.

WE have recently been not much surprised to read that there is great poverty in the Eternal City—the home and throne of the pontificate, God's vice-regent on earth. It is said that such is the destitution and suffering of the masses from absolute want there, that the officers and men of the division of the French army vie with each other in charities, monthly giving *one-fifth* of their rations and pay to the support of the poor and needy. What a spectacle is this! And what a commentary on the temporal, not to mention the spiritual, head of the Church, its government and its prosperity! Truly, the substance of the people is devoured, the sap of their life nourishes the hand that smites them, and “the daughter of my people” feed upon husks that swine will not eat. When will the people take and eat of the Bread of Life, “arise and go to my father,” and be filled with something beside husks? Lord, open the eyes of the blind, and may thy kingdom come with power and great glory in all the earth!

F.

THE DEVIL ON STILTS.—I have seen Satan walking on stilts, so high that he overstept himself. Then I thought the best way was to hide and let him have all the street to himself, and by so doing, I have never failed to have the satisfaction of hearing him soon tumbling in the mud.

THE BURIAL OF MOSES.

AND he buried him in a valley in the land of Moab, over against Bethpoer; but no man knoweth of his sepulchre unto this day.—*Deut.* xxxiv : 6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
And no man dug that sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth,
But no man heard the trampling —
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek,
Grows into the great sun;

Noiselessly as the Spring time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown,
The great procession swept.

Perchance the bald old eagle,
On grey Bethpoer's hight,
Out of his rocky eyrie
Looked on the wondrous sight.
Perchance the lion stalking,
Still shuns that hallow'd spot:
For beast and bird have seen and heard,
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow the funeral car.
They show the banners taken,
They tell his battle won,
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honor'd place,
With costly marble drest.
In the great Minster transept,
Where lights like glories fall,
And the sweet choir sings, and the organ rings
Along the emblazoned wall.

This was the bravest warrior
 That ever buckled sword;
 This the most gifted Poet
 That ever breathed a word;
 And never earth's philosopher
 Traced with his golden pen,
 On the deathless page truths half so sage,
 As he wrote down for men.

And had he not high honor?
 The hill-side for his pall,
 To lie in state, while angels wait
 With stars for tapers tall,
 And the dark rock pines like tossing plumes
 Over his bier to wave,
 And God's own hand, in that lonely land
 To lay him in the grave!

In that deep grave without a name,
 Whence his uncoffined clay
 Shall break again, most wondrous thought,
 Before the Judgment Day;
 And stand with glory wrapt around
 On the hills he never trod,
 And speak of the strife that won our life,
 With th' Incarnate Son of God.

O, lonely tomb in Moab's land,
 O dark Bethpoer's hill!
 Speak to these curious hearts of ours,
 And teach them to be still.
 God hath his mysteries of grace,
 Ways that we cannot tell;
 He hides them deep like the secret sleep,
 Of him he loved so well.

—Selected.

THE BODY IN THE RESURRECTION.

BY REV. JAMES WOODS, OF CALIFORNIA.

WHAT the attributes and properties of the body will be, after the resurrection, we do not know. But the Bible plainly teaches that the body will be far different from what it is now, that it will be invested with different attributes and be clothed with different powers and be governed by different laws. It will be so much more like the angels, as to be called a spiritual body. The apostle speaks of it as spiritual. Thus he says: "There are also celestial bodies and bodies terrestrial. But the glory of the celestial is one and the glory of the terrestrial is another. There is one glory of the sun and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory, so also is the resurrection of the dead." As the pale and sickly

moonbeams of midnight are infinitely inferior to the burning glories of the midday sun, so the present body is infinitely inferior to the glorious body that shall be raised up from the grave on the resurrection morning. "For," continues the apostle, "The present body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." All these passages teach that there is to be an infinite superiority of the resurrected body over the natural body. They teach that after the resurrection, the body will be more like the angels than the present body. And this idea seems taught by the Saviour in His reply to the disbelieving Saducees who inquired of Him whose wife the woman would be in the resurrection, who had had seven husbands. His reply was: "In the resurrection they are neither married nor given in marriage, but are as angels of God in heaven." These two statements, that of the apostle, that the body is raised a spiritual body, and this of the Saviour, that in the resurrection we shall be like the angels of God in heaven, teach conclusively that the body is to be invested with entirely different powers and be governed by entirely different laws from what it now is. We learn that the angels had the power of appearing in human form. Thus the three men who appeared to Abraham, to inform him that Sodom and Gomorrah were about to be destroyed, were three angels from heaven in human form. So also the two men who came to Sodom to warn Lot to flee out of the city, were two angels in human form. So when the women brought spices to embalm the body of Jesus after His burial, as they found the sepulchre open and the body of Jesus removed, they were much perplexed; but suddenly two men stood by them in shining apparel, who said to them that Christ was not there, but had risen from the dead. These were angels who had come down from heaven, but now were clothed in human form. And from this it would appear that while the body, after the resurrection, might retain the human form, it might be invested with all the powers and be radiant with all the glories of the angels that are now before the throne of God. Clothed with angels' powers and adorned in their beauty and glory, the Christian in the future world may range over the indescribable magnificence of heaven and be filled with enraptured joy as he gazes in awe upon its ineffable glories. He may soar and stand on untrodden heights of immortal bliss, and then take his range over illimitable fields of light and through unspeakable scenes of glory and speed on his way, until he has paid a rejoicing visit to all the mighty millions of worlds scattered over infinite immensity. And

then, he may return and stand before the eternal throne, and cast down his glittering crown and cry holy, holy, holy is the Lord God Almighty, the *whole universe* is filled with His glory. Nor will the Christian ever know anything of weariness in that bright world. For the atmosphere of that upper Paradise will breathe upon him an exhilarating glow and fervor that will last through eternity. Such, child of God, is thy brilliant destiny. For thee, thy Saviour holds in His right hand a crown that He will place upon thy brow as thou comest into His presence ;— with a white robe will He enfold thee — and place a palm of victory in thy hand — and a sweeter song than mortal ear ever heard on earth wilt thou sing forever and ever. Let the love of Christ glow warmly in thy heart, for He has ransomed thee from thy sins, and now intercedes for thee at the right hand of the throne of infinite Majesty. Fix thy eye of faith upon the cross, and light shall constantly break around thy pathway all through life, and you shall obtain a crown of everlasting glory.

SPECIALITIES OF DISCIPLINE.

PECULIAR discipline is required for each peculiar post of honor or labor. God does not discipline indiscriminately ; every thing He does is for a purpose, and adapted to the good of those with whom He is dealing. Does He need a father ? Abraham is chosen to bear this endearing relationship to God's own people, and trained in a domestic manner for this very thing. Is it a foster father that God wishes ? Joseph is called and trained for this post of honor, and by a succession of peculiar providence, he is placed at the head of the embryo nation. Before coming to this place of responsibility, however, he must be torn from the home of affection and from the warm embraces of a fond and devoted father. And when we see him sold as merchandise and carried off to another country, our sympathies are very warmly enlisted. Then again, when unjustly condemned and imprisoned, he still maintained his integrity of character, we feel keenly the injustice done to him, and our hearts would swell with indignation did we not see that this was the very means which should elevate him by fitting him for this station of responsibility. Then too, when the chief butler is released and Joseph pleads to be remembered when he shall have been restored to his former place, and we see him forgotten and left to pass two years more in his prison, then again would the injustice of his treatment fill the reader with sorrow, but seeing the blessed result of all, leads the Christian to trust more

fully — to trust even when the way is dark. For without any effort of his own, Joseph steps forth to take his stand among the nobles of the land, and is the means of preserving his people from ruin. When a deliverer is needed to rid this chosen race from the hand of oppression, a Moses is called and trained for this special station. Forty years he is in the king's court learning the mode of government and the tactics of war, and when at the end of forty years, thinking his time for work had come, he steps forth to deliver one of his people and smites down the oppressor, he finds also that God's time is not yet arrived, then he flees for his life, and in a land of strangers forty years more are passed in learning the necessary lessons of humility, patience and meekness, those graces which he was most to need in order to bear with the continual army of which he was to be the leader. From the burning bush God speaks, and from the quietness of this home he is commissioned and sent forth to his great work.

As it was in the early stages of the Church's history, just so does God still work, and with the same skill he teaches, disciplines, and prepares all who labor especially for Him. The child of God knows not for what he is being prepared any more than did Abraham when his faith was tested, or Joseph when, year after year he was surrounded by the prison walls; or Moses, when he was driven from what he thought was his work, to the land of Midian; or Daniel, when thrown by cruel hands into the lion's den. But from the history of those who have gone before, may we not learn a lesson? Having such a cloud of witnesses speaking to us in tones easily understood, may we not gather strength to meet every difficulty, and giving ourselves up to God's control, may we not be fitted to do something for His honor? And trusting to His guidance, shall we not be made fit for the very work God has for us to do, and that for which we are peculiarly adapted?

M. M. B.

SUGGESTIVE SCRAPS OF RATIONALISTIC ORTHODOXY.

GRANT, if you please, that the "laws of nature," the Infinite essence or the "Absolute," is the origin and end of all things — grant that the twirling of atoms in space have found the earth and the heavenly bodies, and that life is the result of a gradual development in matter, and finally that reptiles, dogs and monkeys have resulted in man and in his intellectual capabilities. Or if this is repugnant, and you would rather claim that there is a latent seed or form in nature whereby unknown

circumstances become suitable for growth or life, then and there growth and life do appear, in all points adapted to the said circumstances, still we do speak of man as a personal intelligence. It is convenient to do so. It would serve no good end to use circumlocution, to use descriptive terms, to lead the mind back through the monkey development or through any other process, but it is most sensible to call a man a man, and it will hold true that just what we mean by a personal intelligent being, that he is. No effect can be greater than its cause. This is true as to things in their single or elementary conditions, or as to combinations. However remote or invisible then is the cause of the person man, that cause must be equal at least in all respects, including both personality and intellect, to man the effect. Hence it is just as sensible to speak of that cause as a personal intelligence as it is to speak of man as such. Nay more: inasmuch as in this method only is the truth expressed, and inasmuch as the truth is to be arrived at philosophically only through a strict and logical process, it is necessary to use a definite personal designation to make that truth familiar and to hand it down to those who have not searched for it. Considering now the relation of all things to that Infinite Personal Intelligence, what name can so clearly express the true idea of Him as God the Father Almighty? L.

DARK SPOTS ON THE SUN.

IT is stated in "Sparks from a Locomotive," a book recently published in New York, from the pen of the author of "Belle Brittan's Letters," as specimens or proofs of *Metropolitan misery*, that in a population of three millions, which is the estimated number of inhabitants in London, that there are eight thousand policemen scattered all over the city, and to be met with at all hours of the day and night, and as we ourselves know they are *gentlemen*, ready to give a stranger a civil answer and to direct him in his way when lost. The police beat of London extends we believe to a radius of fifteen miles from Charing Cross, which has always been our head quarters in London, making a circumference of ninety miles, and inclosing an area of seven hundred square miles. The wages of these policemen are from fifty to seventy-five cents a day, and they are generally young, well grown men. But says our author, the professional thieves of London are six thousand, (two thousand less than the number of policemen) and the beggars are fifteen

thousand strong, and "the women of the town" are at least *eighty thousand*, ten times the number of the policemen. Among these women of the town, "I believe," says our author, "there is more real suffering in London in one week than in all the United States in a year. And yet, the sham philanthropy of Exeter Hall pours out a perpetual torrent of lachrymose sympathy for the imaginary woes of fictitious *Topsy*s and fugitive 'Toms,' while this awful array of wronged and wretched women is parading nightly before its doors." The author estimates the number of unwedded, unprotected and generally unsupported females in London at THREE HUNDRED AND TEN THOUSAND. "And in the meantime," says he, "let me remind the noisy negro sympathizers of Exeter Hall, that these eighty thousand white female slaves of Poverty and Passion, in the city of London, must and will live; while 'the vengeance due for all their wrongs' will yet appear in the shape of some terrible Nemesis that will shake the social organism of the city to its centre. Oh! for one year's income of the Bishop of London to pay a week's rent in advance for these eighty thousand Magdalens, and thus afford 'the poor sinners' a holiday for rest, and a little leisure for repentance." It is also authoritatively stated that of thirty-four of the great towns of Great Britain, "embracing an aggregate population of 3,993,467, about 2,197,388, or $51\frac{1}{2}$ per cent. of the community, are wholly non-worshipping," that is, do not attend the worship of God on the Lord's day. An established Church with the patronage of the government and the aid of Dissenters has not been able to get as great a proportion of the people to worship God in Great Britain, as we do in the United States wholly upon the voluntary principle. Is not this a lesson for those who are continually crying out for *religious laws*? The Church of God is never so beautiful, nor so powerful, as when her banners are all hung on the Cross without the insignia of Cæsar.

THE DANGEROUS CLASSES are not far away from us. They are not in the galleys, or mines, or dungeons, or poor houses of the old world. They are in our streets. The heathen are at our door. Nay, they are in our houses. Who are heathen but those who forget God, and lead vicious lives? The ignorant, the drunken and the polluted, the idle and the profane — all who despise God's laws, neglect His Word and keep not His holy day, and live without prayer, are enemies to themselves and to their country. A prophet tells us that the fury of God will be poured out upon those families of the earth that call not upon His holy

name. How then should we tremble for our land and generation ! But especially are we as Christians and patriots to look after the children of our country. *The family is God's great university.* And as every man's house, however humble, is his castle, so whatever difficulties may be experienced in the public schools or the sectarian schools about teaching religion, there is none in the family, if the heads thereof have a wish to have the household brought up in the fear of the Lord. Nor is there any difficulty about teaching religion in our Sabbath-schools. They are professedly religious schools. They are expressly instituted to teach the knowledge of God and of salvation through Jesus Christ. They are the nurseries of the Church, and as this generation is educated, so will the character of the next be formed. And as many of the youth of our country receive but little, if any, religious instruction in the public schools, or at home, so we should be the more diligent and persevering in our efforts to bring them into our Sunday-schools. Where else is there so large, hopeful and glorious a field for enterprise, — for the exertion of pious men and women of all ages — such an opportunity for doing good to others, and for promoting their own happiness by turning many from sin to righteousness, as we have presented in our Sunday-schools !

DRAWING WATER.

I HAD drunk, with lip unsated, where the fountains of pleasure burst,
I had hewn out broken cisterns, and they mocked my spirit's thirst ;
And I said " Life is a desert spot, and measureless and dry,
And God will not give me water, though I pray, and faint, and die."

Spoke there then a friend and brother : " Rise, and roll the stone away,
There are wells of water hidden in thy pathway every day."
Then I said (my heart was sinful, very sinful was my speech),
" All the wells of God's salvation are too deep for me to reach."

And he answered, " Rise and labor, doubt and idleness is death ;
Shape thee out a goodly vessel with the strong hands of thy faith."
So I wrought and shaped the vessel, then bent lowly kneeling there,
And I drew up living water with the golden chain of prayer.

—*Phæbe Cary.*

MISSIONARIES TRAVELLING.—In March last the Rev. J. L. Emerson and wife, after an absence of twenty-nine years in the Sandwich Islands, passed through our city on their way to visit their friends in the Eastern

cities. Rev. W. D. Baldwin and family, on account of Mrs. B's ill health, have been obliged to leave the Islands. Rev. Dr. G. Pierson and wife, from the Micronesia Islands, also arrived in San Francisco on their way to New York. Mrs. Pierson and infant are in such feeble health that it is doubtful whether Dr. Pierson can return to resume his missionary labors in these Islands.

CALVARY PRESBYTERIAN CHURCH.

THE officers of this congregation have recently published a Manual—not a Confession of Faith nor a liturgy—but a simple Manual, containing notices and the names of the members, for the use of the congregation. Dr. Scott first visited San Francisco in search of health, and commenced his ministrations in this city in May, 1854, in the old Musical Hall, on Bush street, opposite to where Calvary Church now stands. The Unitarian Church being vacant, after a few weeks, he removed his service to that house, which was generously offered to him by the Trustees of that congregation. His services were regularly held in the Unitarian Church till July, when Calvary Presbyterian congregation was provisionally organized with 64 members. The church edifice was erected in the winter of 1854-5, and the Church and congregation fully organized in January, 1855. From the Manual we learn that the officers of this congregation, in addition to the Pastor, are five Ruling Elders, a bench of Deacons and a Board of nine Trustees. The annual report of the Church to the General Assembly this year is as follows: Adults baptised 7; infants baptised 67; members added on examination 26; members received by letters 46. Total now in communion 361. The whole amount of money raised by the congregation during the year is a little over *twenty-two thousand dollars*.

DENOMINATIONAL COLLEGES.

THE *Pacific Methodist* quotes the following among other pertinent remarks of Rev. Dr. Olin, from the *Christian Guardian*, concerning Educational Institutions. It was our privilege to be personally acquainted with Dr. Olin, and we have no hesitation in saying that we believe he was the ablest man and best scholar we have ever met that belonged to the Methodist Church. We should place him among the greatest men of any denomination and of any country. It was his deliberate opinion

that "Denominational Colleges in our country are essential." "This multiplication of sectarian Colleges," says he, "like the multiplication of sects, is attended with many inconveniences, which are, however, more than counterbalanced by the direct and efficient religious influence which is thus secured. This is the crowning glory of our seminaries of learning—the precious reward of the churches for all their sacrifices for the promotion of liberal education. In no other conceivable way could the union of religion and learning be secured under such political institutions as ours. I do not hesitate to ascribe to this peculiar character of our seminaries of learning, more than to all other causes combined, whatever of religious restraints and influence exists among the public and professional men of this country—whatever of security our personal rights and national interests may find in the predominance of upright Christian principles at the bar, on the bench, and the halls of legislation—whatever of the sublime, purifying genius of the Gospel has been infused into our periodical and standard literature."

SUFFICIENT GRACE.

KIND are the words that Jesus speaks
 To cheer the drooping saint;
 My grace sufficient is for you,
 Though nature's powers may faint,

My grace its glories shall display,
 And make your grief remove;
 Your weakness shall the triumph tell
 Of boundless power and love.

What though my griefs are not removed,
 Yet why should I despair?
 While my kind Saviour's arms support,
 I can the burden bear.

—Needham.

WHITEFIELD. — A new and improved edition of Gillies' life of this servant of God and preacher of Jesus Christ, has lately appeared. There is an odor in the memory of such an evangelist as George Whitefield, and an inspiration in thinking of his life and labors. It is, however, no doubt true, that his printed discourses are but poor specimens of his eloquence, and segregated from his *tout ensemble* in the pulpit give but a feeble idea of his power. An orator cannot be printed. William Pitt and Patrick Henry have not been photographed, nor bound up between leather or paste-board. But what made Whitefield eloquent?

His education, attainments and literary taste were all good; but his power as a preacher was owing to his knowledge of the human heart, and to his deep, earnest, life-long love for Christ and the souls of men. This predominant feeling we see in his last hour. When suffering so severely that one of his friends desired him to be quiet and to try to repose, that he might rest and be refreshed, he said, "yes, I am weary *in*, but not *of* the service of the Lord Jesus." Dr. Dodridge was accustomed to say to his students: "Cultivate a tender love for the souls of your hearers, and that will make you eloquent."

THE MINOR PROPHETS.—*Dr. Pusey* has printed a specimen of his "Commentary on the Minor Prophets." It is hardly to be supposed that we shall be able to agree with this distinguished member of Oxford, but still we are anxious to see his Commentary. Dr. Pusey is a plodding, laborious, thoughtful, earnest kind of a student. When in Oxford, we preferred to hear him read prayers to any of the professors except Dr. Hampden (now a Bishop.) The Minor Prophets seem to us to be generally overlooked, and hence we have attempted to make our hearers somewhat acquainted with them. We have read and studied with our former and our present congregation in public lectures all the Minor Prophets, except Jonah. The Messrs. Parker, Publishers to the University of Oxford, are engaged in bringing out Dr. Pusey's work. The first portion is Hosea.

THE UNION.—*Rev. Dr. Breckinridge* of the Theological Seminary of Danville, Kentucky, has written a powerful letter to his nephew, Hon. J. C. Breckinridge, in favor of the Union as it is. It has been very generally published in the secular papers, and highly commended for its ability and conservatism.

A SUNDAY SCHOOL CONVENTION is to be held in this city 29th of May. This Convention is called by the "San Francisco Sunday School Union," and it is hoped that it will be represented by all parts of the State. A Committee of the city congregations is charged with the duty of calling the Convention, and making arrangements for its accommodation. This is an important movement, and meets with our most cordial sympathy.

GOD'S HOLY WORD.—The Bible is not a paste board with Arabic figures on it, nor a charm, nor an amulet. It is the Book God has given for the instruction of men in just such a world as we find ourselves in—in just such circumstances and with just such relations, joys, sorrows, duties and hopes as we have. *It is a book of great general principles and outline sketches.* These principles are the living seed of things, and these outline sketches are illustrations of their fruit. The scenes and characters of the Bible are therefore life-like, and to be studied as realities, with reverence and prayer, faith and obedience.

“Remember thy Bible ; for on it hath gazed
 The bright eyes of childhood and youth ;
 And their hearts have grown warm with rapture and praise,
 As they read o'er its pure words of truth.
 Remember thy Bible — the dim eyes of age
 Have brightened with feelings of love ;
 And their pale cheeks have glowed, as they bent o'er the page
 That told of their bright home above.

Remember thy Bible — its words have been read
 By thy father at morn and at even,
 To the loved family circle now scattered and dead :
 Oh ! how many have left thee for heaven !
 But though amid weeping and mourning below,
 Death hath broken affection's bright chain ;
 Yet the fair golden links still brighter shall glow,
 When united in heaven again.

Remember thy Bible in affliction's dark hours,
 When the loved ones are passing away :
 Its sweet words shall fall like dew on the flowers,
 When faint 'neath a long summer's day.
 Then turn to thy Bible ; 'twill dry thy sad tears,
 And the shadows shall pass swift away,
 As the stars grow brighter till the morning appears,
 'Then fade in the calm light of day.

So amid the dark woes that o'ershadow thee now,
 As thy bark by the wild storm is driven,
 The hopes of the Bible still brighter shall glow,
 Till thou awake in the pure light of heaven.
 Remember thy Bible, when thou nearest the brink
 Of Jordan, the river of death ;
 Its sweet words of promise will not let thee sink,
 And praises shall tune thy last breath.”

AN IMPIOUS ADAGE. — M. D'Tocqueville says it is an impious adage, which seems to have been invented in an age of freedom, to shelter all the tyrants of future ages, to say, *that every thing is allowable that has a view to the interests of society.* This is to deny all distinction between right and wrong, and supersede the revealed will of God.

MY CONGREGATION IS TOO SMALL. — Is it? If so, who is to blame? It is said of Mr. John Brown, of Haddington, that when a young minister complained to him that his congregation was too small, that he said to him, "It is as large a one as you will want to give account for in the day of judgment." This is no doubt true, and deserves to be well considered by all ministers. We never like to hear preachers excusing the thin attendance of their worship on the ground that their location is bad. There are some localities more accessible and in every way more desirable than others; but there are other things besides localities that draw audiences. If a man does not take care of his shop, it will not take care of him. If a preacher does not devote himself to his pulpit, why should he expect it to draw large audiences? Is he a man of study and prayer? Does he feed the people with knowledge and with understanding? Does he read the Word of God and cause the people to understand it? Does he bring forth things new and old from the storehouse of Revealed Truth? But if the minister is able, faithful and *studious*, and still the congregation is small, perhaps the fault is in the Church. The communing members are not co-workers with the pastor. People are to be attracted, *drawn* to the place of worship, and then they are to be cared for by the church. How is this to be done? By praying for them, encouraging them, and throwing around them such helps and companions as may aid them in going towards the Heavenly Canaan. Let the Church know that they must co-operate with the pastor, or with an angel's powers, the congregation may not be large, or if large, still not blest. And let the pastor of a small congregation know that the way to get a large one is to be wholly devoted to the one he has. He that is faithful in a small one deserves a larger one. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

GOD'S CARE OF US. — As in the raging tempest every drop of the waves is as obedient to the laws of nature, as the water drops of the spring branch that babbled away the long summer day by the door of the home of our early youth, so all things on earth and in hell, in their wildest excesses, as well as in their calmest flows, are subservient to God's will. His Providence controls their outgoings. There is no event beyond His power. Every link in the chain of His Providence over His people is bright and perfect. All times and passages of life are full of melody,

if we only hear of them with love in our hearts to God, and with a sweet trust in Him, and with good will swelling in our bosoms to our fellow men. Things small as well as great are in His hands. His eye never slumbers nor sleeps. We are never out of His sight, nor beyond the reach of His Almighty arm. He is a present help in time of trouble. Trust in the Lord.—Trust in Him all ye His people.—Trust in the Lord always.—His mercy endureth forever.

"WHILE LIFE'S EARLY DEW IS ON THEE."

"FOR what is your life? It is even a vapor, which appeareth for a little time, and then vanisheth away."—*James iv: 14.*

LIFE is a vapor, saith the Scripture,
Soon it vanisheth away;
Quoth unbelief, "Turn from the picture,
The morrow will be as to-day."
While life's early dew is on thee,
While thy branch is green, O say
Wilt thou use it?
Why abuse it?
Thoughtless chase delusive bubbles?
Chasing airy phantoms gay,
'Till the soul is plunged in trouble,—
Sudden, hopeless, sad dismay?

Like a bark, 'tis used in figure,—
Sailing on life's shallow main;
But the life it doth pre-figure,
Is an endless shoreless main.
Wisdom saith "Boast not the morrow;"
Some that seek ne'er enter in,
Saith the evangel:
Ah! there's danger
That thy hope may pierce with sorrow,
In that endless night of pain.
Self-deceivers never borrow
Future trouble — deeming vain.

In that stream whose placid waters
Make the joy of Heaven above,
Many, many sons and daughters,
Dream their bark of life will move.
Where's thy surety that adoring
With that countless throng above,
Safe at anchor,
Thine the hope life's final moorings,
May not as a vision prove?
Art pursuing and securing
For your friend the Christ of Love?

Trust no future, though the seeming,
Bright with golden hopes may be:
These bedaff the mind that's dreaming,
And despoil thy soul, ay, thee!
Of thy crown in Heaven beaming;
Of the fruit of Life's fair tree; —
For thy healing,
And the guilty nations' healing;
Sell it not — thy birth-right see!
Dust thou art — to dust returning;
Up! remember, thou must flee!

S. G. S.

New York, 1859.

ARCHBISHOPS OF CANTERBURY.—The Rev. Dr. Hook, now Dean of Chichester, and formerly of Leeds, announces "Lives of the Archbishops of Canterbury from the mission of Augustine to the death of Hawley." It is to be issued by Bentley, in five vols. 8vo. It will no doubt be an able work; but wanting in a solid foundation. For even Dr. Hook, from the dignified retirement of Chichester Deanery, will not be able to begin his Archbishop's line with an Apostle, nor lay his foundation on the Chief Corner Stone. It is even doubtful if he can begin with Augustine, or a Saint.

MISCELLANEOUS RELIGIOUS ITEMS.

ENCOURAGEMENT FROM ABROAD.

WE copy the following from a private letter to us from one of our Boards in Philadelphia: — “*Rev. and dear Brother.* You cannot tell how glad I am to learn that Dr. Burrowes is succeeding in his School. He is truly the right man for that important work, and it is begun at the right time. God bless you all in sustaining that School. It will eventually grow into a College. That School and your *Expositor* will do more for California than any other human agency that can be put forth. The one will give a solid education, as well as a moral and intellectual one, which is not only much needed there, but which must tell upon the interests of truth and righteousness, and consequently upon our Church in succeeding years. And the *Expositor* will be equally potent in disseminating truth, intelligence and sound orthodox doctrines all over the State. I hail its appearance every month, and read it with great delight. May it increase and be a blessing to that great and growing country. * * * Yours as ever,” * *

DAILY RELIGIOUS PAPERS.

So necessary and powerful is the Press in our day, and especially in our country, that for some time it has been contemplated to establish a daily religious newspaper in New York. It is now said that such a paper is to appear soon under the editorial supervision of J. R. Spaulding, formerly of the *Courier and Enquirer*. Another report, however, says, that the *Churchman*, (a High Church Episcopalian) is to be converted into a daily, and that the funds are to be furnished by Mr. Hecker, proprietor of the flour mills in Cherry street. It is said also in our exchanges that *The Dial* is soon to appear in London to dispute the supremacy of the Press with the *Thunderer* himself. *The Dial* is to be a religious daily. The publisher, it is believed, is to be Mr. John Tallis of London, and its editor a Scotchman of great abilities, and though his name, as far as we have seen, has not yet been given authoritatively to the public, we believe that *Peter Bayne* is the man. He succeeded Hugh Miller as editor of the *Witness*, and is favorably known as the author of essays that have been republished in this country.

THE HEALING ART AND THE CHURCH.

THROUGH the kindness of the author's brother, who is a worthy resident of our city, we have been favored with the reading of a volume entitled “THE HEALING ART, the right hand of the Church; or practical Medicine an essential element in the Christian system.” This work is from the pen of a distinguished physician of Edinburgh. We are not prepared to adopt all its details, but it is an ably written and very interesting work. We know — we have it from his own lips — that the late Dr. Chalmers thought the Church in our day was not sufficiently alive to the temporal well-being of mankind. It may be a low view of Christianity, but it is nevertheless true, that the soup bowl and the Bible-reader have prospered well together in Ireland. It may be there are times when hungry soldiers will fight

well; but we had rather preach to a congregation whose inner man was comfortably full of healthy food. Our Lord did not refuse to feed the hungry, nor to heal the sick, and though, we have not the gift of miracles, yet we see not why the mind and the heart are not the better prepared to receive the Gospel through an amelioration of the condition of the body. While then we are not prepared to say that all ministers of the Gospel must be also medical men, and healers of diseases of the body, as well as of the mind, still we are perfectly sure that the Church ought always to take care of its own poor, and minister to its own sick; and that more efficiency in its economy of things temporal, would greatly extend its power for good to the souls of men. Multitudes followed our Lord for the loaves and fishes, yet among them He found subjects for His healing art and saving grace. It has been our conviction for many years, especially since we have been trying to study some of our social problems in the light derived from personal observation abroad, that *Pauperism* will soon become a more troublesome question with the people of the United States than they are now prepared to expect. We are not sure but this, and not "the peculiar institution," is to be the vexing question of American statesmen and philanthropists. If it be true, as some of our public journals say, that already there are more paupers and most of them natives, in New York than in England or Ireland, it is time we were giving our serious attention to this subject. How to treat, to help or to provide for the poor is every where a most important and an exceedingly difficult subject; but we think there are reasons why Americans have more at stake upon this question than any other people. At present we are not prepared to say more than merely to call attention to the subject.

The author of the volume we have referred to, is unquestionably an able, intelligent, pious, earnest, sincere man. His pages are replete with curious and valuable information. We wish his book an extensive circulation, and commend it to the enlightened consideration of all pious and benevolent persons who are desirous of knowing how they may do good to their fellow men.

MONEY WANTED.

WE ARE somewhat surprised to learn from the reports and circulars of the *American Home Missionary and American Education Society*, and *American Board of Foreign Missions*, that their treasuries are all empty and worse than empty. Now has not the spirit of benevolence been advanced by these societies? Have there not been great revivals during the last two years? Has not our country greatly increased in wealth, learning, enterprise and population? Why then are these treasuries — the treasuries of our oldest and most honored societies empty? We see some reasons for it. 1st. Other societies have grown up which have tapped them. 2d. Many of their beneficiaries and agents and some of their measures have been generally regarded as sectional, ismatic, partisan or political. 3d. Though claiming to be *American* societies by name, they are no longer, if they ever were, truly American, but are mere local or sectional things. They are sectional in their men, measures, resources and fields of labor. They, as a general rule, have altogether ignored the Southern and Middle States. 4th. They are mere voluntary societies — irresponsible to any church or ecclesiastical body for their faith or their

measures; nor is there any surety as to what they may yet turn out to be. The Methodists, Episcopalians, Catholics and Old School Presbyterians, and we believe the Baptists and Dutch Reformed, besides the several smaller branches of the Presbyterian family have nothing to do with them. It is then improper on every account for them to continue the assumption that they are *American Societies*. They are in fact voluntary, irresponsible bodies in the employ of the Congregational and New School Presbyterian Churches. This is all they are in fact, or have any right to call themselves. May not these things have something to do with their exhausted treasuries?

INFIDELITY IN CALIFORNIA.

THE following letter explains itself. The writer is a plain, common sense, working man from the interior of the State. He has said in regard to Infidelity something like what we have had in our mind for years, and with God's blessing, we shall give his suggestions a serious consideration. It is lamentably true that there is a vast amount of Deism, Skepticism, and even of avowed Atheism among the people of this coast. It is our belief that there are more Infidel tracts and books in circulation in the mines than can be found in all our Middle and Southern States. We have seen in a single mining camp or village in the mountains more copies of Paine's Age of Reason than we ever saw before in our whole life. A knowledge of these facts should arouse Christians to greater zeal in supporting the religious press, and in aiding the colporteur and Tract Society. An improvement is already manifest. Our friend's letter is as follows:

SAN FRANCISCO, March 16th, 1860.

REV. DR. SCOTT — *Respected Sir*. Although personally a stranger to you, yet I take the liberty of addressing you. It may be impudent for me to send a writing of this character to you; but what I have to state, so concerns the welfare of my fellow man, that it emboldens me to do so. You are sir, doubtless, aware of the great extent of Atheism in this State. I know from observation that it is on the increase, and I daily behold its destructive tendencies. I therefore, in the name of humanity, now appeal to you that you will (if it be in consonance with your inclination), write a work on Infidelity, and thereby employ your able pen for the deliverance of the ungodly. I am conscious sir, that good books on this theme are numerous, but still, a volume relating to Infidelity emanating from California, exposing the Infidel as he is — *wrong* to himself, *wrong* to his God, and *wrong* to his fellow man — such a work, especially emanating from your hands, would receive many readers and accomplish much good. Permit me sir, to indite a few thoughts in regard to the traducers of God and religion in this State. They are impeding the progress of good and virtuous society, and also setting an example to the youth of the land which tends to diffuse amongst them blasphemy, dissipation and crime. The Infidel extends his hands to the young to lead them *from* God, which is simply conducting them to the road of vice, and to eternal *misery*; whereas, the Christian extends his hands to the young to lead them *to* God, and thereby to virtue, and to eternal *happiness*. Most of the denouncers of religion appear so self-confident that they are right, that they lead the young astray by their boldness. They assert that their reason will not permit them to

regard the Bible as true; they therefore denounce it as a humbug. Thus do men speak when they separate reason from their hearts. Amongst those who strike at religion, are some who arrive at their conclusions that religion is all wrong, because there are so many different churches, and because a church member occasionally falls in the mire of infamy, and at which these revilers of the Bible generally exult. A good number of those who deny God are becoming *spiritualists*; after death they expect their wicked souls to be elevated somewhere above the earth. They exultingly boast that when they die, they will be as well off as those who follow and believe in the Word of God. And again, there is a large class of men in this State who go regularly to church, and who profess not to be wicked, when in fact they are just as wicked as Infidels; ask them if they believe in God and the Bible, and they will tell you with all their hearts, yet in every hour in the day they *blaspheme* the name of God. O, if men would act and speak as if they had but one hour more to live in this world, then there would be but few who would strike at religion, which so elevates the hearts and happiness of men.

Perhaps sir, your arduous duties may so engross your time that it will not permit you to pay any attention to what I have written. Your exertions to save the souls of men I know are great, but the harvest is great also. I do not often come to this city, but when here, I always avail myself to hear your *plain* preaching. This approaching Sabbath I shall proceed to the gallery of your church, and perhaps for the last time, to hear you *expound* the Word of God; but let me hope that I shall ever read your works, if I do not hear them. Sir, I am not a member of any church, still from my heart, I deplore the great extent of sin in this State. Once more, sir, I implore your pardon for daring to address you, and perhaps in a manner at variance with propriety; but depend upon it sir, that I express the sentiments of my heart. And I beg you will attend to my request. Hoping, respected sir, that Heaven may long spare you to minister unto the souls of men, I am, with great esteem and regard, yours through life.

* * *

Your well-wisher.

A WORKING PREACHER.

PAUL helped to support himself by working at his trade, and we have at least one regular successor of this apostle in the mountains of California — if ministering to his necessities by the toil of his own hands constitutes an apostolic succession. In writing to us, he says: "I am keeping bachelor's hall this week. Wife and children are doing up some quasi-pastoral visiting in one of the towns that I supply. And besides, a man came to work in the garden after my wife went away, so that I have to cook for him as well as for myself. Thus I work, study at my sermons awhile, then go the kitchen and cook awhile, burn my fingers and scorch my face, &c. And on next Sabbath I have to preach at P. in the morning, then ride ten miles to J. and preach at night. How much grace I need to do all this right!"

THE PETALUMA PUBLIC SCHOOL.

WE learn from the *Sonoma Journal* that the commodious and elegant public school house of Petaluma was dedicated a few days since with appropriate exercises. There were prayers and music and poetry and speeches on the occasion. Young

ladies, esquires, farmers, doctors, lawyers and merchants and Reverends mingled in the performances. Addresses were made by Rev. Messrs. Dryden, Smeathman and Brodt, and by Mr. Bradley, the principal of the School. The building is an honor to our State—it would be so considered in any other State. It is constructed on the most approved plans, and will accommodate about three hundred and sixty pupils. Mr. Bradley came to us recommended by friends in the East as a gentleman and a scholar, and such we have always found him to be. We congratulate ourselves on having such public spirited towns in this State, and the good people of Petaluma in particular on having such a public school in their midst. If our pages were not already so pressed, we should be glad to publish Mr. Bradley's remarks on Common Schools.

HOWARD STREET PRESBYTERIAN CHURCH is to be enlarged and repaired. Rev. Mr. Willey is, we believe, the only minister that has been ten years a settled pastor in this city. We rejoice in the prosperity of his congregation. They have a fine field and a good location, and they are a worthy and working people.

FIRST PRESBYTERIAN CHURCH.—We are happy to learn from the annual report of this congregation to the Assembly, that during the year, 21 have been added on profession; 16 on letters; 8 adults and 36 infants baptized. The total number of communicants 264. The total amount of money raised \$14,300. The pastor, Rev. Dr. Anderson, has great reason to be encouraged.

LITERARY RECORD.

OCTORARA, A POEM AND OCCASIONAL PIECES. By REV. GEORGE BURROWES, D.D.,
AUTHOR OF A COMMENTARY ON THE SONG OF SOLOMON. For sale at the book
stores of San Francisco.

THIS volume is neatly printed by the Messrs. Martien of Philadelphia. It is a unique, chaste, pleasing volume. It owes its existence to the retirement and Christian hospitality of Mrs. S. D. Conner, wife of Commodore Conner, to whom it is gracefully dedicated. The principal poem is descriptive of *Octorara*, the home of Mrs. Conner, with pious meditations upon the works of God as seen in nature. The occasional pieces are Retirement with Jesus; the Name of Jesus; Longing for Jesus; The Morning Star; Lines written in a new Home; Aspirations; Where I abide; Jesus' rest; A loved one in Heaven; The New Year. Dr. Burrowes, in his poems, reminds us some times of the sublime musings of Young in the "Night Thoughts," and some times of Cowper, when they are piously discoursing to us of Nature and of their communings with the Blessed Creator through His works. We have marked extracts for our future numbers.

LIFE IN SPAIN. By THORNBURY. This is a reprint of an English book. It is a kind of *olla podrida* or *Salmagundi*, both as to subjects and style. It is past and present and to come. The author, if we mistake not, is a frequent contributor to English periodicals. It is a chit-chat agreeable volume. The publishers are the Harpers of New York, and for sale here by Baneroft & Co.

AN APPEAL to the people in behalf of their rights as authorized interpreters of the Bible. By CATHARINE E. BEECHER. New York. Harper & Brothers: and for sale by Bancroft & Co.

WE HAVE recently read a book by Darwin, on the "Origin of Species," that has greatly assisted us in accounting for the rise and nature of the Beechers. But according to Darwin's theory, we do not believe the species will perpetuate itself. They are so self-opinionated that Darwin's doctrine of the means of "natural selection for the preservation of favored races in the struggle for life," is not likely to be followed. We speak, of course, in regard to their mental and religious status — the preservation of the faith of their eloquent and venerable father. The only book that Catharine E. Beecher has written that we have much confidence in, is her "Domestic Receipt Book."

The great aim of the "Appeal to the people" seems to be to condemn the Augustine dogma of a depraved nature as "the foundation of all the large sectarian organizations in the country and of the contentions, evil passions and wastes of property resulting from the divisions among Christians." The whole affair is after the manner of the *younger* Beechers. The position is repeatedly taken in this volume that the pastors, theologians, professors and conductors of religious papers of the country are dumb dogs — silent on all the great questions of the day — even when their consciences are enlightened and their convictions are right, for fear of losing their position and place and salary, if they should honestly speak out what they really believe. Has she so learned from her father, brothers and brothers-in-law? We should strongly object to the very title of the volume, as well as to a great deal within it. It is a clap-trap concern.

SELF HELP, with illustrations of character and conduct. By SAMUEL SMILES. New York: Harper & Brothers. San Francisco: Bancroft & Co.

We believe this is a reprint of an English author, who has been before the great public on previous occasions. We cannot pronounce a judgment upon the book, as it has been utterly out of our power to get time to read it.

DR. BURROWES' COMMENTARY.—In our last we informed our readers that this able and pious work of Rev. Dr. Burrowes was for sale at the book-stores of Messrs. *Gilchrist, Bancroft & Co.* and *Allen & Spier*, in this city. We gave also the testimony of Rev. Dr. James Hamilton of London to its value. We now add similar testimonials from others:—

"The Commentary of Professor Burrowes on the Song of Solomon is a gift to the Christian community of eminent value, and contains the rich results of a long continued investigation of this remarkable portion of the Scriptures. Without encumbering the work with a parade of learning, he has, nevertheless, succeeded in presenting all the valuable points of ripe scholarship as well as of a devout study of the Word of God. The purity of taste and varied learning of the eminent author are conspicuous alike in the body of the work and in the admirable selection of matter presented in the notes. The reader, guided by such an expounder of the Scriptures, will continually find new beauties in the Song, and will, above all, be greatly edified, and taught to value the privileges of the true believer, by the practical observations found on every page. This mode of explaining and

applying the various portions of the Song, really shows it to be what he terms it in the Introduction, 'the Manual of the advanced Christian.' The work is worthy of the highest commendation."—*Rev. C. F. Schaeffer, D. D., Professor of German in the Lutheran College, Pittsburg, Pennsylvania.*

"I am delighted with your Commentary on several accounts. It nourishes both the intellect and the heart. When I wish to get very near to my Saviour, and have my love to him kindled afresh or fanned into a flame, I can get on my knees in private with your precious volume before me, and feel greatly aided in effecting this end. You must yourself have derived great spiritual benefit in writing this work, obliged as you were to think and speak so much of the 'Beloved.'"—*Rev. I. M. Olmstead, Author of Noah and his Times.*

"You have executed a very difficult and delicate task with skill and judgment. I think the book will serve to bring that portion of the Word of God more into the course of practical reading of pious people, and enable them to enter into its spirit. There is doubtless a great falling off in the devotional exercises of Christians of our day, as compared with those of some other periods of the Church. We have so many societies and so much outdoor life, that the work of the closet, and communion with God, and devout pondering on His Word, are often sadly neglected. Your work is adapted to counteract this evil; and I hope you will have the satisfaction of finding that it has ministered to the greater spirituality of the Church."—*Rev. Charles Hodge, D. D., Professor, Theological Seminary, Princeton, New Jersey.*

ESTHER, THE HEBREW PERSIAN QUEEN. By REV. W. A. SCOTT, D. D. pp. 353.
San Francisco: H. H. Bancroft & Co.

"DR. SCOTT is well known not only as an eloquent and able preacher, and an indefatigable pastor, but also as a fervid and instructive writer. While in New Orleans, he published a series of lectures on 'Daniel: A Model for Young Men,' and since his removal to California, he has given the church and the world 'The Wedge of Gold,' 'Trade and Letters,' and 'The Giant Judge;' all of which have acquired a wide reputation. And now he comes before us with a new volume on the Hebrew Persian Queen, originally delivered as lectures. The great idea seized upon in this, and his other publications, seems to be that the whole of sacred Scripture is intended for the instruction of mankind and the edification of the church, and that to confine ourselves to particular parts or isolated passages, is to deprive ourselves of much of the benefit intended for us, and also to do violence to the Word of God. He would have all the books of Scripture read and studied by the people, and discussed from the pulpit, so that their history, beauties, and truths, might be made to appear, and that the Bible might be brought to occupy its proper place in the intellect, in the heart, in our worship, and in the daily concerns of life. One reason of the selection of subjects he has made, is to be found in the fact that they occupy portions of the holy writings that are generally overlooked. With this idea in view, Dr. Scott has taken up the Book of Esther, from which he has deduced the present volume, abounding in historical, geographical, and biographical disquisitions, in overwhelming refutations of errorists of various classes, and in earnest presentations, by forcible arguments and vivid illustrations,

of the most important social, political, and religious truths. In all his researches and dissertations, the great aim of Dr. Scott, of whatever he treats, is to make the Messiah appear as the Redeemer of the world."—*Presbyterian Banner and Advocate*.

"Dr. Scott honors the press; and in two ways. He not only considers the press an instrumentality of serving God and advancing his kingdom, but he really contributes admirable works for the press to disseminate. The 'Giant Judge' of last year is followed by 'Queen Esther' this year; and we trust that the active Doctor will at least send out one volume per annum. Dr. Scott throws his mind thoroughly into his subject, identifies himself with Esther's times, and with all the manners and customs of the day, and he seems even to have caught a sight of the lovely Queen and her good uncle Mordecai, and of the great Artaxerxes Longimanus, and Haman hanging upon the gallows. It is a great thing, in these days of stereoscopic views, to find a writer who reaches back into history, *camera obscura* in hand, and who knows how to paint his views with the most natural and exquisite colors. This is one of Dr. Scott's great charms as an historical writer. Besides, his 'Hebrew Persian Queen' contains a multitude of discussions, which add greatly to the interest of the simple narrative. If at first sight the volume may seem a little too much expanded, no reader will wish that its materials had been reduced or its illustrations contracted. Throughout this eminently practical book of Esther, Dr. Scott enforces its true lessons. He never loses sight of the great practical ends of the sacred narrative, but presses them with pastoral effectiveness upon the reader. There are twenty-one chapters in the volume; and nothing is omitted, either of research, of exegesis, of illustration, or of practical comment, that can properly exalt this precious portion of the Word of God."—*Rev. Dr. Van Rensselaer, in the Presbyterian Magazine*.

PETER THE GREAT. By JACOB ABBOTT. New York: Harper & Brothers. Bancroft & Co. have all this series, and it is a deservedly popular one among our young people. The same publishers and booksellers have also—

HARRY'S SUMMER IN ASHCROFT. New York: Harper & Brothers, and for sale by Bancroft & Co. 151 Montgomery street.

This is a beautiful book for youth. It has several illustrations.

STORIES OF RAINBOW AND LUCKY, by the same author, and in similar style. There are several good illustrations in each of these volumes.

THE DUTCH REPUBLIC. Mr. Motley's great work, "The Rise of the Dutch Republic," has been published in Paris, translated by the family of M. Guizot. The great ex-statesman himself superintended the translation, and has added a preface to the work, in which he expresses great admiration for it. It is said a Review of the work is to appear in the *Revue des Mondes* by M. Guizot, and one in the *Correspondent*, by M. Villemain. The work is greatly admired in Europe.

THE MACS.—The *North Carolina Presbyterian* says there are more than eight hundred *Mac*s on its subscription list within that State, and that they have to use fonts of capital M's, primer and brevier, to print their names. We should be pleased ourselves to find favor with this ancient Scotch family. We are of kindred blood. Will they remember that?

NEW BOOKS. — Our friends who desire to purchase standard works on history and poetry, and school books of every description would do well to call upon *J. G. Gilchrist*, 127 and *H. H. Bancroft & Co.* 151 *Montgomery street*.

J. G. GILCHRIST, bookseller, *Montgomery street*, has laid on our table the following new books, from Messrs. *D. Appleton & Co.* of *New York*:—

THE ORIGIN OF SPECIES BY DARWIN. This is an exceedingly interesting volume on the means of creating new species by means of Natural Selection, or the Preservation of favored races in the Struggle of Life. It is no objection to this book to say that the theory and facts of its author are opposed by the prevailing theory and alleged facts of eminent, perhaps of the leading living naturalists and geologists. Our author presents many curious facts in natural history, and ingenious speculations, and comes to the conclusion, or rather we make the conclusion from his facts, that all organic beings have descended from some one primordial form, or original first pair.

MORPHY'S GAMES. By LOWENTHAL. *New York*: *Appleton and Company*. *Gilchrist*, 127 *Montgomery street*.

A VERY neat volume of 473 pages, containing a selection of the best games played by Morphy with distinguished champions in Europe and America. This is an attractive work to all lovers of the noble game of chess.

LORD MACAULEY'S ESSAYS, CRITICAL AND MISCELLANEOUS. This is a new edition in one volume of 744 double columns of the essays of Lord Macauley, collected from the *Edinburgh Review*. It contains also the *Lays of Ancient Rome* and some pieces written when he was at college. For sale by *Gilchrist*.

HUMANICS. By T. WHARTON COLLINS. The author of this volume is Professor of Political Philosophy in the University of Louisiana, and ex-presiding Judge of the City Court of New Orleans. It is a work of much thought and ambition. It is beautifully printed and evidently prepared with great care. Its style is perspicuous and its theories are boldly put forth, but some of its enunciations will have to be studied anew, and some things we cannot adopt at all. We strongly object to the way Judge Collins uses the sacred name of the founder of our holy religion. And there are some parts moreover of this book that we confess we are not able to comprehend, or to reconcile with other parts. We are altogether ignorant of the Judge's religious antecedents, or church attachments. For sale by *Gilchrist*, 127 *Montgomery street*.

EIGHTEEN CHRISTIAN CENTURIES. By REV. JAMES WHITE. This is a judicious compend of the history of the world from the birth of Christ to the rise of Napoleon to be First Consul — which closes the last century. History is reviewed by Mr. White from a Christian stand-point. This volume is a reprint from the second *Edinburgh* edition. It were a great gain to the true enlightenment and intellectual strength of our young people, if they would study History instead of novels. "Truth is stranger than fiction," and much safer for the heart and morals.

CHAMBERS' ENCYCLOPÆDIA. The tenth number of this great work has been laid on our table by Gilchrist, 127 Montgomery street. It is published by Appleton and Company, New York.

"PRELACY UNSCRIPTURAL," is the title of a very neat and able pamphlet by Rev. Dr. Macdonald, "minister of the First Presbyterian Church, Princeton, New Jersey." We think this discourse well timed, and most happily conceived and ably executed. We are pleased, decidedly pleased that Dr. Macdonald has dedicated this discourse "to the young people of his charge." This proves his affectionate care over them, and that he is also persuaded of their interest in a subject which though it pertains to the order of God's house, is generally considered unfit for youthful minds. This we think is a mistake. Our children should be taught *how* to worship God as well as what to believe concerning Him. And we are persuaded there would be fewer departures from the pure polity of our fathers if our youth were more thoroughly instructed as to the fallacy of prelatial claims. Dr. Macdonald's discourse is clear and satisfactory. We could wish it extensively circulated in all our parochial and Sabbath-schools. He deserves the gratitude of the Church for preparing and publishing such a discourse.

"THE FIRST DANGER."—This is the title of one of the neatest and most elegant pamphlets we have met with for many a day. It contains the discourse of Rev. Dr. HENRY STEELE CLARKE of the Central Presbyterian Church, Philadelphia, preached before the last General Assembly, and published by order of the Assembly and by the Board of Domestic Missions. It is a luxury to read a discourse so eloquent and able and so elegantly published. Dr. Clarke's sermon is the fruit of high culture, matured thought, fine taste and scholarship. It is moreover eminently adapted to the times, and will do good wherever it is read. Our great danger, he says, is ignorance of the Gospel, and of course the remedy is an evangelical Church and a learned and godly ministry.

RELIGIOUS INSTRUCTION OF OUR COLORED POPULATION is the title of a pastoral letter from the Presbytery of Tombeckbee to the churches and people under its care. This pastoral letter is from the elegant pen of the Rev. Dr. E. T. Baird. It is exceedingly well prepared, and must do great good among the churches. We rejoice that it has had a wide circulation. God has given us as a Church, the happy position of being able to preach the Gospel alike to both master and servant. We find an open door everywhere, North and South, at home and abroad. There is great unanimity among us on this subject.

THE PRESBYTERIAN EXPOSITOR. — This monthly has been turned into a weekly religious paper, bearing the same name, and edited by the same gentleman, Rev. Dr. Rice. The proprietor is Mr. C. H. McCormick. It is an ably conducted paper, and will no doubt meet with success in the churches. We wish our brethren prosperity in their great field in the "mighty West." We hope they will not forget to help and pray for us still farther away towards the going down of the sun.

THE PACIFIC MEDICAL AND SURGICAL JOURNAL for February was received in its season. The salutatory address of Dr. McCormick is high toned, classic and appropriate. The *Journal* is well filled with articles pertaining to surgery and the healing art. It is published monthly at five dollars per annum, or three dollars for six months, in advance. This notice was intended for our last number, but was crowded out. The March number was received just after our last number had gone to press. It contains brief editorials, book notices and articles original and selected. The articles by Drs. Trask and Toland, and that of Trousseau, translated by Dr. McCormick, have particularly interested us.

THE SAN FRANCISCO MEDICAL PRESS, edited by Dr. Cooper, Pacific Clinical Infirmary, San Francisco. The second number of this work was received after our last number had gone to press. It is chiefly filled with articles prepared by medical men on this coast. It contains also the Proceedings of the State Medical Society, and a few notices of medical works. We concur in the views of the *Press* about a new Medical Institution, and we hope there will be such a one soon established, and that the only rivalry among our medical men will be the noble one of advancing their great art and of promoting high conservative principles.

CALIFORNIA TITLES. — Our thanks are due to the author, Wm. J. Shaw, Esq. for a copy of his argument in the Supreme Court of the State of California in the case of Hart vs. Burnett et als. This pamphlet contains 167 closely printed pages, covering facts, proofs and history of land titles in the old towns of the State, and in San Francisco. It treats especially of the validity of Peter Smith Titles, and of titles in the old missions and villages. We are not competent to express an opinion on the law or legal questions considered in this argument; but we should think it a valuable publication for its learning and authorities as well as argument.

TITLES TO LAND, OR THE WAY TO KEEP YOUNG.

WE ARE under many obligations to the author, *Edmund Randolph, Esq.* for a copy of his argument on "Titles to land in San Francisco, before the Supreme Court of California." The physical prosperity and the morals and religion of a country are greatly affected by the security of property and the safety guaranteed to life and character by the laws. The well-being of California is essentially bound up in quieting its land titles. It might have been a blessing morally as well as in economics, if the Government had bought up every claim at the time of making the Treaty with Mexico, and then sold to its own citizens giving them perfect titles.

We do not assume to be either a physician or a lawyer, but we always read as far as we have time and strength whatever comes in our way that seems worth attention from these learned professions. We do this sometimes from one motive and sometimes from another. But there is always one reason present in our mind, namely: that we have an abiding conviction that some degree of versatility of mind is necessary to health. We affect no logical arrangement or argument here in what we are saying, but a few facts tumble in before us, which favor our views, such as the following — CHARLES the *fifth*, who was second to no other sovereign of his age, and to but few of any age, was in the habit of saying, that every new language a man acquired made him a new man. And the late Prof. *Stuart* who is justly to be regarded as the father of Biblical literature in our country, said that

he kept himself young by noting the contents of every new book that appeared. And the late remarkable Sir Jonah Barrington kept himself a boy till he was more than three score and ten, by varying his studies and reading. His habit was to study with all his might whatever arrested his attention at the time — war, medicine, geometry, law or theology. He says also that he kept his eye sight good by frequently changing his position in reading, that different shades of the room might surround his page, or different degrees of light be reflected from it. It is very injurious to the eyes to keep them fixed long on the page without relief or change. Then we remember also to have seen it stated somewhere in the medical books as a reason why so many of the chaplains of St. Luke's Hospital in Great Britain had become insane, was that they were compelled to endure a monotony, — by performing exactly the same funeral service over and over again. And lastly, the men whom we have most admired are Dr. Chalmers, Lord Brougham and Dr. J. A. Alexander. These were giants, clear, comprehensive, exhaustive, and yet almost universal in their attainments — perfect living steam engines, going right at and through whatever they undertook. We may be corrected for saying Lord Brougham *was*, for he still *is*; but we speak of him as we have heard him thundering at the bench of Bishops in the House of Lords. Take him all in all, he is a nonpareil. May it be late before he "*abijt ad plures*" — *passes over to the majority*.

THE ADVOCATE OF PEACE is the title of a neat monthly Magazine published by the AMERICAN PEACE SOCIETY, at Boston. We do not belong to this Society and cannot endorse all its principles, but we find many interesting items in the Magazine, and commend its spirit and manner.

JONES' CIRCULAR is published by Wm. Carey Jones, a gentleman in every way eminently fitted to conduct such a work. It will be especially valuable for the law reports and land title cases which it will present.

HAVE WE A RELIGIOUS CHEAP JOHN AMONG US? — We beg leave to refer those interested in this investigation to a flaunting advertisement that appears in one of our contemporaries, offering a number of valuable books for nothing! The advertisement begins in the manner following: —

"A CHANCE
FOR ALL WHO WANT
GOOD BOOKS,
TO GET A
SPLENDID LIBRARY
WITHOUT PAYING
A CENT!" &c. &c. &c.

THE FIRESIDE MONTHLY, and *Hall's Journal of Health*, edited by Dr. W. W. Hall, 42 Irving Place, New York, came in their season, and after their kind.

BANCROFT'S LAWYER is recommended to all who desire legal forms.

OUR THANKS are acknowledged to the *Medical and Surgical Journal*, *Herald*, *Telegram*, *Times*, *California Home Journal*, *Hydraulic Press*, *Columbia Times*, *Napa Reporter*, *Los Angeles Star* and *Jacksonville Sentinel*, for their kind notices of the EXPOSITOR.

THE
PACIFIC EXPOSITOR.

NO. XII.—JUNE, 1860.—VOL. I.

PRAYER.

ALMIGHTY GOD, we adore Thee as the God and Father of our Lord and Saviour Jesus Christ. We adore Thee as the God of our Salvation, and as the God of our Fathers, and the God of our children from generation to generation—even forever. We present ourselves in Thy House at this time to thank Thee for all Thy mercies to us. We thank Thee for all Thy goodness. We bless Thee for our creation and preservation, and for our redemption through Thy Son Jesus Christ. We bless Thee, O God, for our national security—for the fruits of the earth in their season, and abundance, and after their kind, and for the yield of our fields and plains, and the precious treasures of our mountains, and for the riches of the seas. And we adore and thank Thee for the knowledge of Thy will, and of Jesus Christ who is the resurrection and the life. We bless Thee for the memory of our fathers; for their faith and piety, wisdom, courage and patriotism, and for the lessons they have taught us by precepts and example. We thank Thee for our civil and political and social privileges. We bless Thee for our commerce, agriculture, manufactures and mines, for our schools and literature—and for Thy Holy Word and the preaching of the Gospel of Thy Grace. We praise Thee for the truth as it is in Jesus, for the forgiveness of sin, the communion of saints, and the assured hope of the resurrection of the body, and of the life everlasting in glory.

Grant unto us now, most merciful God, the assistance of Thy Holy Spirit to work in us mightily, and to produce within us penitence, faith and charity. Create in us, O God, a clean heart, and renew within us a right spirit. Open our hearts as Thou didst the heart of Lydia of old, that we may have a true understanding of Thy holy Word. Take from us all pride and prejudice. Clothe us with humility. Wash us from all our sins, and graciously hear and accept us through our Lord Jesus Christ, to whom be glory for ever. Amen.

CHRIST'S PRIMACY AND PRE-EMINENCE.

A WEDNESDAY EVENING LECTURE IN CALVARY CHURCH, BY THE EDITOR.

AND he is the head of the body, the Church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him *I say*, whether *they be* things in earth, or things in heaven.—Col. i: 18-20.

CONTENTS:

The application of the argument commenced—Victorinus on the primacy—Christ's proprietorship is for His Church—What is the Church of Christ? The Church visible, invisible, particular and "Catholic"—Effectual calling is regeneration—Christ is the sole head of the Church—True idea of a Catholic Church—True unity may not be uniformity—unity in diversity as in the legions of an imperial army—Reasons why we should be satisfied with Christ's primacy—His qualifications for this office are, 1st. He is the "first-born of every creature," and 2dly. He is "the first-born from the dead"—Christ's pre-eminence absolute and supreme—His FULLNESS by the Father's appointment and his own essential perfections—Christ an adequate Saviour—His Church safe, and the impenitent without excuse.

THE APOSTLE has told us of God's dear Son, describing his relation to God and to the universe. He now proceeds to speak of Him as to His mediatorial office and glory. The first word of this verse is so used as to indicate the beginning of a new paragraph. There is here, if we may so express it, a coming down from the *all things* of heaven and earth to the church, and then an application of Christ's mediation to the Colossians in particular.

That in all things he might have the pre-eminence, that is, be "primarius, the pre-eminent One," according to Victorinus. So supreme is He in His primacy, that nothing can rise above Him, nor in any way diminish His glory. All things are placed under Him. He hath the pre-eminence in the creation, for He made all things, and He preserves all

things; and so also, *He hath the pre-eminence in the Church—in the spiritual creation.*

It is well to compare the *eighteenth* verse with the *twenty-second* and *third* of the first chapter of Ephesians. “And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all.” Here observe, 1. Christ is appointed to be the Supreme Ruler and the sole Head of his Church. 2. His supremacy is both absolute and relative. *Absolute*, because He is the Head over all things. All things are put under his feet, that he may be the Head over all things to the Church. *Relative*, because it is in reference to the Church—for its benefit—that he is appointed Supreme. The *all things* is as comprehensive as it can be—as full as in the preceding verses—*all things created, that are in heaven and that are in earth, visible and invisible.* By the *all things*, then, we are to understand the physical universe—the winds and waves, seas and rivers, the earth and its products, the mountains and their precious things—all the works of nature are for Christ. He is their proprietor. They are for the benefit of his Church. And so are the things of earth. Its kingdoms are his. He invites them to submit to Him, and He exercises this right to make them subserve the welfare of his Zion. And even the angels of God are ministers to the heirs of salvation. *Heb. i: 27.* They are under his command for the service of his people. And devils, like wicked men, are put in subjection to him. His Church is therefore safe. No weapon that is formed against it shall prosper. Neither the gates of earth nor of hell can prevail against it. Why, then, should the Church be allied to Cæsar, or seek to advance its power over the earth by carnal weapons? Observe that the Church is Christ's body. It is so called in both of these passages, as well as in others—*The head of the body, the Church.* See *1 Cor. xi: 3; xii: 27,* and *Eph. iv: 15, 16.*

What is meant by *The Church*?

The word is from a Greek root, signifying “to call out.” And hence it means a company or number of persons gathered from others—called out from others. Originally the term does not seem to have had any specific moral or religious sense attached to it; but when it was appropriated to the members of Christian societies, or to designate a congregation of believers in Christ, then it expressed the idea that they, as a body, were called out from among the Israelites and Pagans by the Holy Spirit through the ministry of the Gospel, and that, being thus called out from those who were living in ignorance of the truth and in

sin, and alienated from God, they must lead lives of obedience and holiness.

In the peculiar style of the Apostle, the body, that is, the Church of God's Dear Son, is composed of those who are "delivered from the power of darkness," and "are translated" into his kingdom; who have redemption through his blood, even the forgiveness of sins, and walking "worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God," and made "meet to be partakers of the saints in light." These are the true members of Christ's mystical body, "the called according to God's purpose." They are such as are united to Him by a living faith. Our Confession of Faith says :

"The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

"The visible church, which is also catholic or universal under the gospel, (not confined to one nation as before under the law) consists of all those throughout the world, that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of Salvation.

"Unto this catholic visible church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.

"This catholic church hath been sometimes more, sometimes less, visible. And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.

"The purest churches under heaven are subject both to mixture and error: and some have so degenerated, as to become no churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a church on earth, to worship God according to his will.

"There is no other head of the church but the Lord Jesus Christ. Nor can the Pope of *Rome*, in any sense, be head thereof; but is that anti-christ, that man of Sin, and son of perdition, that exalteth himself, in the church, against Christ, and all that is called God."

“Jesus Christ, who is now exalted far above all principality and power, hath erected, in this world, a kingdom, which is his church.

“The universal church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of *Christ*, and of submission to his laws.

“As this immense multitude cannot meet together, in one place, to hold communion, or to worship God, it is reasonable, and warranted by *Scripture example*, that they should be divided into many particular churches.

“A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship, and godly living, agreeably to the Holy Scriptures; and submitting to a certain form of government.”

The Church of Christ is then to be considered as *visible* and *invisible*, as *catholic* and *particular*. The *invisible catholic church* is the whole body or number—all who are saved by Christ. The term “catholic” is here used in its true and original sense, meaning universal, just as it is used in the Creed, and in the early Fathers. The invisible church is also called the mystical body of Christ, because it is spiritual, and its members known only to God. Its members are incorporated into Christ, and derive their life from him by faith. “We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit”—“by working faith in us, and thereby uniting us to Christ in our effectual calling.” And this “effectual calling,” which is but another term for regeneration, “is the work of God’s Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.”*

And the *visible catholic*, that is, universal church, “consists of all those throughout the world, that profess the true religion, together with their children.” It is not confined to any denomination, nor sect, nor nation. “It is the house and family of God”—“the kingdom of the Lord Jesus Christ.” Nor is there any other head to this body, the Church, but the Lord Jesus Christ.

By a particular visible church we mean a national church, as the Church of England or of Scotland, or a branch, sect or part of the universal church, as the Church of Rome, the Methodist, Episcopalian,

Baptist, Congregational or Presbyterian Church. The apostle even speaks of the church that was in the house of several of the early disciples. No denomination or sect or part of the body of Christ has therefore the right to assume to itself to be the only church, or 'the catholic church. As we believe in the holy catholic, that is, the universal church, which is the fulness of Christ, and of which He is the sole Head, so we believe in "the communion of saints," and we believe in the unity also of Christ's body. There is indeed "one God, one faith, one baptism, one God and Father of all." But by the unity of Christ's body I do not understand outward conformity. This is an utter impossibility, as could be easily shown, and is in fact demonstrated by history. And just here we think much and dangerous error is founded. There may be unity in diversity. There may be, and ought to be, oneness in the universal visible church as to Christ its sole Head, and yet there is, and will be, in non-essentials, an almost endless diversity. There may be oneness—unity—in a vast army; and yet it may be composed of different nations, clans, tribes, complexions, costumes and tongues, and be led into battle by many different chiefs.

It is desirable and practicable for the inhabitants of a city or of a State to live together in peace, but not desirable for them all to live in the same house. Neither a community of goods nor of wives, is found to promote the virtue and well-being of society. The prosperity of the whole is best secured by individual and family prosperity, apart and to themselves. And just so, I must say, I regard the different sects or denominations of Christians. I regard them all as belonging to the true catholic church. And I believe they should love each other, and help each other, and live together in peace; and in order to do this, it is best, and it is essential for each one to do its own particular work apart and by itself. There are times and there are things in regard to which it may seem desirable to have all Christians think alike, and act together, but it is impossible. And indeed I am inclined to the belief, that it is not only impossible, but that it would be a great evil if all the denominations should be united and constitute but one.

Observe, in the next place, the reasons why we should be satisfied with the Son of God's love as the sole and supreme Head of his church are, *first*, that he has been appointed to this supremacy by the Father Almighty. And *secondly*, He has all things under his feet and subject to his control for this very purpose, namely: That He may be supreme as the Head of the church.

"Wherefore I also, after I heard of your faith in the Lord Jesus,

and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all." *Eph. i: 15-23*, inclusive.

Then observe this of his qualifications for this office. The appointment is not arbitrary, but eminently a fit and proper one:

1st, *Who is the beginning* — as explained in the preceding verses, the first-born of every creature — both in the original creation and in the church. He is the author, upholder and end of all things. His pre-eminence is illustrated by a reference to the rank and privileges of the first-born. He is the beginning of the kingdom of God. The church truly began in Him.

2d, *He is the first-born from the dead*; that is, He is at their head. *First-born*, as explained in the preceding lecture here, means illustrious — chief. It cannot be taken literally in point of time. For Lazarus was raised from the dead before the crucifixion, and others also, and at the crucifixion the bodies of saints were raised from their graves. The meaning undoubtedly is that Christ is at the head of all who are raised from the dead. He is the most illustrious. And this pre-eminence in the resurrection is according to fact, for he arose by his own power. He laid his life down voluntarily, and he took it up again. No power — no man could compel him to die, nor could all the universe keep him in the grave. And He arose to die no more. Lazarus arose from the dead to die again. He came up from the sepulchre to go down into it again; but Christ died once, and liveth forever. He it is who was dead and is alive and liveth forever. And then the dead are raised by the power of God put forth through Christ. Now is Christ risen from the dead, and become the first fruits of them that slept. He is the model and pledge of the resurrection of his people.

3d, *That in all things he might have the pre-eminence.* Marginal reading, *among all*, is supported by the Greek. The apostle does not mean to limit his pre-eminence to things. It is over all and among all creatures as well as things, as we see expressly stated in the previous verses, and in Ephesians. The Greek for *pre-eminence* is literally *first*, that is, in dignity of rank and in glory. And this is true in reference to the original creation and proprietorship of all creatures and things. It is true also in reference to the resurrection. As just explained, He is emphatically the *first-born from the dead*. And He is *the first*, because He is the sole and only supreme Head of his church. The Head of the church is neither Rome nor Oxford, Canterbury nor St. Petersburg. Synods, councils, assemblies, bishops and governments may be helps in the church; but Christ alone and only is its Head. To Him belongs the right, and to Him only the power to ordain sacraments and give law to his people. *First-born* is equivalent to *first-fruits* in 1 Cor. xv. 23. And the meaning is not so much first in order of time, as chief, excellent, of "distinguished excellence." *The beginning* is antithetic to *principalities*. *First begotten, or first-born from the dead*, means that by his resurrection He is acknowledged, recognized more fully to be the Son of God, and being the Son of God, it was impossible he should be holden by the bands of death, and especially because his resurrection was the life of his people—the cause of their rising from the dead to life everlasting. And He is the first in the affections of his people. They love him above all things else. He creates us anew by his Spirit. Thus, wherever we look in creation, providence and redemption, we see Him pre-eminent in essential dignity, personal excellence, and in all authority and power, original and delegated, He is the Head over all things to his church.

Nor is there any chance or uncertainty in this. It is the Father's pleasure that it should be so. It is so by his counsel and express design. It is according to his immutable decree that in His dear Son all fulness might dwell, in order that his body, the church might be complete in Him—so complete as to need no additions neither of merit nor of power for the redemption of his people. The plan of Grace is as perfect as it is sovereign and original. It cannot be altered. Nor can it be improved. It was the Father's good pleasure that *all fulness* should dwell in His dear Son—not in the church, not in founts, nor in chapels, nor in cathedrals, but in Him in whom He is well pleased. It is not a new thing—not an after-thought by which to mend or correct a failing and breaking down scheme; but it was God's eternal purpose,

which he purposed in Christ Jesus our Lord, that whosoever believeth in His Son should be saved. And this fulness dwells — that is, it remains in Him; abides in Him. It is not delegated to bishops, priests, popes, or pastors. They are merely ministers of his to preach his word and administer his sacraments. Their ministry is merely declarative. Nor is this fulness ever to be removed. The Shechinah or visible glory of the old temple was removed; but the fulness of Christ as our Mediator abides forever.

The next verse is an explanation of the pre-eminence of God's Dear Son. *For it pleased the Father that in him all fulness should dwell.* As you perceive from the Italics, the words *the Father* are not in the original; but our translators have very properly inserted them. The sense requires this construction. By the appointment of the Father, His Son is the agent in the creation, and is over all things to his church. It was therefore by the Father's choice that *all fulness* should dwell in Him. Much has been written on the meaning of the *pleroma* — fulness of Christ. The word means properly that with which anything is filled — the contents. And in the passage already cited from Ephesians, where the church is called the fulness of Christ — *the fulness of him that filleth all in all* — the term must be taken in the sense of completion, that is, the filling up of his body. Rosenmuller and Koppe take the term here as equivalent to a great number — a multitude. And so Calvin understanding it, remarks in this place: This is the highest honor of the church, that the Son of God is in some sense incomplete without us. The church is his body. And as the head is imperfect without its body, so the fulness of Christ is not complete without his church. The relation is necessary. As Christ is a king, his kingdom is his fulness — his body. Even if, as some do, we understand fulness to mean *completion*, the sense is not materially changed — for in Christ's universal dominion are included all his people and his supremacy over all creatures and things. And even if Storr's rendering were adopted, namely, that fulness here means abounding, pre-eminent grace, benignity, fulness of sovereign mercy, still the meaning remains essentially the same.

It does not seem to us there is any room for a doubt as to the meaning of the word *fulness*. It comprehends everything that his character as the Son of God's love, and as the Supreme Head over all things to his church, can comprehend in its infinite completeness. Whatever this may be as to divine essence, official manifestations, or dominion over the universe — all is comprehended in his fulness. Angels, devils, and men — physical, spiritual, and human — and his church, are all within

his *pleroma* by the appointment of his Father. It hath pleased the Father that in Him all dignity and authority, all power and grace for redeeming the world should dwell. See *John* i: 14-16; *Rom.* ii: 12, 25; *Gal.* iv: 4; *Eph.* i: 23, and iii: 19. *Dwell*—as in a temple. And this indwelling is the foundation of our reconciliation. The Father's good pleasure is never to be overlooked. Upon His being well pleased depends the indwelling fulness, which is the procuring cause of reconciliation.

In conclusion we observe, 1. The comparison of the church to the human body, and of Christ to its head, is a most happy manner of representing the dignity and control of Christ over the church, and at the same time the closeness of the union between him and his people. He is the source of all authority in the church and of all life and influence to believers. He is all in all. The Church of Christ is a complete organization, for it is his body, and not Cæsar's. He is *its* fulness, and it is *His* fulness. He is the Head, the church is his body. He is the vine—believers are the branches. Well may we then say with *Bengel*, who can fathom the depth of this subject?

2. It cannot be too much insisted upon, that all error is dangerous but especially such errors as lead to wrong views of the person and work of Christ. If a man is like the god he worships, then the *ideal Christ* is a first question with every one of us. And it is indeed true, that our spiritual condition may be determined by knowing what we think of Christ, and how we regard his mediatorial work. Every system or scheme that proposes salvation without acknowledging the fulness of Christ as a Redeemer is essentially defective. As a test in science and philosophy, we reject every idea or system of reading the records of creation that does not make God the Creator and display his ineffable greatness; so we at once reject all schemes for renewing our moral nature that do not begin, proceed and end in Christ. We care nothing about systems of philosophy when the question is: *How shall we be saved?* We rely wholly upon the Gospel. The learned tell us of Pelagian heresy, of Arian, Socinian and semi-Roman systems of adding to or dealing out the Grace of God, as if Christ's fulness was not sufficient of itself, or had to be trusted to human hands for refinement and measurement; or as if sacramental grace in prelatic hands, and the infusion of righteousness by certain formularies, the intercession of saints, and the moral culture of the intellect, and the elevation of the imagination by the works of art, and the sentimentality of poets, were constituted the way of salvation. But, my brethren, this is not Paul's idea. Thank

God, this is not the way revealed in the Scriptures. The way of pardon according to the Scriptures is easily comprehended. Believe in the Lord Jesus Christ and thou shalt be saved. Let us then cleave to Christ and rely upon Him. He is the adequate, inexhaustible source of salvation.

3. The church is safe. Her enemies cannot prevail. Her glorious Head is exalted as a Prince as well as a Saviour. His people may be persecuted, but He is the Head over all things to his church. He will never forsake it. It is his Father's gift, and it is the purchase of his own blood. It is very dear in his sight. It is more precious to Him than to us. There is an immense difference between the subjection of the wicked who are put under his feet, and the submission of the church, which is his body to Him as its Head.

4. And seeing we have such a Redeemer, are we not without excuse if we do not accept Him, and believe in Him? Why will you not have such a king to reign over you? What fault do you find in Him? And believer, as all power in heaven and earth is in his hand, why should you fear to commit yourself to Him at death? He ever liveth, and He has promised we shall live with Him. He is the resurrection and the life.

HOW THE INQUISITION AROSE.

"Content you with monopolizing heaven,
And let this little hanging ball alone;
For, give you but a foot of conscience there,
And you like Archimedes, toss the globe."—*Dryden's Sebastian.*

THE origin of the monstrous iniquity—the Inquisition—is to be found in the most powerfully seated, and most generally acknowledged feelings of mankind. Its advocates have always been able to appeal, in its support, to some of the most regular and logical conclusions of the human mind, and to some most potential precedents. The process of reasoning resorted to when it was established, was intelligible, and to the great body of Christendom, convincing. It ran somewhat in the manner following: Truth is precious, error is evil: Truth saves, error destroys; therefore, we must promote truth, and suppress or prevent error. Truth must be all on one side, and as by error we may destroy our own souls, and the souls of others,—therefore, we must promote truth and suppress error, by all the means in our power. For, as error is to be prevented, so if we cannot do it by gentle means, so great is the object to be attained, we must do it, if not by gentle means, then

by force. That is, as the soul is more than the body, and eternity is more than time, so it is right to torture and to burn the body, if by such means we can save the soul from hell. And this is precisely the creed of Intolerance to this day. The tribunal of the Inquisition, with its tremendous apparatus of familiars, inquisitors and executioners, is but the perfection of that system or scheme, that makes it our duty to use *compulsory means or measures* to bring men to a knowledge of the truth. Hence it is we shudder when we hear such an argument as this: "The Bible contains the only true religion. It lies at the foundation of our civil institutions; therefore, we must have statutory laws requiring it to be read." We may just as well say: "Christianity is the only true religion. Faith in Christ is necessary to salvation. Therefore, we must have statutes requiring men to believe in Christ, repeat the Creed and go to communion." If God requires of us statutory laws to secure the reading of His Word, does He not require of us, also, statutory laws to make men believe in His Son, Jesus Christ? But surely this is not the way the apostles converted men. They had no statutes from Cæsar in their girdles. The Roman empire was made Christian by the simple preaching of the Cross. Christ reigns only over a willing people. The weapons by which His servants conquer, are not carnal. They are armed only with truth in love. They are to reason and persuade, enlighten the understanding and appeal to the heart, and leave men free to choose or to refuse. There is no religion in any compulsion, but that of love. Even at Mount Sinai, the liberty and free agency of the people were respected. They were called upon to choose whether they would accept the Lord God as their God, and obey His laws, or reject Him. But it is said, it is expedient to honor religion by such acknowledgments and laws. We answer, the end proposed does not justify the means. It is not given to us to do evil that good may come out of it. We are not at liberty to serve God in any way, or by any means, that He has not appointed. This is forbidden in the second and third commandments. And it is also said, "there is no danger. No body now wishes to revive the Inquisition, or to unite the Church and the State, as they have been, and still are united in Europe." To this we say, human nature is the same now, that it was in the days of the Duke of Alva, and of Queen Mary. And we would remind our friends, also, that great results generally flow from small beginnings. We would not furnish the axe handle, nor would we let the camel's nose in, for his whole huge carcass may follow. And above all, the Gospel is the power of God unto salvation, without any such aid.

RELIGION IN THE INDIA SCHOOLS.

AT THE May meetings last year in London, considerable excitement was manifested about the course of the Government in India, as to teaching Christianity in the Government schools. The opposition to the course of the Government, is led by Lord Shaftesbury, who wishes to make the Government do the work of a missionary. The despatch of Lord Stanley, of the 7th of April, is to the effect that the measures of Sir Charles Wood, proposed in his despatch of 1854, would be carried out. Our space does not allow us to give the speeches and addresses that have been called out by the discussion of this great subject, at the recent meetings. The despatch, of Lord Stanley, says: "The free resort of pupils of all classes to Government schools, even at times when unusual alarm has been felt in the minds of the natives, is a sufficient proof of the confidence which is felt in the promises of Government that no interference with religious belief will be allowed in their schools, and this confidence Her Majesty's Government would be very reluctant to disturb, by any change of system which might give occasion to misapprehension. They are unable, therefore, to sanction any modification of the rule of strict religious neutrality, as it has hitherto been enforced in the Government schools, and it accordingly remains that, the Holy Scriptures being kept in the library, and being open to all who may wish to study them, and the teachers being at liberty to afford instruction and explanations regarding them, to all who may voluntarily seek it, *the course of study in all the Government Institutions be, as heretofore, confined to secular objects.*"

It is to agitate this question in Parliament, and compel the Government to teach the Christian religion by compulsion to native children in the Government schools of India, that an association has been organized under the auspices of Lord Shaftesbury, called "The Bible Education Committee for India." This is essentially the same question that has been, more or less, the subject of much discussion in our own country, and in some parts of Europe, for the last twenty-five years. We shall, therefore, watch its progress in the British Parliament with great interest. We have only two remarks to make in reference to it, at present, which are these: *first*, that it does not necessarily follow because Great Britain is a Christian Government, that she must *as a Government*, perform the functions of a Bible Society or of a missionary. Governments are bad preachers of Christianity. They spoil it, and

render themselves less fit to do what properly belongs to them. A policeman or a magistrate is not less a Christian, because he protects the city, or administers the laws with fidelity, instead of distributing tracts or preaching in the streets. Nor is a government any less perfect as a civil or political institution, because it does not assume the functions of our godly and self denial missionaries. We are trying to supply our State with Bibles, but we do not wish the Legislature to do it. Our *second* remark is, that true religion requires no other aid from carnal weapons than to be protected in using moral suasion—the appliances of truth in love. Reason, and argument, and a fair field, is all Christiaity requires. No religious agency that is not voluntary, is worth anything. Sir John Lawrence uttered a great truth when he said to Englishmen: “If any thing like compulsion enters into our system of diffusing Christianity, the rules of that religion itself are disobeyed, and we shall never be permitted to profit by our disobedience.”

ROMAN LONDON is the title of a new work by Mr. Charles R. Smith, in 4to, with colored plates. Mr. Smith's collection of antiques was lately purchased by the British Museum. His life has been chiefly devoted to antiquarian researches. The object of this work is to present London as it was when the Romans were in the island. And we are told that the ancient *Londinum* is so completely buried under the present city, that the principal means of investigation, have been the cuttings and exeavations made for the recent sewers, which often penetrate twenty-five feet downward, to the site of the original Roman London. The vestiges and monuments of the old city thus brought to light, reveal the habits, ornaments, household gods, domestic implements, and money, of its ancient inhabitants. Among other interesting facts, it is now proven that the piles under the London bridge, are but little decayed, though it is more than five hundred years since they were driven. The wooden piles, oak, elm, beech and chestnut, of the old Savoy Place in London, are perfectly sound. This building is known to be about seven hundred years old. The piles of the bridge built by Trajan, over the Danube, one thousand six hundred years ago, are now found to be petrified to the depth of three-quarters of an inch, and the rest of the wood preserved nearly in its original state. These facts show the durability of timber in a wet state. Will our physiologists and Life Insurance agents tell us whether damp climates are favorable to long life? Will

some one tell us why the timber of this State near the ocean is so utterly worthless? And by the way, this resurrection of the Roman London, together with that of the cities of the Nile, and of the Tigris, and of the Euphrates and of Central America, and “the deep soundings of the ocean,” and the deep cuttings and blastings of the geologist, will leave but few physical developments for the Archangel’s trump.

FULL OF LIGHT.

OUR LORD says, No man when he hath lighted a candle putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.—*Luke xi: 33–37.*

1. There is great fitness in the Hebrew idiom, that makes light a synonyme for joy and happiness, and darkness significant of sorrow and calamity. It is in the darkness of the night that the beasts of the forest prow about seeking for their prey. It is under cover of darkness that thieves break through and steal, and assassins go forth to murder and rob. The darkness of night is the friend of no man, except he is in his own home. To the weary rest is sweet, and quiet darkness is favorable to repose and sleep. But light is joy. It is sweet to the eyes. *Light is perfection.*

2. It is not true that *ignorance is the mother of devotion*, unless by devotion is meant superstition. As the body without the soul is dead, so without knowledge there is no piety. There may be knowledge without devotion, but there can be no true devotion without knowledge. *Truth is in order to goodness.* It is impossible there should be piety without heavenly light.

3. As light is diffusive, penetrating and luminous, so is truth,—and so is the grace of God. When the eye is single, the whole body is *full of light*, that is, “altogether enlightened.” Every object within the range of the eye, is as perfectly seen, as if the whole body were an eye. So when the grace of God dwells in us, every thought and word is influenced by it.

NEVER BE DISCOURAGED.

IN a remote field stood a large tulip tree, apparently of a century's growth, and one of the most gigantic of this species of tree. It looked like the father of the surrounding forest. A single tree of huge dimensions, standing alone, is a sublime object.

On the top of the tree, for years, an old eagle, commonly called the fishing eagle, had built her nest every year, and unmolested, raised her young. What is remarkable, this tree stood full ten miles from the sea-shore. It had long been known as the "Old Eagle Tree."

On a warm sunny day, the workmen were hoeing corn in an adjoining field. At a certain hour of the day, the old eagle was known to set off for the sea-side, to gather food for her young. As she this day returned with a large fish in her claws, the workmen surrounded the tree, and by yelling and hooting and throwing stones, so seared the poor bird that she dropped the fish, and they carried it off in triumph. The men soon dispersed; Joseph sat under a bush near by, to watch and bestow unavailing pity. The eaglets at once set up a cry for food, so shrill, so clear, and so clamorous, that the boy was greatly moved. The parent bird seemed to try to soothe them; but their appetites were too keen, and it was all in vain. She then perched herself on a limb near them, and looked down into the nest, with a look that seemed to say, "I know not what to do next." But her indecision was momentary. Again she poised herself, uttering one or two sharp notes as if telling them to "be still," balanced her body, spread her wings, and was away again for the sea.

Joseph now determined to see the result. His eyes followed her till she grew small, smaller—a mere speck in the sky, and then disappeared. She was gone nearly two hours, about double her usual time for a voyage, when she again returned, on a slow, weary wing, flying uncommonly low, in order to have a heavier atmosphere to sustain her, with another fish in her talons. On nearing the field, she made a circuit around to see if her enemies were there again. Finding the coast clear, she once more reached the tree, drooping, faint, and evidently, nearly exhausted. Again the eaglets set up their cry, which was soon hushed by the distribution of a dinner, such as — save cooking — a king might admire.

"Glorious bird!" cried the boy, in ecstacy, and alone; "what a spirit! Others can sing more sweetly; others can scream more loudly,

but what other bird, when persecuted and robbed, when weary and discouraged, when so far from the sea, would do what thou hast done ! I will learn a lesson from thee to-day. I will never forget hereafter, that when the spirit is determined, it can do almost anything. Others would have drooped the head, and mourned over the cruelty of man, and sighed over the wants of the nestlings ; but thou, by once recovering the lost, hast forgotten all. I will learn of thee noble bird, I will remember this, and I will set my mark high. I will try to do something, and to be something in the world ; *and I will never yield to discouragement.*"

STATE AND CHURCH.

WE TAKE the following extracts on the relations of the Secular and Spiritual power from an article of the Rev. Dr. Stewart Robinson, of Louisville, Ky., as published in the *Scottish Presbyterian*. The views here presented are identical with those we have held for many years on the same subject, and agree with the main positions also of the article in the *Princeton Review* on "a nation's Right to worship God."

"As to the fact that two very distinct powers of government exist by divine ordinance, there has never been any question among those who entertain just conceptions of the Gospel as a purely spiritual system. And just in proportion as the church has been purest in doctrine and most spiritual in feelings has this idea of the two distinct powers been clearly apprehended. The early Scotch Church, as we have seen, more remarkably than any other Reformed Church, gave prominence to this idea. Thus John Erskine, of Dun, declared to the Regent Mar, 'There is a spiritual jurisdiction and power which God has given unto his kirk and to them that bear office therein ; and there is a temporal jurisdiction and power given of God to kings and civil magistrates. Both the powers are of God, and most agreeing to the fortifying one of the other if they be rightly used.' Andrew Melville dared to say to King James, 'There are *Two Kings* and *two Kingdoms* in Scotland ; there is King James the head of the commonwealth, and there is Christ Jesus the King of the Church, whose subject James the Sixth is, and of whose kingdom he is not a king nor a lord, nor a head but a member.'"

"In like manner the expounders and advocates of the Presbyterian theory in the Westminster Assembly, against the theories of Erastianism and Independency, not only insisted upon the distinction between the powers secular and spiritual, but proceeded to run out in detail the

contrast, contending that the two powers differ : First, in their '*efficient*' cause or author, the civil power being from God the author of nature, and belonging alike to all mankind, whether heathen or Christian; while ecclesiastical power is peculiarly from Jesus Christ the mediator, and belongs only to the church. Secondly, they differ in their '*material* cause,' or the matter of which they consist, and about which they are exercised; the magistrate's power being a power of the sword, to be exercised about persons and things without the church as well as within; ecclesiastical power being a power of the keys, to be exercised in the revealing of the word, dispensing the sacraments, executing the censures of the church in admonition, excommunication, &c. Thirdly, that they differ in their '*formal* cause,' the magistrate's power taking cognizance of crimes, and passing sentence according to the laws of man; while ecclesiastical power takes cognizance of, and passes judgment upon, crimes according to the word of God. Fourthly, that they differ in their '*final* cause' or end; the civil power aiming to promote the temporal, external, political good of human society as such; while the ecclesiastical power aims properly at the spiritual good and edification of the church.*

"Manifestly, therefore, the peculiarity of the American theory of the church consists in no new discovery of truths of the gospel system unknown to previous ages of the church; but chiefly in carrying out to their complete practical results truths which true Protestantism had always acknowledged, but which the civil governments of the world resisted the application of to the structure of the Church and the State. The Virginia 'Act for the establishment of Religious Freedom' marks a great era in the history of the church, simply because it is the first clear and distinct avowal, as a principle of civil law, of the great truth which true Protestantism had ever avowed, but was forbidden to practice.

"The principles of the American theory of Church and State may be thus summarily stated :

1. That in addition to the family organization, which is the germ, there are two great governmental organizations divinely appointed among men — the State and the Church — distinct in their nature.

2. That this distinction is radical, nor can the two ever be blended together without injury to both.

3. That this distinction relates to these six particulars :

* See "The Divine Right of Church Government, by sundry ministers of the city of London," Chap. IX., Sec. 2d.

First. That though both are of Divine appointment, yet they differ in the source of the power wielded by them respectively. The power of the State is from God, the Creator, to man, the creature, and delegated for the preservation of the race as mortal beings. The power of the Church is 'from Jesus Christ — God, the Saviour, to man, the sinner — delegated to men for the edification of his peculiar people — his Mediatorial body.

Second. The rule to direct in the exercise of civil power is the light of Nature and Reason. The rule to direct the exercise of spiritual power is the revealed statute-book of the Mediatorial King. The revelation may, and ought to be used to aid in interpreting the law of Nature just as, *vice versa*, the light of Nature and Reason may, and ought to be made use of within proper limits to interpret the revelation. But neither is the light of Nature the first authority in church government, nor the Bible in civil government.

Third. The civil government is a government of force; its symbol the sword. The ecclesiastical, a government of moral power only; its symbol is the keys, ministerially to open, shut, and take care of a house already constructed.

Fourth. The scope and aim of civil power is only things temporal; of the ecclesiastical power only things spiritual. *Religious* is a term not predicable of acts of the State. *Political* and *Civil*, not predicable of acts of the Church.

Fifth. The governmental agencies of the State, though Divinely appointed as to their being, 'for the powers that be are ordained of God' — yet the form of these agencies is left to the discretion of men, guided by reason and expediency. But the governmental agencies of the Church have been appointed to the Church by explicit statute of the Mediatorial King, both in substance and in form. And as, therefore, the Church may not employ any other forms of agency than those Divinely appointed for her spiritual end; so, conversely, Divine forms of agency may not be used for any other than these spiritual purposes. The Church has no right to decree touching civil affairs, nor to teach politics.

"A fruitful cause of the obscurity of the public idea touching the relation of Church and State, arises, doubtless, from the widely-pervading influence of that peculiar New England Erastianism which was, in fact, unaffected by the American Revolution, and continued in full operation for half a century after; and, indeed, until it had nearly worked the ruin of the ancient Puritanism. It was hardly to be expected that

among a people reared under the idea of a general State assessment for the support of religion, either ecclesiastics or lawyers would at once enter into the idea of the Virginia doctrine of religious freedom. Nor when we consider the natural and logical results of the semi-theocratic system of the early New-Englandism, will we longer be surprised at the remote outworking of those principles, even as late as the middle of the nineteenth century. If the Church is supported of right by the State, what more proper than that the Church should serve the State's purposes? In such case, naturally enough, it becomes an agency for keeping the proper party in power—a Congress-managing society—a public-opinion manufacturing society! The ultimate developments of the early *State-church*—more properly the *Church-state* theory of the New England fathers—are just now manifesting themselves. The Theorists amongst us have been busy in accounting for the peculiarities of modern New-Englandism as displayed in its pulpit diatribes in politics: its Three-Thousand-Clergymen's-Memorial-to-Congress; its Religious press devoted to Fremontism, and its treasury of religious funds to carry the election in Pennsylvania. All these peculiarities are noted as outgrowths of the peculiar New England mind! Now the New England mind, doubtless, is after the same general order of all other mind which God has moulded—and therefore in the *unconscious* action of this mind, as of all other, it works out its logical and proper conclusions. The true secret of the peculiarities of the modern New-Englandism, is, beyond all doubt, the erroneous State-church views of the *ancient* New Englandism. Those Church-state views have caused New England to be the last of all the federal commonwealths to perceive and appreciate the true American doctrine of the Virginia Bill. Hence, therefore, the perpetual tendency of New England mind to blend the political and religious together. The same Erastianism, which, as has been shown, produced the failure of the great Reformation of the sixteenth century, as to all but the creed, has slowly, but surely, been working out the ruin of the New England Puritanism! Hence the strange phenomena of modern N. E. mind.

“If our limits permitted, it might not be without interest to apply the foregoing principles to many of the less distinct forms of error on the relation of Religion to State affairs, which are constantly manifesting themselves in the issues presented for discussion in the civil and political affairs of the country. Into these, however, we cannot now enter. It may be stated, however, as a general principle, that, according to the foregoing views, the *American State is not, as such, religious or Protes-*

tant, or even Christian, properly speaking, though it is true that the people is a religious, Protestant, Christian people.

“It is not competent for the State to decide between religions, or to ordain anything as law directly on the ground *that revealed religion requires it*. Of necessity American law must recognize the fact that Protestant Christianity is the religion of the people, because that law is the reflection of the will of the people. It ordains one day of rest in seven, not because the State has authority to determine that such is the revealed will of God, but simply because the people will have their Sunday. The State, as a machinery for governing, is not a moral person — more than a Bank or a Railroad Corporation. It is of this world, and is incompetent to manage the affairs of ‘the kingdom not of this world.’”

HONOR TO THE BRAVE.

ON a certain occasion after one of his great battles as the Emperor Napoleon met a party of wounded soldiers of the hostile army, he stepped aside until they had passed, and raising his hat in a respectful salute said, “Honor to the brave.” The feeling which prompted this has a place in every generous heart. A brave man will admire courage even in an enemy; a cowardly spirit all must despise. True religion refines and elevates this as well as every other noble feeling of the human heart. It improves our natural no less than our moral sensibilities, and gives us a more exquisite pleasure in contemplating every trace of nobleness that may yet be found among the majestic ruins of the human soul. The pleasure thus had is of a no less pure though of a more exalted cast than what is enjoyed in gazing on the remnants of beauty and grandeur lingering amid the ivy-clad ruins of a Conway Castle or Melrose Abbey.

The Christian cannot be a Christian without having in its highest and holiest exercise the impulse which makes us admire courage and cherish reverential gratitude for those who have suffered for their country's good. It is this feeling which when controlled by the Holy Spirit, makes us reverence and love with a devotion of which the idolatry of the Old Guard for their emperor is the cold image, that champion of the Lord's host, who has despoiled death and triumphed over the grave, Jesus Christ our Redeemer. The insane devotion of mankind to war shows how deep this principle is seated in the soul. Grace raises it from the rotten drift wood around which it is twining, and leads it to

Jesus, who has fallen for the deliverance, not of a nation, but of a race from bondage to sin and the corruption of the grave. Hence when religion is engrafted on a truly noble and heroic soul, it makes the noblest type of man. The believer is none the less but all the more a patriot, he is none the less but all the more a man of courage, because he is a Christian. His devotion to Jesus, regulates and gives a tone of energy to every other duty. His admiration for the most exalted heroism as seen in the conflict of Jesus Christ with the powers of darkness for our freedom, causes him to feel a thrill of pleasure in contemplating the reflections of this amid the ruins of the soul of man, as they are seen in the lives of the patriotic and the brave. He can feel his heart throb with a responsive thrill to the sentiment of Pericles over the graves of his countrymen fallen in battle, "It is a debt of justice to pay superior honors to men who have devoted their lives in fighting for their country, though they are inferior in every virtue but that of valor." How much greater than the pleasure in paying this debt of gratitude, when to valor are added the virtues springing from religion. We may therefore conceive that when to this courage are added the infinite excellencies blended in the Son of God who died for us, this mingled feeling of gratitude, admiration, and devotion will become the strongest, the most ennobling, the most delightful emotion that can take possession of the soul of man.

Christians are too prone to overlook the dignity and glory of their calling. There is nothing great and noble enjoyed by those devoted to worldly glory and worldly pleasure which grace does not give in full perfection to the saint. Language is exhausted in expressing the grandeur of this conflict and the glory of its rewards. The believer is by profession and necessity a soldier. His armor is the armor of God; his shield is the shield of faith; his sword is the sword of the spirit. Every heroic virtue of the human soul is drawn into exercise in this struggle,—courage, patience, energy. In the short compass of the second epistle to Timothy, St. Paul exhorts him no less than twelve times to endure hardness as a good soldier of Jesus Christ. The fabled deeds of the heroic ages of antiquity shrink into insignificance by the side of the achievements of the humble followers of Jesus of Nazareth. What poetry dreamed of when men were represented as struggling with giants, demigods, and heroes, is here more than realized. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; not with the Lernean hydra whose

destruction has given immortality to Hercules, but with the fearful hydra of the grave and sin, "a serpent armed with deadly sting;" not with the hundred-handed giants who strove to scale heaven, but with the dragon, the old serpent which is the Devil and Satan.

Hence the Christian has a soul which makes him realize in the highest possible degree the emotions which give utterance to the sentiment, "Honor to the brave." He honors the brave who fall for their country, he honors the brave who fall for truth, and the cause of Jesus,—with an honor deep and intense as the end for which they suffer is exalted and grand.

Few things of this kind equal in magnanimous courage the conduct of poor French, the first officer of the ill-fated *Northerner*, when amid all that is fitted to fill the soul with terror and dismay, he said, "I have as much to live for as any man; but my life belongs to those passengers, and I will make the effort to save them, though I perish in the attempt." He did perish in the attempt. I can never think of him as going down amid the wreck and tempest, without feeling his death could not have been more truly heroic had he fallen by the side of Warren on Bunker Hill. The records of our fire department would show many an act of heroism which if done on the field of battle, would gain for the humble citizen the cross of the legion of honor. Yet these deeds though of repeated occurrence and of such importance to the good of society, fall to the ground unheeded, and those who perform them, live on unnoticed, often with broken constitutions, and go down to unhonored graves. "Honor to the brave." Such men and such deeds deserve to be held in lasting remembrance. He who falls in the effort to snatch others from the grave, falls in the noblest of causes. There is one and only one nobler than this. It is the death of him who sacrifices himself to save others from going down in eternal death. And if our heart swells with emotion at the nobleness of the patriot who when lifted from the field where he had fallen with a mortal wound, said, "I die as I have always wished to die, the death of a soldier contending for the rights of man;" how much more must our soul throb and swell, when we see the humble believer, prompted by love to Jesus Christ, falling in the effort to save the lost from the slavery of sin and bring them from the bondage of corruption into the liberty of the glory of the sons of God. The emotions which as a servant and soldier of Jesus the saint cherishes towards heroism in the cause of truth and the Redeemer, make him appreciate and reverence with suitable feeling those who devote themselves for the good of their country.

“But fairer wreaths are due, though never paid,
To those who posted at the shrine of Truth,
Have fallen in her defence.”

It is a good thing to keep the springs of noble and generous feeling open in the soul. How can that soul do otherwise than overflow with purity and nobleness in which the Holy Spirit is a well of water springing up into everlasting life. *Jno. iv: 14.* In the words of Leighton, “There is not any kind of spirit in the world so noble as that spirit that is in a Christian, the very spirit of Jesus Christ, that Great King, the Spirit of glory, as the apostle calls it. *1 Peter, iv: 14.* This is a sure way to ennoble the basest and poorest among us; this royalty takes away all attainders, and leaves nothing of all that is past to be laid to our charge, or to dishonor us.”

G. B.

THE LITTLE BOY THAT DIED.

Dr. Chalmers is said to be the author of the following beautiful poem, written on the occasion of the death of a young son whom he greatly loved.

I AM all alone in my chamber now,
And the midnight hour is near;
And the fagot's crack, and the clock's dull tick,
Are the only sounds I hear.
And over my soul in solitude,
Sweet feelings of sadness glide,
For my heart and my eyes are full when I think,
Of the little boy that died.

I went one night to my father's house—
Went home to the dear ones all—
And softly I opened the garden gate,
And softly the door of the hall.
My mother came out to meet her son,
She kissed me and then she sighed,
And her head fell on my neck and she wept,
For the little boy that died.

I shall miss him when the flowers come,
In the garden where he played;
I shall miss him more by the fireside,
When the flowers have all decayed.
I shall see his toys and his empty chair,
And the horse he used to ride,
And they will speak with a silent speech,
Of the little boy that died.

We shall go home to our Father's house—
To our Father's in the skies,
Where the hope of our souls shall have no blight,
Our love no broken ties.
We shall roam on the banks of the river of peace,
And bathe in its blissful tide,
And one of the joys of our heaven shall be,
The little boy that died.

"THE SICK MAN."

"EVERYBODY and his wife" have heard of an old man — a great Sultan, lying partly in Asia and partly in Europe, that certain great doctors having despaired of curing, or rather not being so desirous of healing as dissecting, have been quarreling about for many years. We have also heard of another rich man, concerning whom precisely the same thing is true. It is an old failing for Ahab to desire Naboth's vineyard, and for young people to wait with impatience for old men's shoes.

Now in regard to both the rich men above alluded to, our theory is, that providence has given them up long since to be dissected — that is now their chief end — just as it is with the aborigines, and as it was with the Canaanites — and that it is a great mistake not to have allowed the dissection long ago. We know not the reasons, nor are we to trouble ourselves about what God has not revealed, but it is our duty to follow providence even unto "manifest destiny." The homily however with which we are now concerned, relates chiefly to another patient. St. Augustine tells us of a rich man, who is in a bad way. "The whole world," says he, "is one great diseased man, lying extended from east to west, from north to south; and to heal this great sick man, the Almighty Physician came down from heaven." This is indeed what the Redeemer himself has said. They that be whole need not a physician, but they that are sick. I am come, said He, not to call the righteous, but sinners to repentance. The Son of Man is come to seek and save that which was lost. And the apostle Peter (2 *Peter*, ii: 20,) tells us of some who escape the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ. Now by the pollutions of the world in this place, we are doubtless to understand sin in general, and superstition, idolatry, lust and all uncleanness in particular. The Greek word here for pollutions is *miasmata*, signifying their defiling, infecting, polluting nature. The original meaning of this term, and in fact its use at the present day, has reference to those noxious effluvia arising from persons infected with contagious diseases, or from dead and corrupt bodies, stagnant and putrid waters, by which even the health are in danger of being infected and destroyed. Sin is a deadly poison. A great epidemic that has filled our world with suffering, wailing and death. But there is a remedy. The knowledge of our Lord and Saviour Jesus Christ. "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever

believeth on Him should not perish, but have eternal life." In the last day, that great day of the feast, Jesus stood and cried saying, "if any man thirst, let him come unto me, and drink." "And him that cometh unto me, I will in no wise cast out."

"THE HOUSE IN THE MEADOW."

IT STANDS in a sunny meadow —
The house so mossy and brown —
With its cumbrous old stone chimneys,
And the grey roof sloping down.

The trees fold their arms around it —
The trees a century old —
And the winds go chanting through them,
And the sunbeams drop their gold.

The cowslips spring in the marshes,
The roses bloom on the hill,
And beside the brook in the pasture,
The herds go feeding at will.

Within the wide old kitchen,
The old folks sit in the sun,
That creeps through the sheltering woodbine,
'Till the day is almost done.

The children have gone and left them,
They sit in the sun alone!
And the old wife's ears are failing,
As she harks to the well-known tone —

That won her heart in her girlhood,
That has soothed her in many a care,
And praises her now for the brightness,
Her old face used to wear.

She thinks again of her bridal,
How dress'd in her robe of white,
She stood by her gay young lover,
In the morning's rosy light.

O, the morn is as rosy as ever,
But the rose from her cheek has fled;
And the sunshine still is golden,
But it falls on a silver'd head.

And the girlhood dream once vanish'd,
Comes back in her winter time,
And the feeble pulses tremble,
With the thrill of Spring-time's prime.

And looking forth from the window,
She thinks how the trees have grown,
Since clad in her bridal whiteness,
She cross'd the old door stone.

Tho' dimm'd her eyes bright azure,
And dimm'd her hair's young gold,
The love in her girlhood plighted,
Has never grown dim or old.

They sat in peace in the sunshine,
'Till the day was almost done,
And then at its close an angel
Stole over the threshold stone.

He folded their hands together —
He touch'd their eyelids with balm,
And their last breath floated upward,
Like the close of a solemn psalm.

Like a bridal pair they travers'd,
The unseen mystical road,
That leads to the beautiful city,
Whose "builder and maker is God."

Perhaps in that miracle country,
They will give her lost youth back,
And the flowers of the vanish'd Spring-time,
Will bloom on the spirit's track.

One draught from the living waters,
Shall call back his manhood's prime,
And eternal years shall measure,
The love that out-lasteth time.

But the shapes that they left behind them,
The wrinkles and silver hair,
Made holy to us by the kisses,
The angel had printed there,—

We will hide away 'neath the willows,
When the day is low in the west,
Where the sunbeams cannot find them,
Nor the winds disturb their rest.

And will suffer no tell-tale tombstone,
With its age and date to rise
O'er the two who are old no longer,
In their Father's house in the skies.

LUMINOUS LIGHT.—When one enters a room it is the light and not the candlestick he sees. So our Lord says, "No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but set-

teth it on a candlestick, that they which enter in may see the light." *Luke*, viii: 16. It is the light he sees and sees by. And as the candlestick has no light in itself, so neither has our fallen nature any true spiritual light of itself. It all comes to us from without and from a higher source. The use of the candlestick is to exhibit the light. The *luchnos* holds the *to phos*. So the good hearer of the Word of God which is the Truth and the light, is one who makes such a use of it himself as to have light for himself, and cause others to see the brightness of the light given to him, and so increase its brightness by letting it shine. Christians are the light of the world. As the sun gives light, so are they to let their light shine, that others may glorify their heavenly Father. The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble. *Prov.* iv: 18, 19. The believer's life is a great beginning, a steady upward progress, and a glorious termination. He receives Christ Jesus, walks in Him, and in Him is made complete, and receives from Him the crown of life. Wherefore we rejoice for the hope which is laid up for us in heaven. O how blessed a thing it is to be a true follower of Christ!

THE WORLD PASSETH AWAY.

THE fashion of this world passeth away, but the things which are above abide and endure forever. The things which are below are like the bubble that is blown, when the rays of light fall upon it; it glitters in all the colors of the rainbow; but whilst we gaze, it bursts, and is no more; like the gourd which casts its cooling shade for a shelter from the noontide heat, but before the next day's sun, has utterly withered away—like the flower that blooms and sheds its fragrance in the morning, but in the evening its beauty and its odor are gone—like the shadow that flings itself for a moment across our path, and then declineth. Like a vapor that appeareth and is quickly dissipated and we see it no more—as an eagle hastening to his prey, so rapidly do the things that are below consume themselves or us and flee away and are no more. *Passing away* is labelled on man's prosperity and his adversity. *Passing away* is written on the cheek of childhood in dimples and teary pearls and smiles. *Passing away* is engraven on the beauty and vigor of youth, and chiseled deep in the wrinkles of age, in withered limbs and sunken eyes. And the breeze that wafts the requiem of the beloved

dead bears away the tears and sighs and prayers of the living. *Passing away* is the large lettered inscription of the mausoleum of Time itself. The following beautiful thoughts are from Heber's farewell sermon, when about to leave England for India:—

“Life bears us on like the stream of a mighty river. Our boat, at first, glides swiftly down the narrow channel through the playful murmurings of the little brook, and winding along its grassy borders. The trees shed their blossoms over our young heads, and the flowers on the brink seem to offer themselves to our young hands; and we grasp eagerly at the beauties around us; but the stream hurries us on, and still our hands are empty. Our course in youth and manhood is along a wilder and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing before us, we are excited by short-lived success, or depressed and rendered miserable by some short-lived disappointment. But our energy and our dependence are both in vain. The stream bears us on, and our joys and griefs are left behind us; we may be shipwrecked, but we cannot anchor; our voyage may be hastened, but cannot be delayed; whether rough or smooth, the river hastens toward its home—the roaring of the waves is beneath our keel, and the land lessens from our eyes, the floods are lifted up around us, and we take our last leave of earth and its inhabitants, and of our further voyage there is no witness but the Infinite and Eternal. And do we still take so much thought for the future days, when the days which have gone by have so strangely and uniformly deceived us? Can we still set our hearts upon the creatures of God, when we find, by a sad experience, that the Creator only is permanent? Or shall we not rather lay aside every sin which does most easily beset us, and think of ourselves henceforth as wayfaring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even the world would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest which we have obtained in His mercies?”

We may “pursue shadows,” but we are not shadows. We are immortal beings, and our thoughts should be elevated from time to eternity, and our affections should be set on things above. It is thus the Bible teaches us to look at things seen and unseen, things temporal and things eternal. The Bible informs us of our immortality, and opens up before us objects vast as our desires and durable as our natures. It points us

to a future and superior state of existence, where the human mind will reach vast amplitudes, and in which all the might of human faculties thus improved will find appropriate and delightful exercise.

“The soul of man was made to walk the skies ;
Delightful outlet of her prison here !
There disencumbered from her chain,
—— she can rove at large ;
There freely can respire, dilate, extend,
In full proportion let loose all her powers ;
And undeluded, grasp at *something great*,
Contemplating grandeur, finds her own.
Hence greatly pleased and justly proud, the soul
Grows conscious of her birth celestial ; breathes
More life, more vigor, in her native air ;
And feels herself at home among the stars ;
And, feeling, emulates her country’s praise.”—*Young, ix night.*

THE MAJORITY RULE.

IT HAS seemed necessary of late to refer to the fact that a mere numerical majority is not the rule of faith and practice. And yet, in certain questions, it appears difficult to get rid of such a fallacy. It is certainly the true doctrine of our Church, that the Holy Scriptures are the revealed will of God, and that they are the only infallible rule of faith and manners, and that our highest duty is obedience to the revealed will of God ; and yet we are gravely told again and again, that certain numerical majorities have a right to lord it over the consciences of their neighbors, always assuming, too, that the conscience of this numerical majority is right. Now if the question is one as to our civil rights and duties, then the constitution and the laws made agreeably thereto are the standard by which it is to be tried. And if the question is one relating to doctrines or duties that are Christian, then the appeal is to the law and to the testimony — to the Word of God. It is not a question of numbers at all. As Presbyterians, our standards are the Scriptures in the original Hebrew and Greek, and the Confession of Faith, the Form of Government and Directory for Worship and the Catechism. In our Confession of Faith, chapter *thirty-first*, it is said : “ All synods or councils, since the apostles’ times, whether general or particular, may err, and many have erred.” And again, in another place : “ All synods and councils may err,” and consequently, “ the Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers of doctrines of men, and

private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture." Chap. i, sec. 10.

Here is our platform, and according to these standards alone, are we willing to test any doctrine or practice. But we see not by what authority our friends, who are so fond of this *argumentum ad invidiam*, limit it to any particular locality or age. And if it cannot be limited, how would their cause stand, if the whole human race is made the high court of appeal? The learned now compute our race at 1,000,000,000, and tell us that 600,000,000 are Pagans; 100,000,000 Mohammedans; 6,000,000 Jews; 130,000,000 Catholics; 56,000,000 Greeks; 8,000,000 Armenians, and 70,000,000 only are Protestants. If the voice of the majority is the supreme law, then we should all become Pagans. And if we confine ourselves to Christendom, then we should become Roman Catholics, for we find them more numerous than the Greeks, Armenians, or Protestants; nearly equal to all the rest of the Christian world. This popular plea of an accidental numerical majority as a rule of right is an exceedingly dangerous fallacy. The revealed will of God is right, and it is our only rule. It is inconsistent for Protestants, who hold to the right of private judgment and claim freedom of conscience to appeal to numerical majorities, or to synods, councils, or assemblies. For they hold that "all synods may and have erred," both in doctrine and practice. Indeed we have an earnest desire to whisper a word more into the ears of Protestants, which we do not wish the Jesuits to hear, as touching this dangerous method of deciding what is right in religion by an accidental numerical majority, namely: You profess to believe that the Catholic Church is intolerant and persecuting. You say this intolerance follows, necessarily, her infallibility. We are not now arguing that these views are true, but assuming that they are, for so at least many Protestants honestly believe. And indeed, I see not how it can be otherwise, than that heresy is a mortal sin, if the Catholic Church is infallible. Well, then, on your belief that this church is essentially intolerant and persecuting, why do you insist on putting such constructions on our constitution and laws as places Religious Freedom in the power of numerical majority? We have shown, in our Tractate on the "Bible and Politics," that majorities under our laws have no jurisdiction over the rights of conscience, nor is our Religious Freedom surrendered to them at all. The rights of conscience are among the inalienable, reserved, individual rights, that have never been surrendered, neither to the State nor to the Federal Government. Re-

ligion is an individual concern. It is a personal necessity. It is an affair between the soul and its maker, and except so far as we have voluntarily agreed to make it a part of our social statutes, the government has no right to intermeddle with it, and according to our own professions as Protestants and as Christians, we are not to thrust the Church upon the State. The Church of Christ is wholly a spiritual body. Its mission is to teach all mankind, not to subjugate or coerce them—to preach the Gospel and administer its rites and ceremonies. Its censures are not to be attended with any evil effects. And “synods and councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs. Chap. xxxi, sec. 4.

PERIODICAL LITERATURE.

THE PEN AND THE PRESS.

“The Pen and the Press, bless’d alliance, eombined
To soften the heart and enlighten the mind;
For *that* to the treasures of knowledge gave birth,
And *this* sent them forth to the ends of the earth;
Their battles for truth were triumphant, indeed,
And the rod of the tyrant was snapped like a reed.
They were made to exalt us, to teach us to bless
Those invincible brothers—the Pen and the Press.”

IN our first number we gave the names of most of the periodicals in our Church, and the names of their editors, and their annual subscription, and offered to act as a voluntary agent in ordering any of them to our coast, and we shall be happy to aid in extending the circulation of any of the newspapers or journals of our Church. If it has been true in ages past that knowledge was power, it is preëminently so now. An intelligent people are always possessed of more power than an ignorant one. And as help to a pastor it is not easy to find any thing more beneficial than the circulation among the people of the kind of books, tracts and journals that will produce impressions in harmony with his doctrines and preaching. We have heard that a distinguished Baptist minister once refused to accept a call to settle as pastor of a large congregation until they had taken measures to have a religious newspaper extensively taken among them. This was wise. Many efforts are in vain, because they are not understood. Many a pastor has toiled in vain, because his people did not *sympathize with him, and co-operate with him*. Nor can they without an acquaintance with religious insti-

tutions and interests such as can be had only from the reading of religious journals. Journalism is of vast importance in the Church in our day. There should be periodicals in every section of the Church. By them we shall know each other, strengthen and encourage one another. They will show how the currents are setting, and act as advance posts to the sacramental host. Ministers and elders at least should all be furnished with our best periodicals, from the quarterly to the weekly paper. And the whole Church should be well informed in regard to the state of the Church, its Missions, Schools and Boards. If there is not a better way to attain the object, we would suggest that each Presbytery should concert measures by which each congregation might supply its pastor and officers with the leading reviews and periodicals of the Church. Let the eye of the people at least be full of light.

A CONVENIENT THEOLOGY.—Bayard Taylor tells a story of his man François, whose temper was wonderfully improved by smoking, that solves the difficulty about original sin, or the imputation of it, in the following manner. In explaining how tobacco made him good natured, François said: “Ah yes, my body is to blame for all the sins I ever committed. I can trace every one to the fact of my having had no tobacco, or not enough to eat, or too much to drink.” No doubt, there was a cause for every one of his sins. But the Bible says, evil thoughts proceed from within, from out of the heart—from the big black drop that the Arabs tell us, is in every man’s heart when he is born,—and hence the necessity of regeneration.

MISCELLANEOUS ITEMS.—RELIGIOUS AND LITERARY.

THE First Presbyterian Church—Dr. Anderson’s—held the eleventh Anniversary of the Sabbath School connected with that Church, on the first Sabbath of May. The church was decorated, particularly the pulpit, which was tastefully dressed with beautiful flowers in wreaths and festoons. There were also large vases of flowers on the table. The exercises were opened with an anthem by the choir, after which followed reading of the Scriptures and prayer; next to which came an anniversary hymn, composed by one of the teachers, entitled “Our Father and our God,” which was sung by the children.

SUPERINTENDENT ARTHUR’S REPORT.

The report of Mr. Arthur, which will be read with great interest, was as follows: The average attendance of this School is now about 200. There is one Superintendent, who also acts as Treasurer; one Vice Superintendent, who also

acts as Secretary; one Librarian, and two Assistants, with twenty-four Teachers, male and female. We have two Bible classes of about twenty members each, from these we frequently draw assistant teachers. We have a Library of about 2,000 volumes of well selected books. Our old books we have been in the habit of donating to new schools in the country. Our collections in the Sabbath School are about \$80 per year. We receive from the East about 400 copies of the *Sunday School Visitor* per month. These are distributed to the children with books selected by them. Our School is in a flourishing condition. We have increased in numbers about fifty the past year, and I hope to see the number three hundred on the next anniversary. There have been but three deaths in the School during the year — two girls and one boy; this is a very small number when we consider the mortality among children in this city the past year, over seven hundred having died. Two boys from the School have made a public profession of religion, and are now members of this Church, and I understand that several are very thoughtful on the subject. September 2d, 1849, this School was commenced in a tent on Dupont street, between Pacific and Broadway, and followed the wanderings of this Church from place to place till it rests here. We trust it may rest here for many years to come. In 1849, there were not over thirty Sabbath School scholars in this city; now there are more than three thousand gathered in the different Sabbath Schools, and 25,000 to 30,000 in the Sabbath Schools on this coast.

PRESBYTERY OF BENICIA.

THE Presbytery of Benicia met in the Presbyterian church, Suisun, May 1st. Rev. A. Fairbairn was elected Moderator, and the Rev. P. V. Veeder, temporary Clerk. The following ministers were present: Rev. Sylvester Woodbridge, Jr., D.D., of Benicia; Rev. A. Fairbairn, Suisun Valley; Rev. P. V. Veeder, Napa. Ministers Absent: Rev. James Woods, Healdsburg; Rev. B. B. Bonham, M.D., Healdsburg. Elders present: Mr. T. B. McClure, of Napa, and Mr. Philip Palmer, of Suisun Valley. The Rev. Nathaniel B. Klink, of the Presbytery of Newton, now supplying the Church of Sacramento, and the Rev. Thomas Fraser, of the Presbytery of Arkansas, now supplying the Church of Santa Rosa, were received by certificate from their respective Presbyteries into the membership of the Presbytery. It was recommended to the Board of Domestic Missions to grant the several applications of the Churches needing aid, and the Stated Clerk was directed to correspond with the Board on the subject. A standing rule was adopted that hereafter, the annual free conversation upon the state of religion shall be held at the autumn Session; The Annual Narrative be then prepared, submitted to Presbytery, and forwarded to the ensuing General Assembly. Presbytery adjourned to meet for the celebration of the Lord's Supper and the opening sermon at Benicia on the last Sabbath of September, 1860, at 11 o'clock, A. M., and for business on the following morning.

THE REV. T. STARR KING, of Boston, arrived by the steamer of April 27th, and occupied his pulpit in the Unitarian church of this city, on the following Sabbath. Mr. King was preceded by a brilliant reputation as a lecturer and preacher, and has already realized the expectations of his friends. As a man of high intellectual powers and culture, whose influence will add to the literary wealth and refinement of our great and growing State, we welcome him to these shores. We

have heard him preach, and can say that as an intellectual effort, his discourse surpassed our expectations, and was worthy of high praise. The vein of thought was deep and rich; the style classical, polished, brilliant, and faultless; his voice pleasant and musical; his manner calm and impressive, without any thing of impassioned oratory, but as near as possible the perfection of delivery in a read sermon. Our theology differs from that of Mr. King. Yet the only fault we had to find, was not in anything he said, but in the fact that he did not go far enough. There was a very great deal of deep, practical, suggestive thought in the sermon; and if instead of stopping where he did, the principles unfolded and illustrated in so masterly a manner, had only been carried further, and embraced Jesus Christ, it would have been one of the most beautiful and powerful of sermons. G. B.

MR. ALEXANDER SCOTT, a licentiate of the Second Presbytery of Philadelphia, was ordained to the work of the gospel ministry as an evangelist, in Dr. Anderson's church, on the evening of Sabbath, April, 29th. At a meeting on the Wednesday previous, the Presbytery had examined Mr. Scott on experimental religion, philosophy, the Latin, Greek and Hebrew languages, theology, ecclesiastical history and church government. These examinations, and the sermon preached by Mr. Scott, were sustained as parts of trial. Dr. Anderson presided, proposed the constitutional questions, and made the ordaining prayer; the Rev. A. Williams preached the sermon; the Rev. A. W. Loomis delivered the charge. Mr. Scott has labored with great acceptance at Union, Humboldt Bay; the congregation already provide for his support; and he has great encouragement in going forward to build a house of worship, and organize a church.

DR. BURROWES' SCHOOL EXAMINATION.

THE examination of the pupils of the School of the Rev. George Burrowes, D.D., held on Monday, the 30th of April, was attended by a large number of the parents of the pupils and others friendly to the cause of education, and especially of education on the Pacific coast. The first class was examined on Grammar. This examination showed that while a text book was followed and the definitions rigidly committed to memory, the principles of the language were developed philosophically. The basis had been well laid for ferreting out from the language of these pupils, such inaccuracies as are of too common occurrence, even among otherwise well educated persons. Then followed Arithmetic. Small boys enumerated, and wrote down, without the least difficulty, thirty-six figures. The advanced class showed themselves familiar with the intricacies of fractions, the square and cube roots, and evinced a clear, sharp, distinct and definite understanding of the rules of partnership, interest, insurance, commission, brokerage, discount and exchange. In the examination of the advanced Latin and Greek classes,—in Latin the class read first, to elucidate their mode of pronunciation of the language, and finished without an error in quantity. Then they gave a literal and a free translation of the Latin version, after which they parsed what they had gone over, and, in doing so, declined singly each noun, pronoun and adjective, giving the degrees of comparison of the last, whether regular or irregular, the conjugations and inflexions of all the verbs—showing the thorough manner in which they had mastered the grammar in this as well as in the rules of syntax, which they applied

with readiness and exactness. The exercise in Latin idioms, viz : turning English into Latin, was satisfactory. The boys wrote several extempore sentences without hesitation and correctly, when Judge Coon remarked that such an exercise was a severe test to a finished scholar, and its correct performance highly creditable to the boys. The examination in Greek was no less creditable, and what was new, and, as far as we know, only to be found in Bullion, from Thirsch, was the philosophical method of forming the different roots of the Greek verbs, showing plainly the facility, ease and accuracy with which that most intricate of all intricate things has been taught, the formation and flexions of the tenses of the Greek verbs, in really the only philosophical manner of doing it. At the close of the examination, Dr. Woodbridge remarked that but few graduates from any college could have gone through these exercises better.—*Evening Bulletin*.

EXAMINATION OF DR. BURROWES' SCHOOL. — The examination of Dr. Burrowes' Grammar School, took place in the basement of Calvary Church, yesterday, pursuant to notice, and was very creditable to all concerned. Dr. Woodbridge and Judge Coon participated in the examination. The former expressed himself to the effect, that many of the young men who graduated at our Colleges, could hardly pass so good an examination in Latin, as did the boys in this school. Judge Coon remarked that the examination of the Latin class, from examples on the blackboard was very creditable. The idioms were exceedingly difficult to translate by boys who had been studying only six months, which is the time the Grammar School has been under way. At the close, Dr. Woodbridge made an address. A large number of ladies and gentlemen were present.—*Daily Times*.

THE REV. DR. SCOTT left this city by the Overland Mail, on the 16th of April, to attend the General Assembly at Rochester, N. Y. A large number of friends assembled at the stage office to witness his departure; and their expressions of good feeling and encouragement, must have been very gratifying. He was followed with many blessings and many prayers. Our State has no better representative of the true Californian, than Dr. Scott. He has from his first arrival here, identified himself with her interests; and his position and character have enabled him to wield an influence for the good of this great commonwealth, second to that of no other man on this Pacific coast. No other clergyman in California, preaches to such a congregation. Those who have attended constantly on his ministry, can bear testimony to the ability and faithfulness of his pulpit ministrations. His church is always full, evening and morning. He preaches Jesus Christ and Him crucified. There is not a pulpit in the United States, where this is done with more fulness and faithfulness. Another leading feature of his preaching is Scripture exposition. He does not give his people moral disquisitions, to which the text furnishes merely a motto. His effort is to elucidate and unfold the mind of the Holy Spirit as embodied in the Scriptures. A distinguished officer of the army who has attended his ministry for fifteen years, mentioned the prominence of Jesus Christ and of the Sacred Scriptures as striking features of his ministry. These traits are unmistakeably prominent in his published books. Those volumes have taken their place among our standard religious literature. In these works, Dr. Scott has set an example which other ministers may well imitate. One of

the last charges, which a person who attends his ministry would suppose could be made against him, is that of underrating the Scriptures. But when Satan fails in his attempt to draw a person into sin, he thinks the next best thing is to try and get people to believe the servant of God has done it. Hence the calumnies set afloat by the great enemy against the believer, are often the things he most abhors and the last he would be likely to commit. If Dr. Scott does not preach Christ, who does? If he does not honor and exalt the Scriptures, who among us does this? No pulpit can be more entirely free than his, from things which should be foreign to the pulpit. He shows himself a practical man, fully up to the spirit of the times, and adapts the truth of the Scriptures to the necessities of his hearers; yet politics and kindred subjects never appear in the sacred desk, and even when alluding to those differing from him in doctrine, he does this with the greatest courtesy. While attached to his own branch of the church, and making no mawkish professions of liberality, he is in reality one of the most liberal and catholic of Christians. The day will come when full justice will be done to his labors in his Master's cause. That his strength may be recruited and his usefulness long continued, is the prayer of many friends.

G. B.

THE PACIFIC MEDICAL AND SURGICAL JOURNAL, May, 1860.—We are sorry to see that Dr. McCormick has left the editorial chair of this periodical. Those who happen to know Dr. McCormick, know that he combines general literature with the severe studies of his profession; and that while eminent for professional attainments, he is earnest and constant in his labors as a scholar, wields a masterly pen, and is one of the most high-toned and chivalrous of gentlemen. We know him to be one of the foremost sons of that noble profession, whose best specimens are among the finest types of man. His high character and attainments are precisely such as are needed in the forming condition of our society, to give it a right direction, and leave an impress for future times. The most valuable treasures of a state, are not its veins of silver and gold, but the high and cultivated minds, the noble and generous hearts of its leading callings and professions. From these centres must go forth the influence that gives the tone to the population of our great State. We would, therefore, have been glad, had he been able to continue in a post for which he has eminent qualifications. The medical profession must exert a powerful moulding influence on the future of California society; and our best wishes for its future good and glory, may well be for a large leaven of such men as Dr. McCormick.

G. B.

THE STRUGGLINGS OF FAITH.

MESSRS. H. H. Bancroft & Co., from the press of Derby & Jackson, New York, laid on our table

"BEULAH. By AUGUSTA J. EVANS." We mentioned the fact at the time and promised to give our views of the work at a more convenient season. So pressed, however, have been our pages that we have had no place for them till now. Our friend, the *Presbyterian Banner and Advocate*, of Pittsburgh, declares that Mrs. Stowe has never written any thing equal to this production of a young lady of Mobile, Alabama, Miss Evans, only *twenty-two* years of age. If we were not well assured of the orthodoxy and maturity of the *Banner*, we should be ready to

doubt whether a youthful fancy and a glowing imagination had not carried off the judgment of our Pittsburgh Divines; but being well assured of their soundness in the faith and soberness of judgment, we take their diction at its full value. We always reserve, however, to ourselves the right to change our opinion upon honest conviction, and in this case, especially we reserve the right to protest against *religious* novels, whenever it shall seem good to us to do so. But to say as we do, amid the numerous publications of our day, that this volume of Miss Evans is really a valuable publication, and calculated to do good, both North and South, and that it will be equally agreeable to all denominations, is, in our humble judgment, to say a great deal in its favor. We believe it will find numerous readers and do much good. The *character-painting* is not surpassed in any volume with which we are acquainted. It is wonderful how one so young as Miss Evans is said to be, could have studied out and described the incidents of struggles and sacrifices so various, and carried through so successfully so many characters. *Beulah* fancying herself a Coleridge, wanders near to utter destruction, before she learns to believe the Bible and trust in Christianity with a simple child-like faith. In so far as the tendency of the volume is a rebuke to the presumption, sciolism and pride of those who are trying to be wiser than God, we heartily recommend it. It were well for us to learn

“Not deeply to discern, not much to know,
Mankind was born to wonder, and adore.”

Although some men are shocked at mysteries, they are themselves the greatest! It is altogether a vain theory to try to comprehend even our own existence. And Mystery, “the Mystery of Goodness,” is God’s great name. Mystery is all around us. Necessity is laid upon us to *live* by faith, and not by sight. We are persuaded that “Heaven lies around us in our infancy” — that childhood is nearer to God than manhood, not in point of time, but in resemblance — in *trustfulness*, which is the secret of all human happiness. Is there not something typical or admonitory to us in the example of the *wise men* of the East? They adored the Babe of Bethlehem. Ancient science began with awe, and proceeded in its attempts to explore the wonders and works of nature with reverence, and in this case, the teachings of the serene skies led to the World’s Great Redeemer. Wonder ripened into worship. The philosophy of which the great apostle so earnestly warned us, was a false philosophy — a vain philosophy — in fact, it was *demonology* — it was a will worship in which angels and evil spirits were joined with some profession of regard for the true God. It was as far as possible removed from true science. Nor has it ever been true that Christianity is antagonistic to Reason, and at war with science, learning and the enlightenment and progress of mankind. The God of nature and of Revelation is one and the same God, ineffably great and unspeakably glorious, and blessed for ever. The Light of Nature, Reason, Science and Revelation are all true and harmonious when truly interpreted. True philosophy is a most devout Christian, and the highest Science has knelt at the Cross. True religion is far more simple in all its essentials, however, than many seem to think. Nor has it yet been shown, nor will it ever be shown, that there is any real contradiction between Nature and Revelation. The records of the creation in Genesis — the simple statement that in the beginning God created all things, is in our humble judgement, worth all that Geology has ever taught, and

that without it, Geology would be unintelligible. True science may enable us to understand a great deal of the works of God in creation, but true science will never teach us any thing contrary to the right interpretation of the true text of the Scriptures of God. We have no fear whatever of the revelations of geology or astronomy or of mental science. All truth is of God, and is in harmony. There are mysteries in nature; and there are mysteries in Providence. So there are mysteries in the Bible, that we do not at present profess to be able to explain. Indeed, it seems to us that "a God comprehended is no God at all." The very nature of religion, and of a Divine revelation is such that there must be mysteries in it, or connected with it. And we must believe just what God says, and do just what He commands. This is the highest reason. Nor is there any escape for us as finite simple creatures, but to rest upon the will of our Maker as revealed to us by His grace. Nor do we see that there can be any other way even if human knowledge should be advanced ten thousand fold above and beyond what it now is. What can the inventions, discoveries and improvements of natural science do towards opening up the way for the pardon of sin, or of explaining how we are to be reconciled to God? In fact, it seems to us, on philosophical grounds, that it requires more faith to receive the solutions of obvious mysteries in nature and human history, and experience proposed by philosophy itself, than to receive the Bible as a Revelation from God. At least, it is certain, that our duty is plain. The rules of life are simple and clear as laid down in the Gospel. We must be converted and become as a little child, or we cannot see the kingdom of God, This becoming a little child is in order to obedience, belief, trust, adoration. It is the contrary of pride, self-sufficiency and sciolism. It is in the bigotry and complacency of our own hearts, that we anatomise, dissect, break into fragments every thing that claims our faith, and in doing so we lose our love for truth, our reverence in worship, and our faith and peace. It is by speculating that many men cheat themselves into the fancy that they are reasoning, and becoming more manly, independent and free from the prejudices of education, when in fact, they are not reasoning at all, but are led captive by their own whims, appetites and passions, and are wandering from restraint and from doubts into "damning heresies," and the indulgence of such lusts as drown the soul in perdition. Nor is there any safety from the pride of false learning and the arrogance of superficial knowledge, but in again becoming a little child. To adore is better than to reason, to love and worship is better than to roam in fancy, or delve in scientific analysis without a fixed faith. To kneel and adore, love and trust our Maker is the noblest, sublimest posture of the human soul.

———"Humble love,
And not proud reason, keeps the door of heaven;
Love finds admission, where proud science fails.
A Deity believed is joy begun;
A Deity adored is joy advanced;
A Deity beloved is joy matured."

Had we space to analyse some portions of this volume or a disposition to turn critic, we should say, that it is not free from an apparent straining for effect. There is too much effort in Beulah's philosophy; especially is there a *reach* in her remarks above and altogether beyond what is natural to an orphan girl in an

asylum at so tender an age. It will certainly require one to "travel far and muckle see," before an orphan of her years is found who is such an adept in the philosophy of skepticism, and is able to flounder through and come out as firm a believer as Coleridge, and much more happy. If Miss Evans, with five years more experience should write another such volume, as we hope she may, we venture to think she will improve, especially in recording the experiences of the heart in contact with the gifts and graces of God's eternal spirit. We observe that our Eastern cotemporaries compare Miss Evans with Charlotte Bronte, and speak of "Beulah" as equal to "John Halifax," "Jane Eyre," &c. These volumes we have never read, and never expect to read; but for ourselves we are content to put "Beulah" with "Adam Bede." The one may be properly read after the other, nor does it make much difference which is read first, nor should either of them be read in preference to "Esther" or the "Pilgrim's Progress."

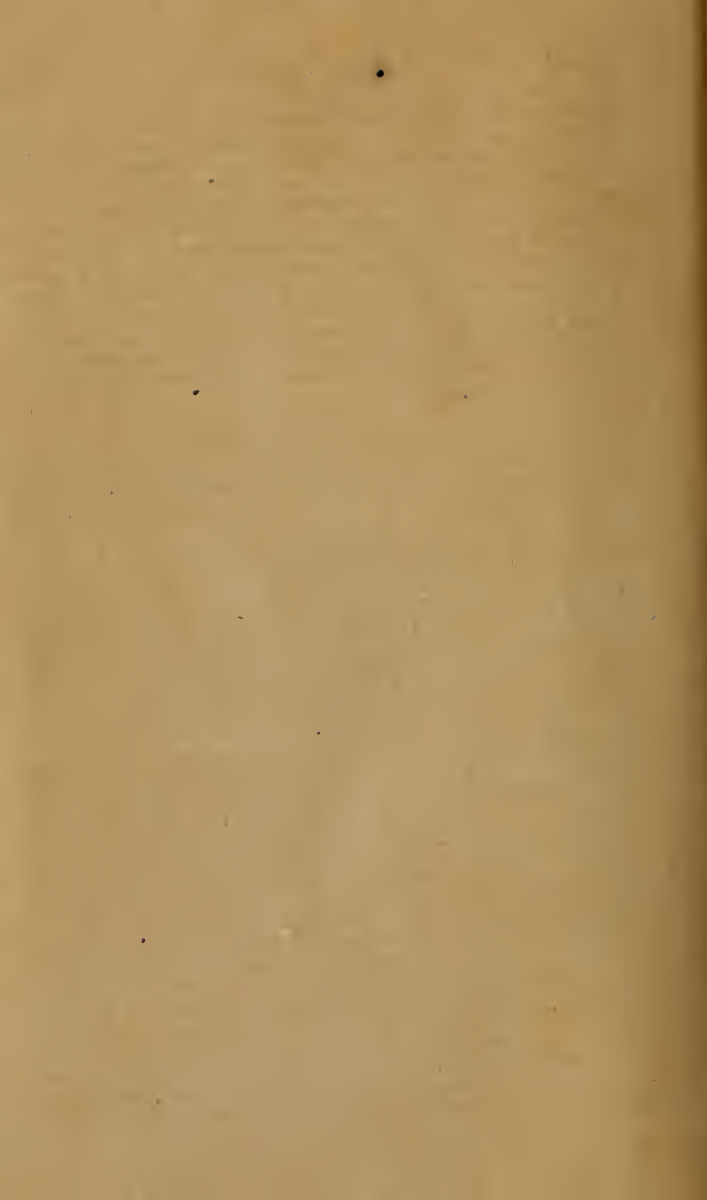
GENERAL JACKSON'S RACE.

PERHAPS the following brief communication needs no note of explanation. A similar question to that which originally called for these remarks seems to make the publication of it now expedient:—

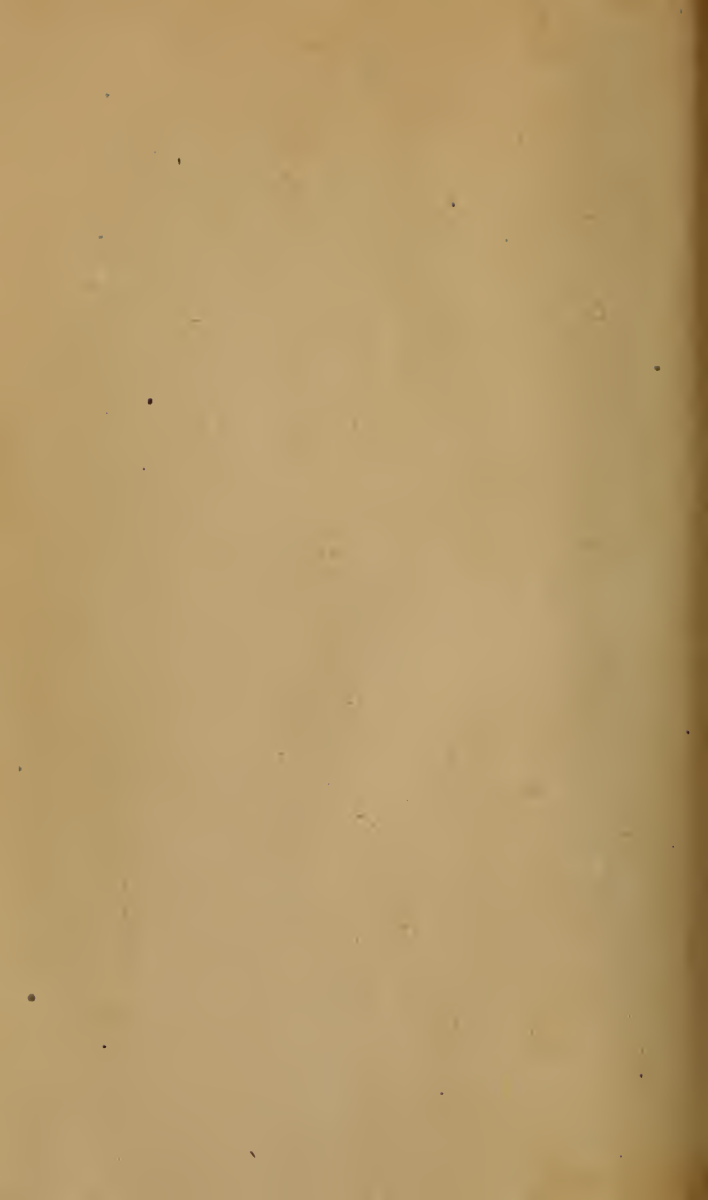
NEW ORLEANS, 6th February, 1854.

JUDGE WALKER — *Dear Sir.* By some oversight I did not receive your note till Friday, and the duties of the coming Sabbath were then pressing on me. As to the question you ask, whether General Jackson was of Celt or Saxon descent, before a dogmatic answer could be given, it would be necessary to write a volume defining *terms*, for there is scarcely any subject on which there is more "confusion worse confounded," and absolute nonsense among authors than that of races, and especially concerning Saxon and Anglo-Saxon. The question, however, as between Celt and Saxon is one of no interest to me, other than that the Saxon is comparatively a modern race, while the Celt dates back to Caesar, and even beyond, to the first wave of emigration that rolled westward from the Mediterranean. The general impression or opinion, I believe, about General Jackson is that he was of Scotch-Irish descent. This does not, however, answer your question. For the ancient Scotch were Celts, and whether General Jackson's parents were of the most ancient, or of the second or third emigration to Scotland, or a compound or cross of these emigrations, I have no means of knowing. His name and religion, and the time and circumstances of the coming of his parents to the United States favor the idea that he was of a Scotch-Irish family—a race to which America owes many of her bravest, greatest and best men. It is true, however, that Jackson is an English as well as a Scotch-Irish name. You know that General Jackson was born shortly after his mother arrived in America, and that she died of fever contracted from ministering to the suffering soldiers of the Revolution in her neighborhood, and that she was buried by the road side, and that her grave, like that of Moses, no man knoweth to this day. It is very certain that General Jackson had no great affection for, nor resemblance to the English, and it is also certain that he was one of the purest minded and greatest and best men this country has ever produced. Regretting, therefore, my inability to answer your question more categorically, I remain yours respectfully, &c.,

W. A. SCOTT.







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